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God's word and Luther's teaching now and never perish.

Twenty-second year

1865-1866.

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Foreword

to the 22nd annual "Lutheran."

With this issue the "Lutheran" begins its 22nd year. A long path full of hot struggle and much serious work, but also, to the glory of our great, wonderful, kind and gracious God, we may well say, full of victory and grace and many undeserved blessings, he has already walked under the Lord's faithful protection and strong help. The way that lies before him is no less a way full of vain struggle and hard work, but if only we are found faithful with God's help, and the voice of our testimony continues to shake unconcealed and unabated, and the good sword of the Spirit is wielded bravely to right and left: then, for the sake of God's faithfulness and truth, victory and grace and blessing will not, cannot fail to come in the new course of the year. To be sure, struggle, many a hot struggle it will cost once more. For if we first look into the realm of the Lutheran and Lutheran-calling church of this country, there still stands in battle against true, Bible- and confession-loyal, pure Lutheranism the Buffalo Synod in its old hierarchical form. It rages and rages occasionally with old, ever-repeated fury. And although it has not brought anything new to the table for a long time, but rather deals with some of its weaknesses, as the diminution and robbery of the rights of the congregation and, again, its love for the church.

The only thing that can be done is to cover up and disguise the "historical" activity; although there is little cause for new controversy from this side, it should never be left out of sight. Furthermore, the Iowa Synod, which is a mixture of hierarchy, chiliastery, and a little truth, has recently come forward again more boldly with its claims for its so-called historical, but basically highly unhistorical view of the symbols; and if it continues in this way with its pretense of knowledge and its scholarly activity, perhaps a more serious, more thorough rebuke will soon be necessary, if the danger is not too great that too much attention will only make the youthful enemy more exuberant. Since the Ohio Synod still bids and gives birth and cannot get any further in the doctrine of church and ministry, and just as it once for the same reason rejected the hand of peace on the basis of the one, eternal truth, of the one, pure confession and its right understanding, so it still easily smells the desire for conquest, hostility and probably, because it is not free of it, partisanship. The after-Lutheran General Synod, however, is indeed threatening to split within itself, and so, on the one side, even if not yet completely clarified, a true Lutheran element is really asserting itself, while on the other side the hostile forces of Unierism, of New Rule, of hatred against faithfulness to symbols, against the strangers, the Europeans, who are said to have instigated all the misfortunes because they have accepted the wrong

The new synods, however, are to be watched closely in a practical sense because of their brazen intrusion and their bold raids into the congregations. The spiritually related Wisconsin Synod, however, is to be sharply scrutinized, especially in a practical respect, because of its brazen intrusion and its bold raids into the congregations. If we look outward, there stands on one side the old Roman colossus, and, demonically strengthened, stirs with power all his limbs, and rises on all sides to crushing battle. On the other side, the innumerable sects romp about in wild confusion in the torrential current of the world-gratifying spirit of the age, scarcely admonished here and there by individual voices of concern to exchange political fanaticism for ecclesiastical fanaticism again. In the meantime, the so-called Protestant Church is working steadfastly to ensnare and entrap the indifferent masses in its deceptive, dangerous Union network. Thus, on all sides, much cause for struggle, for opposition and defense. But, as much as most of our opponents do not want to see this or cannot see it, we are not fighting just to fight, but to preserve our most precious treasure, the pure, wholesome doctrine, undiminished, and to defend it against every attack. We must now deepen ourselves more and more into this rich, inexhaustible shaft, appropriate this most precious treasure more and more, more and more on all sides, and develop this pure gold more and more in ourselves, and indeed also in our life and all its relationships,

to help our part faithfully, it is no less a serious andThe Lutheran", who for so many years, right up to the untiring work. Or should we no longer need this? Even ifpresent time, has so valiantly wielded the sword of the we were fools enough ever to imagine that, the recentSpirit in it for teaching and defense. It is therefore past, in which the wild waters of the unleashed spirit ofimportant that you younger brethren, to whom the Lord the age have broken devastatingly into the church andhas given gifts and strength and preparation and threatened to submerge everything, has taught usresources for this purpose, let yourselves be found in otherwise. It is true and not enough to praise God withgood spirits and active on the plan, so that the "Lutheran" thanksgiving and praise as his undeserved grace, that wemay also prove the old faithfulness in battle and work in are proportionately among the least touched by thesethe new year, and that the Lord may again crown him with movements and shocks of the times, and among the leastvictory, grace, and blessing, grace and blessing, so that drawn into the dangerous maelstrom. But sober,under the old tried and tested banner of fervent, zealous understanding, Bible-firm core Christians, such as thelove for the most precious jewel of doctrine and holy true Lutherans are, do not allow themselves to be drivenhatred, sparing no disgrace, and earnest defence against to and fro by such empty wind and deception, and haveall, even the most "ungodly", anti-biblical error and lies, he far too practiced senses not to distinguish and recognizemay also valiantly complete this year's course. God be the voice of the stranger at once, no matter how much itwith you in mercy, for Christ's sake, amen.

is concealed in the sweet tones of humanity and the urge for human happiness. This glory, however, we can unfortunately no longer address on the whole. Therefore, we are called upon to defend our readership by competent apologetic works against all influences of the anti-Christian, Bible-denying and Christ-denying spirit of the age and to give it the right weapons to defend itself. And since the blood flows into the veins from the heart, and since only from the center does the light fall into all the individual parts and areas of doctrine, how could it ever be superfluous, or even enough for the matter, to work through, expound, and apply the royal article of the justification of the poor sinner before God by grace alone, for Christ's sake, through faith? That the doctrine of the means of grace, and especially the doctrine of the holy sacraments, should then stand in the next rank. To whom would this not be obvious, that the doctrine of the means of grace, and especially the doctrine of the holy sacraments, should be practiced over and over again, in order to put a dam against the swarming spirit that is flooding around us, and to put a bridle and bit on it? And indeed, in our evil time, when the Church of God unfortunately threatens to become more and more worldly, a diligent, all-round, efficient treatment of the doctrine of the new obedience, as the sweet fruit of faith, is urgently needed, so that the two cliffs of antinomian licentiousness and wretched workaholism may be happily avoided and the pure flames of fervent and sacrificial, helping, supporting and saving love may be nourished and kindled again and again. No less is it indispensable, in this land of misconceived liberty, that the important doctrine of Christian liberty and its unbreakable preservation, and no less of its right use, governed by Queen Love, should be driven on again and again with all diligence. - And now, while the struggle and the work is so much, it has pleased the wonderful God, if only temporarily, if only to the greater profit of the Church, to take the hand of

(Sent in by Pastor Bürger.)

Admonition to the parents and confirmed youth of our Synodal congregations concerning the great importance of taking the Catechism Exam.

Among the evil signs in our congregations is the increasing contempt for the catechism exam on the part of confirmed youth. Sometimes the preacher may be partly to blame for such contempt, in that he lacks punishment, warning, and admonition in this regard. If we have preachers who are to blame, then of course the word that blessed Dr. Luther says in the preface to his little Catechism belongs to us: "O you bishops, what do you want to answer Christ more and more, that you have let the people go shamefully in this way? ... ask nothing whether they know the Lord's Prayer, the faith, the Ten Commandments, or any of God's words. Alas and woe upon your neck for ever! Therefore, for God's sake, I beseech you all, my dear lords and brethren, who are pastors and preachers, to accept your office with all your hearts, and to have mercy on your people who are commanded you,

and help us to bring the Catechism to the people, especially to the young people."

But since I believe according to love and also know that there is no lack of exhortation on the part of the preachers in our Synod, and the fault lies mostly with the parents and with the youth themselves, I address my address and exhortation to them first.

There are, praise God, godly parents who diligently and faithfully urge their children to the

Theil participation in the catechism exercises in the church, but unfortunately there is also no lack of indolent and indifferent parents who neglect this sacred duty.

O parents, what a great sin you are committing if you do not encourage your confirmed children to take the catechism exam. How do you want to appear before the judge of all

I don't know. Some of you would have been glad in former times to have had the opportunity you have now, as they had to walk miles for a pure sermon. Oh, how blessed you would have been at that time, how your hearts would have burned with the flames of first love, how you would have spoken with a fervent spirit to your children of the Saviour and His gracious Gospel, how much you would have given for good catechism instruction for your children, how your hearts' highest desire at that time was only to be blessed once, only to be blessed together with your children through the precious Word of God!

But now things are different. You have become safe, full and lukewarm. You can quietly watch your children or grandchildren miss church or catechism classes and meanwhile indulge in worldly pleasures. Yes, you have fallen into the dreadful vice of gluttony for the word of God, let yourselves be carried away into the stream of mammon service, let worldly lusts and the care of food surge and swell in your heart and choke the word, even if you hear it now and then, and forget the one thing that is needful. In such satiety and surfeit, in such worldly and mammon service, you do not take heed of your children; let them do and do what they will on Sundays; yea, bring them by your avarice and mammon service into such situations and circumstances, where they cannot use church and catechism-empires, give them either to godless masters or lords, who keep them away from the church and corrupt them by their evil example, or far away from the church and care of a faithful pastor, ask nothing about what will become of their souls, but only about how they will bring you much reward home. Thus the longer your children are weaned from the milk of catechism, the more they become as lukewarm and indifferent to it as you are. Sure children see your contempt, your world and mammon service, and follow in your footsteps. Alas and woe on your necks for ever! But what do ye deprive your children of, when ye deprive them of catechism lessons? They are deprived of the very highest treasures and goods, which can be painted before their eyes, made clear, and preached to their hearts in the Catechism Exam. The highest wisdom of all Christians lies in the Catechism. There is no greater wisdom in the world. We have to learn from it all our lives. This wisdom has been the wisdom of the prophets and apostles. This wisdom is explained in the Catechism Examen in a simple way, broken down and made understandable by questions and answers in such a way that even the most simple and unlearned can understand it. He who faithfully uses this Eramina learns to know himself his sins and corruptions from the law; he learns to know God, his power and grace in the works of creation, redemption, and sanctification; he learns to understand what repentance and faith and good works are, how to pray, what glory and goods we receive in the holy Sacraments, etc. Whoever uses these examinations diligently and faithfully, learns to understand which is the way to the eternal life, he increases, becomes strong and ever stronger.

In the inner man, ever more resistant to the temptations of the devil and the world, ever stronger in overcoming the flesh, he experiences what is written in Sirach 24:28: "He who eats of me hungers after me always. You deprive your children of these most glorious good things and treasures if you do not encourage them to take part in the catechism examination.

Some parents, of course, think that their children have already learned the Catechism in school, that they are confirmed, so what need is there for further and longer instruction? To such parents the blessed Dr. Luther might answer, who wrote in his great Catechism: "What do such overweening, multiplying saints do, who do not want or like to read and learn the Catechism daily, but that they themselves are much more learned than God Himself is with all His saints, angels, prophets, apostles, and all Christians? For since God himself is not ashamed to teach such things daily, as he who knows nothing better to teach, and always teaches such things as the same, and adds nothing new nor different, and all the saints know nothing better nor different to teach, and cannot unlearn, are we not then the very finest of fellows, which we allow ourselves to think? when once we have read and heard that we can do all things, and may neither read nor learn any more, can we in one hour learn that which God himself cannot teach, when he hath taught it from the beginning of the world unto the end, and all the prophets with all the saints have had to learn it, and are still disciples, and must still remain. For he that knoweth the ten commandments well must know all the scriptures, that he may counsel, help, comfort, judge, and give judgment in all things, both spiritual and temporal, and be a judge of all doctrines, classes, spirits, rights, and whatsoever is in the world. And what is the whole Psalter but a mere thought and practice of the first commandment? Now verily I know that such lazy bellies, or corrupt spirits, understand not one psalm, much less the whole holy scripture, and desire to know and despise the catechism, which is a short extract and copy of the whole holy scripture. Therefore I ask all Christians, especially the pastors and preachers, not to be doctors too early and to let themselves think they know everything, since there is much to be done in the way of knowledge and spun cloth, but to practice it well every day and to keep it up. Read the whole of Dr. Luther's beautiful preface to his great Catechism, and notice what he says there, that as a learned doctor he reads and studies the Catechism like a child, and yet must still remain a child and pupil of the Catechism. If you say: Our children have already learned the Catechism in school and no longer need to participate in Catechism instruction, and it is enough when they come to the sermon, then this is false and wrong speech according to what has been said so far. No, no, they still need They need God's Word to be dissected and explained to them through question and answer, which cannot be done in the sermon. They need God's Word to be dissected, explained, and made clear to them by question and answer, which cannot be done in this way in the sermon; they need the pastor to investigate and help where it is lacking; the sermon is not enough for this, as Dr. Luther also says in the preface to his great Catechism: "Do not rely on the young people learning and retaining from the sermon alone."

O you parents who have been negligent in this matter and have sinned, fear God, to whom you will one day have to give an account of your child rearing, and mend your ways. You want to have pious, moral, obedient children who will give you honor and joy and who will be a comfort and support to you even in your old age; you want your children to be blessed one day. Well, then, keep them diligently and faithfully to God's word, and send them also to the catechism examination. But if you want godless, insolent, lazy children, children who learn to dance, play, and drink after the manner of the world, who despise you, abandon you, and forget you, and in the end go to hell, let them go in contempt of the Word of God and the Catechism. Remember, Jesus Christ, the Son of God, has also bought your children at a high price, and has also given them His torture, anguish, suffering, and blood, so that they might be His own and live under Him in His kingdom and serve Him. Will you then calmly watch and even help that they despise His word and do not remain His own, but become the devil's and the world's own? It would be impossible for you to attain your salvation with fear and trembling if you did not perceive the salvation and happiness of your children.

Now, a word also to you, dear confirmed youth. What has been said above to the parents applies in part also to you. Why do so many of those who were confirmed only one, two, three years ago fail the catechism exam? God's word is no longer dear to them; they no longer take pleasure in it; the world and its pleasures taste better to them; they would rather hear and see a comedy, they would rather read a novel; arrogance possesses their hearts, and in such arrogance they no longer want to be examined like school children; they would rather sit in evil company than in church; they have become lukewarm or completely spiritually dead; O remember from what you have fallen, and repent. You despise God, you reject His Word, and He will reject you again if you do not repent. You are breaking your word, for you vowed at your confirmation to renounce the devil and all his works and creatures. But is this renouncing the devil and his works, if soon after your confirmation you neglect the opportunity of being taught the Catechism, and in the meantime pursue worldly wickedness? What will God say to such a breach of the word? You Be ashamed to be students of the Catechism after Confirmation, and do not consider that Christ will also be ashamed of you when He comes in His glory, nor consider that God resists the arrogant, but gives grace to the humble. You would learn to go your way blamelessly if you held to the bright light of the teaching of the Catechism; but now, because you do not, you go wrong. With your careless neglect of the Word of God you give offence to your fellow youths and grieve pious souls, and Christ pronounces woe on him from whom offence comes. You could become wise if you were diligent students of the catechism, but now you remain fools. Hear what is written in Proverbs 1:20: "Wisdom complaineth without, and is heard in the streets; she calleth in the door of the gate, in the front of the people; she speaketh her words in the city: how long will ye be foolish, and the scoffers delight in scoffing, and the reprobates hate the doctrine? Behold, I will speak my spirit unto you, and make known my words unto you. Because I call, and ye refuse, I stretch forth my hand, and no man heareth. And let all my counsel go, and ye will not hearken unto my punishment. So will I laugh at your calamity, And mock at you, when that ye fear cometh. When the storm that ye fear cometh upon you, And your calamity as the weather, When fear and distress come upon you. Then they will call to me, but I will not answer; they will seek me early and not find me. Therefore they hated the doctrine, and would not have the fear of the Lord."

Hear also what Proverbs 4:7, the Spirit of God, says: "The beginning of wisdom is to hear it gladly, and to have prudence rather than all goods. Esteem it highly, and it will exalt thee; and it will make thee honored where thou dost hear it. She will adorn thy head with beauty, And adorn thee with a fair crown. Hear, my child, and accept my words, and your years will be many. I will lead thee in the way of wisdom; I will guide thee in the right path. When thou walkest, thy way shall not be turned sour; When thou runnest, thou shalt not stumble. Take hold of discipline, do not depart from it; keep it, for it is your life."

O, tread not your salvation under foot. Let yourselves be found in the future, not only in every sermon, but also in every catechism examination. In the future, with all the greater zeal, make up for what you have neglected to do, and do not grow weary in it. Prepare yourselves thereby for growth in knowledge, in faith, in love, in right conduct; prepare yourselves thereby for salvation and welfare for time and eternity, for good is he that delightth in the law of the Lord, and speaketh of his law day and night; he is like a tree planted by the rivers of water, which bringeth forth his fruit in his season, and his leaf fadeth not away, and whatsoever he doeth,

Blessed are they that hear and keep the word of God, Luc. 11, 28. May God help young and old to a fervent desire and love for the Catechism, Amen.

The Richmond community.

Since I have been asked from many sides to publish in the "Lutheran" a short description of the experiences of the above-mentioned congregation during the past four years of war, and since it seems right and proper to me to report to the other Synodal congregations about what their sister congregation, with which they have not been able to maintain ecclesiastical fellowship for so long, has encountered; - since it finally encourages the general praise of God and thanksgiving to him when his faithfulness and mercy are widely known, let me be permitted to compile a brief summary of the sad and happy experiences, for the first were not without the last, in the present. However, the gentle reader does not expect war histories, for the political newspapers have already been filled with them, but what directly concerns my community, that I would like to emphasize here.

First, let me now, dear reader, show you the dark side, and you will see the chastening hand of God. At the beginning of the war, the congregation numbered 38 members who were able to vote, and at the end of the war, only 21, and has therefore almost halved in size. In the first year it still achieved what had long been impossible for it, namely its complete liberation from debts. As long as the Southern government used workers for the production of war materials and paid them well, and as long as the coercion of the Conscription Act was not yet imposed on the citizens, everyone had excellent earnings, and the community also used this time and paid off a debt of $1800. - But the longer the sad war dragged on, the bleaker the prospects became. The more the confederate money lost value, the more the price of food rose, and we looked forward with dread to the coming inflation. Nevertheless, this would not have affected the community as such if the well-known Conscription Act had not been passed, according to which all citizens from the age of 18 to 45 were forced to enter active military service. The fire of patriotism that had blazed up at the beginning had gradually died down when the matter became so terribly serious, and everyone tried to avoid the rigors of conscription wherever possible. Great distress arose among the members of the community who were citizens. Should they remain? - Then they had to go with them into the field without mercy. Should they go out of the land? - Then they must leave their families behind, and be sure to be caught on the way, and to be cast into prison. What hath become of them, thou shalt, I. Readers will learn about this later. Although the Conscription Act did not affect the greater part of the community, namely those who were not yet citizens, they had to bear a much heavier burden than those. According to the laws of the State of Virginia, all aliens were enrolled in the militia, and these had to perform all guard duties, as well as to occupy the inner fortifications in the tents of an invasion. Since in Richmond, as the seat of government, there were so many public buildings, hospitals, prisons, warehouses, government workshops, etc., that the militia had to perform all guard duties. the poor militia had no rest day and night; and so the members of the community had to give up their work and serve the authorities, or, if the needs of the family required it otherwise, to hide in secret hiding places, in order to earn something by working for the support of their own, which, however, was always connected with the danger of being pocketed, or of receiving double service.

Now, dear reader, you will not be surprised when I tell you that often on Sundays the men's side of the church was completely empty and the women's side only sparsely occupied, that we sometimes had to postpone the celebration of Holy Communion two or three times because the guests were called to other services. It will also not surprise you when I tell you that I had to say goodbye little by little, soon to individuals, soon to several, who saw no other way out than to make their way secretly across the border. Thus the community became smaller and smaller, while the gloomy prospects for the future increased from day to day, and were realized quickly enough.

But praise God! This chastisement had its salutary consequences in the congregation. For many a prayer became more earnest, more fervent, more persistent, the trust in God's helping and protecting hand stronger and more vigorous, and the comforting certainty of being reconciled through our Saviour Jesus Christ and of being heirs of eternal life became sweeter and more refreshing in the midst of the horrors of war.

Now I will also hold up the light side to you, dear reader, so that you will at the same time recognize the chastening hand of God as a protecting one. -For the present, not a single one of the congregation has been in active field service, some being given work in government workshops, others being declared physically unfit. In view of the shortage of soldiers in the South, and the severity with which the "conscript hunters" pursued their victims, it is very surprising that they were all spared, and therefore a gracious action of God can be seen in this. God also spared the church members from harm and loss of their property, while thousands of others had to give up their possessions. Only one lost most of his possessions on the day of the capture of Richmond by fire; but his heart was not in it, and he bore the loss with Christian composure.

Furthermore, we have been allowed to experience the fulfillment of the word of promise: Ps. 37:19: "They shall not be ashamed in the evil time, and in the trouble they shall have enough." - If we had to do without much, we were all the more content with what we still had, and if we could not buy clothes, the old ones lasted longer; in short, we still found the table set for us and our family every day, and when at last the need wanted to rise to the highest, behold, God suddenly put an end to it, so suddenly that almost no one suspected it, and gave us golden peace again.

In particular, it is to be considered a grace of God that the few members of the congregation, who all had their dear difficulties to get by, still had something left over to cover the expenses necessary for the maintenance of the preaching ministry. I do not want to go into the individual pleasing discussions and actions here, God knows them, but this much I must confess, that it stood firm with the congregation, and if it had become much smaller, to maintain the church and the preaching ministry among themselves. Perhaps later I will be able to share with the readers of the "Lutheran" many more interesting and instructive things from the experiences of the last four years. -

As for myself, I have stood more secure in regard to military service than my brethren in the North, for while these were exposed to conscription, the ministers in the South had perfect exemption. Of all the other hardships which the war caused in Richmond, I and my family were no more free than any other; but we never suffered want in all our privations, for God always saw to it that necessaries were available at the proper time. - Above all, I felt painfully the complete isolation from all ecclesiastical fellowship, as a result of which I almost had to dry up like a well in summertime that has no inflow. I am all the more pleased by the grace bestowed upon me to be able to unite with my dear brothers in the ministry in the same confession, in the same work in the work of the Lord, and in the common praise of the faithful Saviour, who bought us with his holy blood and made us members of the one body, of which he is the head. - The Lord has truly done great things for us, and we rejoice in them.

C. Large.

A seafarer's account of conditions in New Zealand then and now.

"Many years ago, when New - Zealand was still entirely inhabited by heathens, the ship on which I was then serving as a sailor, dropped anchor in one of the harbors of that island; but quite a distance from the shore - for our safety. We had been at sea for months without seeing land; nnd

When we saw the high mountains and lush valleys of this magnificent island rising out of the water before us and drawing ever nearer, it was as if we were approaching a fairy land. But we soon found that we were living on an earth full of sin and misery, and that we had only come to a part of this sinful earth. Just at that time there was a terrible battle between two parties of the natives, and at the same hour as we entered the bay, we saw from the deck of our ship, with terror and horror, a scene that froze our blood: a great multitude of people, engaged in furious battle, piercing each other with spears, swinging the battle-axe high above their heads, with loud war cries,-the diabolical positions of these raging savages, how they fell upon each other, pierced each other with their lances, and smashed in the skulls of the fallen with repeated blows: this horrible scene has impressed itself upon my mind in the deepest manner and will remain unforgettable to me.

Even the crudest and most thoughtless sailors were filled with deep sorrow. As a result of the war or for some other reason no canoe (boat) came from the shore to our ship. As we had no firewood at all left on the ship, the captain sent some of the sailors ashore in a boat to gather dry firewood, but on the opposite shore of the harbor, and only after he had given us many precautions for our safety. I was among that number. We landed at a beautiful headland, against which beat a heavy surf. The bloody scene we had just witnessed filled us with such terror that we expected at any moment to be attacked and massacred by a number of these cannibals. After we had collected a sufficient quantity of wood, and were about to return to our boat, we found, to our greatest dismay, that the surf had increased to such an extent that it was impossible to board the boat.

Heavy dark clouds had spread over the sun, making one fear an approaching storm. The foam-covered billows multiplied and beat against the shore from the sea of the ever more fierce. A dark night was near, the fierce warriors with blood-dripping hands in close proximity. We were all silent, none daring to speak their fears, and yet none could conceal them. Before we had left the ship the captain had told us that an English missionary had built himself a hut about two English miles from the place where we were to land. He had visited him in his lonely dwelling about two years ago, and had had him tell him many things. At that time, however, it had been very uncertain whether he would be able to hold his dangerous post. When we saw the impossibility of putting our boat into the sea, we decided to try to find the missionary and ask him for help.

Protection for this night to ask. The clouds had spread over the whole sky, it had become darker and darker. We had to seek our way through a thick overgrown forest, and soon we were surrounded by Egyptian darkness. After we had wandered about for some time, scarcely knowing where we were going, we heard the loud cries of the savages; but whether they were quarrelling with each other or at their feasts, we could not distinguish. With the greatest caution we approached the voices, and very soon saw through the trees the watch-fire, and how the natives had encamped round it with grayish signs of victory, and were rejoicing over their victory. We were careful not to go nearer, but kept as far away as possible, and groped about in the dark forest, where we could hardly see a hand's breadth in front of us. After a long time of wandering we came to a footpath, which we followed; it led us over rocks and tree roots, and at last we saw the distant glimmer of a light. We halted, and two of us were sent off for recognition. I was one of them. Apparently the light came from a house; in the greatest excitement we went nearer; at last we saw glass windows, and through them a man in civilized dress, kneeling in the parlor with his wife and a child, evidently saying evening prayers. Our joy was indescribable; we waited a few moments until they rose from prayer; then we went into the house, and although the inhabitants were very surprised to see two white sailors before them, we were nevertheless received very hospitably. The missionary immediately lighted his lantern, and went with us to see those who had remained behind. We lay down on the ground to sleep. Tired as I was, I could find no rest; I thought of my quiet father's house, which I had left only a few months before, of my mother's care for her absent son on his first sea voyage; the scene was so completely new to me; the raging battle of the savages, the shouting and the bloody scenes that we had just had before us; the outraged nature, the storm - all this had so excited me that no sleep came into my eyes. My companions, however, more accustomed to danger, and perhaps less thoughtful and anxious, soon lay in a sound sleep. Early in the morning a band of warriors came to the missionary's hut to look for us. They had learned that a boat had landed, and supposed that the crew were probably found refuge with the missionary. This noble man and his wife showed the greatest concern for us and our safety. The savages were faultfinding and boisterous as they entered. It was a wonder to me that the missionary and his family could live among them. Indeed, nothing but the power of God, which can tame even the wildest hearts, could have kept them in the midst of this cruel and traitorous

...and keep the sex unharmed. But during their savage spirit was to some extent subdued and overcome by the kindness, gentleness, and complete lack of mercy of the missionary and his family, they regarded us sailors as a rightful prey to be plundered and killed, and we indeed it required all the earnestness and firm, unwavering determination of the missionary to induce them to spare us. He himself accompanied us to our boat. The whole troop of noisy and raving savages followed us; and as they did so, they brandished their bloody war clubs over our heads, to convince us that we were in their power. A path of two miles led us to the shore, a walk full of fear and terror, which I shall never forget. The anxious care with which the missionary watched all the movements of the natives was proof to us of the imminent danger to our lives. When at last we reached the beach, a quarrel arose. Some did not want to let us go, some even pulled the boat more towards the land, others seemed to be more receptive to the missionary's pleas and admonitions.

At last the enemy withdrew, and we were helped to bring the boat into the sea, which was now calmer. With the storm the surf had also subsided. With what a feeling of gratitude we rowed away from the shore! What feelings moved my heart when I looked round, and saw the noble man standing among the savages, bargaining with them. I thought his skill one of the hardest, his life the hardest, and his labour futile. And yet I admired his courage and strength, and I have never been able to understand how Christian missionaries can be spoken of in terms of reproach and contempt.

Many years have passed since that sojourn in New Zealand, and I have never been back there since, until two years ago, when I sailed into the same harbor in which we then dropped anchor. The same forest-clad mountains, in a wonderful blaze of colour, the same lush valleys - and yet, how very different the scene that now presented itself to the eye! it is one of the most beautiful places on earth as far as natural beauty is concerned. I could hardly believe my eyes when I saw a great flourishing city lying before me at the entrance to the harbour. The bosom now bites "gulf of islands." The town has become a flourishing commercial city; several churches raise their spires above the row of large, handsome houses, and among the European Christians one sees many New Zealand natives dwelling in tasteful houses, beginning their daily work with morning prayer and concluding it with evening prayer. The untiring labours of the missionary, under God's blessing, have created a new world here; and the feelings of the deepest pity with which I then regarded him, when I saw him standing on the shore among the savages, have been changed into feelings of the greatest admiration, nay, I should like to

almost say, in envy, when I look at the successes of his work. All other work seems to me to be of little value in comparison with his .

"What the godparents are good for."

Unfortunately, Christian paternity has fallen into disrepair in our day. Many do not even know what they should do as godparents. If it comes to the point, they see the godparenthood as a sign of friendship or as a courtesy. So they go along with the form, escort the child to the baptismal font, and then give the usual gift of godparents. If they only inquire now and then what their child is doing and how he is, then they believe that they have arranged everything in the best possible way. This may explain why the patronage has degenerated into a miserable begging every now and then. This may be the reason why some people do not even like to take on this Christian work, in which they see nothing more than an empty but costly formality, and may even refuse it. That is too sad! Would it not be necessary for the godparents to be reminded of their most sacred obligation after every baptismal ceremony? But I do not want to anticipate the pastors. But this I must say, that it is precisely the godparenthood that is as beautiful as it is wholesome, through which the Christian church gives its baptized children faithful, helping, and intercessory love on the way to salvation. For even if the parental home remains the first and next legitimate ground for Christian education, children are nevertheless handed over to God by their parents in Holy Baptism. For even if the parental home remains the first and foremost ground for Christian education, children are given over to God by their parents in Holy Baptism, consecrated to His kingdom and service, and in turn, as born again by God, entrusted to their parents for Christian care. The Church, as the spiritual mother, must therefore see to it that the parents do not neglect this most sacred obligation of theirs. And for this very reason, at the baptism of children, the Church has entrusted to the godparents, as spiritual co-fathers - for this actually means godfathers - the care and responsibility of Christian education. Therefore, when you take on the position of godparent, you must in all seriousness place your sacred obligation before your soul. You are not only to take care of the child at the holy baptism. You are not only to present the child to the Lord at the holy act of baptism itself, with prayer and heartfelt intercession on your arms of faith, for acceptance into His arms of salvation, but also to carry it continually on your praying heart, and not to forget that also to you, as to the parents of the child, the word of our Saviour is spoken, Matth. 28:20: "Teach them to keep all that I have commanded you. You are to see to it that, as much as is in you, the child receives a Christian upbringing, the salvation offered in holy baptism. You must see to it that the child receives a Christian upbringing, that it receives the goods of salvation offered in holy baptism in true faith, and that it remains in the grace of baptism. Well, that is certainly nothing small and insignificant.

In former times this was also better understood and practiced by the godparents. Let me tell you just one example of many. You probably know the old Valerius Herberger, this evangelical trumpet of the "little manger of Christ", who saw the light of day in 1562 in Fraustadt. If he had not had a pious, righteous godfather, you would hardly have been able to refresh yourself and strengthen your faith from his "heart postilion" and his lovely songs. Valerius would probably not have become a preacher at all. For already in his ninth year he had lost his pious father, who was a furrier in Fraustadt. How serious he was about his son is evident from the fact that when he took him to school for the first time, he first went to church, knelt in his pews, and prayed fervently to God that He might make of him a true instrument of His Spirit. But now he was dead, his mother had married a second time, and the boy came to his mother's sister for care. There, according to his stepfather's will, he was to learn the shoemaker's trade. The day was already set when he was to be initiated into the trade, when the good clergyman Arnold, his godfather, called him and said: "Listen, my godfather, you want to learn a trade. Thou thinkest no man shall know it. Yet thy little finger told me. On Sunday thou wilt be taken up. No man shall know it, but God knows thy intent. Good godfather, let me speak with thee. Thy father used to say of thee, "This son must study with me, if I must beg it." When you were raised, you stretched up your three little fingers, like the *Salvator when* he carries the apple of the world. Then thy father said, "Ye shall see, this shall surely become a preacher; he shall point to the Lord Jehovah with fingers, as John the Baptist." But he asked me on his deathbed, if I could not encourage you to study, as everything was in God's hands, I should fight tooth and nail that you should not learn a trade, for then you would be forced to study. So great was your father's faith that you would become a learned man. Now he has died thinking that you will become a learned man after him. And because he read in Daniel the prophet, Teachers shall shine as the brightness of heaven, and they that teach many righteousness as the stars for ever and ever, he shall soon look round on the last day, and see where his son is. Then shalt thou, for all the saints of God, I know not in what corner be stuck, and be smeared with the craft's wax. Dear godfather, remember thyself.

And our Valerius considered, for the words of the godfather made such an impression on him, that when he came home he declared to his mother, "Now learn a hand. ...who will, but I never! Shall I stand before my father smeared with the Handirer's wax? I will not!" His spiritual godfather and patron brought him to Fraustadt to attend school, and benefactors soon offered to take care of the poor student. At the University of Leipzig he received a scholarship from his hometown. There, the pious Selnecker only kindled the piety of the young man's heart even more. After two years he became a school teacher in Fraustadt, in 1590 Diaconus and in 1599 pastor there. As he preached his first sermon on "the sweet name of JEsu," so it was JEsus in whom all his faith, loves, and hopes were entwined. His principle was, "better to seek JEsum in a? Scripture place where He is not, than not to find Him where He is."

Was it not well that he had a righteous godfather? (Sachs. Sonntagsbote.)

To the ecclesiastical chronicle.

Brunn's pupils and Brunn's institution. Thus, the dear, kind Pastor Brunn writes to us on July 19: "On July 3, my travelers" (the new pupils to be expected) "left Bremen safely, and yesterday my new pupils arrived, 20 in number - 4 who are to be admitted are still back. We have moved into our new institution building with great pleasure and joy. Next Sunday it is to be solemnly inaugurated, about which I have yet to report to you and your l. Lutheran readers. Lutheran readers. But - now I would like to ask you to inform me as soon as possible about the money matters. I have seen from the Lutheran that by May 1, almost 2000 dollars had already been received for the local institution. But since I have now started to lend money here, I would need to know for how long, given the changed political situation in America, I would have to lend the money and until when I could hope to receive money from you again. It is not only a matter of the building, which is now completed, but also our budget cannot exist without the American aid money. Praise God that by God's grace your congregations have been willing to give so much to our building that such a large sum remains for our missionary treasury, which for the moment lifts us above all worries. It was only with heartfelt emotion and with much praise to God that I was able to read the long lists of receipts in the Lutheran for the local institution, not for the sake of the miserable money, but for the sake of the so undeserved grace and the so great blessing that God, according to His wonderful counsel, has placed on the foundation and flourishing of the local institution. With this year's 50 workers for church and school, which I have given you in the last four years, there are already 50.

may send. And now my house has been enlarged in such a way that 20-30 pupils can find room in it every year, and since yesterday I have really seen it already filled, and over all this the Lord pours out His gifts on us so abundantly also in earthly relations that we must not worry, but heart and mouth must overflow with praise and thanksgiving. Oh that we could but praise Him worthily for such wonders of His grace." - Thus for all this the man gives thanks, who alone has a great, quite unselfish trouble and care for us! How should we, to whom all this is undeservedly done, be able and willing to thank God not only with heart and mouth, but also with eager deed, for which we have here the very nearest and most urgent opportunity! C.

Masonic mischief in the sects. Thus an eye-witness from Tamaqua, Pa. writes us about it: "A few weeks ago back the local Evangelical Fellowship (the Albrecht people) laid the cornerstone of a new church. As Schreiber heard this, that the Masons were also invited to this ceremony, he went to the place. Who can describe our astonishment when we had to see how the officials of the shortened Masons, who, by the way, according to the majority were Jews who rejected the cornerstone, performed the ceremony according to the ritual of the Masons. What an abomination of desolation!"

A word from the mouth of a man of high position in the national church. I believe and expect that the judgments of the Lord must fall upon the national churches like a storm, and I am also prepared for the battle that will then have to be fought within them. They have violated the prerogatives of the Lord too much, and are so bogged down in their own fabrenous ways, that an inner turning back is not to be expected. (Gideon.)

Catholic Lies. The Catholic "Truth Friend" of Aug. 23 tells its readers this: "The Catholic Church has always been conservative, never belonged to the subversive party." So boldly can the Romans lie. One only has to think, apart from many older examples, of the recent revolution in Poland, where the Catholic clergy was at the head of the subversive party. Even in the churches and monasteries the Catholic Church made a disgraceful revolution, and "defied God's order," Catholic priests and monks were fanatical rebels. That is why the authorities closed Catholic rebel churches, abolished Catholic rebel monasteries, hanged Catholic rebel priests and monks and sent them to Siberia. This is now the vaunted Catholic Church, which has always been conservative and never belonged to the subversive party. B.

Church News.

On the 7th Sunday after Trinity, Mr. Christian Körner, formerly a candidate for the office of preacher, having been duly appointed by the Lutheran congregation of Boston, Mass. as their assistant preacher, was ordained by the undersigned upon receipt of the di- missorial of the Eastern District Presbytery, and committed to all the confessions of the Lutheran Church.

Tb. Brohm.

Address: Uev d Koerner, oare ok Usv. 0. 8an86r, 88 Ounton 8t. Lo8ton, Wet.

On the 7th Sunday after Trinity, the candidate of the holy preaching ministry, Mr. R. Köhler, was ordained. R. Köhler, who received his education at the Proseminar in Steeden in Nassau and at the Concordia Seminary in St. Louis, was ordained by me, the undersigned, as called pastor of the Lutheran congregation in the counties of Morris, Davis and Dickinson, Kansas, on behalf of the Honorable President of the Western District Synod and inducted into his office.

May the faithful Lord make him, his servant, a blessing to many, so that his Lutheran Zion may also be spread further and further here in this country. C. Bern er.

Alma, Aug. 18, 1865.

Address: ksv.HU,. Xöülsr,

I^son, Norr>8 Oo., Lav8.

Mr. H. Koch, of the Theoretical Seminary at St. Louis, having passed his examination, has received and accepted a regular call from St. Paul's Lutheran congregation at Wellesley, Canada West; and has been ordained by order of the Presidency of the Eastern District, in the midst of his congregation, before an exceedingly numerous, rich congregation, by the undersigned, assisted by Mr. Pastor Röder, on the IX. v-'Irin, and thereby committed to all the symbolic books of the Lutheran Church, and instructed in his office. He was committed to all the symbolic books of the Lutheran Church and instructed in his office.

The church, which was beautifully decorated for this celebration, made quite a lovely impression. May the Lord, according to His promise, also adorn the new teacher with many spiritual blessings! (Ps. 84, 7.)

Flora, August 1865. A. Ernst.

Address: Rev. 8th Koeü,

^V6ll68l6v, VVatsrloo Oo., 0 ^V.

Hitherto there have been in Madison County, Ills. four Evangelical Lutheran preachers from the Missouri Synod. On the 8th of August d. I., the IX. p. 'Irin. the fifth for this county was ordained and installed by the undersigned. Near Alton, two congregations had, nevertheless, applied to the Synod for the supply of a preacher, the congregations at Bethalto and Dorsey's Station. After they had been served from St. Louis by Prof. Brauer and some students every fortnight for some time, they called the former student and now certified candidate of theology, Mr. Johann G. Nützel from Chicago, who followed this calling as a divine one.

May the Lord help the dear brother to carry out his ministry faithfully for the glory of his name and the salvation and blessedness of the souls entrusted to him.

I. F. Bünger.

Address: Rsv. rsokn (I.

Lox 28. Lebkalto, Nacli8ou Oo., III.

In the absence of the Honorable Mr. President of our District, the undersigned was commissioned by the General Presidency to inaugurate Mr. C. R. Riedel, pastor of St. Paul's congregation in Little Rock Township, Jefferson Co., Mo. who was called by Zion's congregation on Tandy Creek, Jefferson Co., Mo. which had become vacant by the removal of its former pastor, with the retention and consent of his former congregation, as its pastor, into this his newly added office. This commission he discharged, according to the custom of our church, on X p. Irin, in the friendly little church of the dear Zion congregation, situated on a high mountain, before a numerous congregation.

May the Lord, the faithful Archpastor, crown the dear brother with many blessings also in his extended ministry.

Concordia College, St. Louis, Mo. 21 Aug. 1865.

Aug. Crämer,

Pastor at Minerstown and Prof, at Concordia Seminary here.

Address: kev. 0. k. kieäel,

mil8boro, ^6Ü6I'8ON Oo., No.

Kirchweih - Feit.

On the 7th Sunday after Trinity, July 30, the German Lutheran congregation at Fort Dodge, Webster Co., Iowa, had the great joy of dedicating their newly built stone church (24 feet wide, 40 feet long and 16 feet high) to the service of the Triune God. The undersigned preached on Col. 3:16 in the morning, and again on the 90th Psalm in the evening, while Rev. Endres preached the altar service in the morning. The celebration of the day was further enhanced by the singing of several songs by the local singing society and by the presence of several guests from Boonsboro, 40 miles south of Fort Dodge.

F. Döscher,

Pastor to French Grove, Marshal Co, Iowa.

Conferenz - Display.

Notice is hereby given to all participants in the Rock Island - Peoria Preachers' Conference that the same will meet at the home of Rev. Grüber in Galesburg, III. on Sept. 26, 27 and 28.

Geneseo, III, Aug. 21, 1865.

Ernst Fünfstück, Secr.

Zahn's Biblical Histories.

The bookstore of E. Steiger in New York has published a new, well-edited edition of the above histories. The text is unchanged, except that the lessons and song verses appended to each history in the original editions have been omitted altogether. The price is cheap enough for the present times, 60 cents. If these Zahn Histories are by no means intended to supplant the old Hübner, they should nevertheless be of great use to the upper classes of our elementary schools, in order to provide our youth with as complete and coherent an overview of biblical history as possible. B.

A request from the Rev. Brobst.

"Since it is very important to me to make the preacher list of the Lutheran calendar for 1866 completely correct, I ask all preachers to inform me of the necessary address changes and additions in the list of 1865 quite soon by letter. City pastors may also kindly indicate their house numbers."

S. K. Brobst.

Indication.

In commemoration of the mission festival of the Evangelical Lutheran congregation at Dissen, Cape Girardeau Co., Mo. on July 9, 1865, the two excellent sermons preached there have been printed. The first, by Prof. A. Crämer, deals on the basis of the text: Marc. 16,15.16. **Of Christ's command to preach the gospel to every creature, as the perpetual missionary command to all Christ-believing souls.**

001 To whom this commandment is given.

2. to whom it is to be addressed.

3. what he understands in himself and what his direction is.

004 How ye ought to follow the same faithfully and diligently for the love of Christ.

The afternoon sermon is about inner mission. Mr. Rev. F. Köstering preached according to 1 Cor. I, 9.:

From the Calling to the Kingdom of God.

1 He that calleth.

2. who are those who are to be called.

3. whence and whither they shall be called.

4 Which is the highest end of this calling.

To be had at A. Wiebusch & Son, St. Louis, the copy 10 cts, dozen 90 cts.

B.

(Receipt and thanks.

For the seminary household: From Mr. W. Krampe of Larondclet: 3 barrels of cabbage and a halt barrel of cucumbers; by Hin. Past. Bergt from G. Müller, C. Nagel, M. Bock. G. Fihler, H. Brandes a 21, A. Franke, M. Radolds 75c., C. Müller 50c., G. Ruder, Gensch a. 25c., A. Oanz 2'c ; from some gardeners of the parish deS Hrn Past. Hamann: 2 barrels of potatoes, l barrel of apples, Z barrel of onions, H bushel of tomatoeS, H bushel of beans, 1 peck of peaches, l peck of cumt o.

For poor students: By Mr. Fr. Ubdc from my parish 25, for the incomingKrunu'schen Zög linge; by Mrn/Past. Hamann from M. N. 25 for this, by Mr. Past. Hoffman" by Mr. Kreuz 25 for do., by the Jünglingsverein in Venedy, III., 230, by the Frauenverein in Minden by Mrs. Anna Koch 219, by Mr. Past. Böse of N. N.H4.75 f. d. Br.' by Mr. P. Könemann of the Zionödistrikt 22 for do. A. Crämer.

Received for C. Hölter from P. Sällmann's parish: Collecte on F. Scherler'S wedding 24 50, from I. Limpert 21.50, Collecte child baptism at I. Böhning 25.50, do. at F. Tönsing 23.50.

For the budget: by Past. Pvllack by his congregation 234 5 >. by Past Markworth by his congregation subsequently 22, by Past. Seuel by F. Kuhlmann 21, by Past. Wyneken by G. F. Fortlage 2l.

G. Alex. Saxer.

Received in -er Raffe northern District: to the Synobal treasury: by Past. Sievers 227.55, u. zw. Collecte in Frankenlust 214.05, Coll. in Bay City 25.35, Coll. in Amelith 2 i.15 ; by Chr. Voß and Fr. Zill in Franken!nst, Fr. Müller, H. Schmidt and M. Kr. in Amrlitb 2l. each. Easter coll. d. Gern. Frankenmuth 225.7... Pentecost Coli. d. Gern, at Wilson, WiS. 22.50. from Past. Ärupe'S Gem. 25th Gern, at Schroeder's Corner, WiSc., 21.50. Gem. in Town Shermann, WiS., 25.50. Gem. in HillSdale 22nd Past. WambSganß' upper EmanuelSgem. 29.15, lower Gem. 21. Gem. in Grafton, WiS., 24.14. Gem. in Cedarburg 24. Pentecostal Coll. in Past. Rauschert's Gem. 28 Gem. in Adrian 230th Pentecostal Coll. d. Frankenmuth's Gem. 222.30. Past. Berntkal's Gem. 29.50. Gem. in Plymouih, WiS., 24. Gem. in Saginaw City 215. by Past. Steindach, Pentecost coll. sr. Congreg. i" Milwaukee 220.08, by Knack thank offering f. happy recovery from protracted illness 21, Rev. Steinbach 22, by Past. Nuff by G. Bittner 23, I. Dnmstrey 22, N. N. 25, C. Fink 22, C. Bischofs, W. Milbrath. F. Milbrath, Schwerdt, Past. R "ff 21 each, F. GreckS. Lanzrndorf. Reiche, Ecke 50 Cts. each, A. Jäger 21, with 50 Cts. in silver. Teacher Pfeiffer for 1864 u. '65 22,25, deßgl. Gertenbach 22 From the teachers Riedel, Richter. Fürstenau, Bartelt each 2l. Of the pastors Stecher, Nauschert, Trautmann, I. Walther 22 each, Daib, Hattstädt, Keller 21.50 each, Werfelmann 21.71, Grupe, Dicke. WambSganß, Horst, Kolb, Speckbard, Rolf, I. I. Hoffmann, Evers. Ottemann, Lochner, Böling. Fürbringer, Bernthal each 21, Also 25, Krumsieg for 1863 and '64 22, Winter for 1864 & '65 23 Gem. in Monroe 26,25. by Past. Stecher 210, by Past. J. J. Hoffmann 21. teacher Härtel 21. .Mrs. N. N. inMilwaukee 1 doll. Gold - 21.35. teacher Eißfeldt 21.50. Past. Engelbert'S Gem. 212.24. Past. F. Lochner's Gem. 227.95.

To the general synodal missionary treasury: By Past. Sievers: Coll. in FrankenInst 216.45, Coll. in Ameliih 23,1l, by Teacher Eißfeldt for the Missionaries Mießler and Clöter 22, by M. Ziegler in Frankenlust 21, by the children of Postmaster Schmidt daselbst 20 Cts. By Past. Werfelmann 23, by Past. Kolb, in mission hours s. 24,55 D. Nlbrr in Waldenburg 50 Cts. Zion's - Gem. in St. Paul, Minn, 25. past. Lochner's Gem. 29.72. Gem. in Freistatt, WiS., 23. of Rev. Walther's school children 23.40. by Rev. Steinbach of s. Confirmanden 24.78, of Mierswa 50 Cts. From Eüsabcthe Eißfeldt and her friends 23.25. Gem. in Monroe: from the school children 23.16, on F. Ohr's Hoch zeit ges. 24.51, Mrs. K. Wagner 21, from the boy Kreßbach 10 Cts, from the readers of the mission sheets 22.96. By Past. Stecher at the mission festival in Sheboygan If ges. 232.46. MissionScoll. at Milwaukee Synod 230.68.

For the general preseS: AuS to the cent - caste of the.Comm. Frankenmuth 22.97. Comm. Saginaw City 212.

For the military hospitals: Collecte in Frankenlust 220. From Frankenmuth ErlpS from the "Brief aus der Heimath" 75 Cts. L- Ortner there 35 Cts. From members of the parish of Past. Kolb 26th comm. in Sheboygan Falls, WiS., 25.17. Mrs. D. Keupcr 50 Cts. By Past. Lochner of Baierlein 50 Cts.

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For college building at Fort Wayne; By Past. Lochner by F. Richter 25, by W. Reuter 50 Cts ,

On the construction of the dormitory at the college at Ft. Wayne: Collecte in Frankrnlust, Amelith and Bay City 224,65. by Past. Ruff by G. Bittner 22, by N. N. 25.

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For Rev. Brunn's institution: by C. Trvpke for building 21. comm. in Sheboygan Falls 27,63. Wetzel in Freistatt, Wis. 22. by Past. Ahner of I. Kueffner 23rd by Past. Sievers of Amelith by I. M. Reichert and I. Schmidt 50 EtS. each, Bro. Mueller 21.

ForPast. Röbbelen: F. Nuechteriein, Frankenmuth, 21st Emperor v. da 50 Cts. M. M. in Adrian 21. by Past. Trautmann 2l. By Past. Fürbringer: from the Women: A. B Hubinger and R- B. Hubinger 25 each, M. Nanzenl erger and M. List 23 each M. Rodamer 22.50, M. Schäfer. M B Bernthal, B. Lvscl, E. Krafft, A. Fürbringer each 22. I. Rittmcier 21.50, A. Wimmcr, K. Hvnold, B. Grüber, M. Haspel, A. M Meier, E Hoffmann, B. Lämmcrmann, B- Baierlein, B. Bickel, E. Bierlein, I. Riedel each 21, E. Schiefer 75 Cts, E. Ortner, E. M. Trink- lein, E. Baierlein 50 cts. each, of widows: Stern 22, Veitengruber 55 cts., Weber 35 cts., of Mr. Palm- reuther 22: on G. SchweikertS Hochreit ges 28; of L. Bickel, L. Ortner. L Löset each 2<> P. Schluckebier 23, Mrs. Vater 22, M. Rauch 50 EtS., L- Denzler25 Cts., I. M. Hubinger 25; zns. 269.90. Surplus in the treasury of the Jüng ing'-Ver. in grankenmnth 28.3!'. Past. Böhling 2l. By Past. Steinbach: Easter coll. s. Gem. in Milwaukee 225.04. N. N. 210, W. Lobmann 23, Past. St. himself 23, by Rev. Engelbert by Mrs. Mohn 25.

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W. Hattstädt.

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M.C. Barthel.

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(Submitted by B.)

The lending of money to interests, in the light of the commandment of charity.

That the lending of money on high interests, exceeding the usual rate of interest, is usury, is an agreed thing among all respectable people, whether Christians or unbelievers; only some insatiable miser, who have no knowledge, can object to it. That needy men, who need the money lent only for their necessities and can make no profit with it, should be lent without interest, and that in this case to demand and take interest is usury, all Christians at least will agree to this. But that, in general, all lending for interests is usury, which the Holy Scriptures condemn, is also agreed upon by all Christians. But that in general all lending on interest is usury, which the Holy Scriptures condemn, there is much ambiguity and difference of opinion about this, even among well-meaning Christians. To demand and take appropriate interests from people who are not in need of support, and who borrow money for the better conduct of their business, seems to them only a matter of justice; the doctrine which forbids all taking of interests seems to them an impediment to all honest business and an undermining of civil prosperity, yes, a socialistic doctrine of community of property, by which all rightful possession of property would be endangered. The general custom, which has prevailed for centuries in all civilized countries

The world has sanctioned lending on interests to such an extent that an objection to it is regarded as an unheard-of innovation. To this contributes the circumstance that several of our old most eminent theologians, from the beginning of the seventeenth century on, do not generally condemn interest-borrowing, but declare it permissible under certain circumstances. I, too, belonged for years to this latter class of Christians. I did not regard lending at interest as a specifically Christian activity, but as a permissible one, on a par with buying and selling and other ways of investing money profitably. The sayings of the Holy Scriptures In Luther's doctrine of usury, the doctrine of usury is on a par with buying and selling and other ways of investing money profitably. I could not at all find myself in Luther's doctrine of usury, and thought I perceived a great many contradictions in it. Finally, I thought it best to regard the matter as an open question on which a unanimous opinion could perhaps never be reached. The reason for all this was that I lacked the key to understanding this doctrine, or rather, although I possessed it, I did not know how to use it properly. As soon as I found it, all my doubts fell away of their own accord. What is this key? None other than the commandment to love one's neighbor. If this commandment is applied consistently and strictly to the case in question, then j

Usury must vanish like smoke before the wind, like mist before the sun. Love thy neighbor as thyself; this is the royal commandment which governs all the affairs of men, rich and poor, and all the actions of the Christian. From this commandment flows the general principle. all things whatsoever ye would that men should do to you, do ye even so to them. Love seeks not your own, but your neighbor's. A Christian no longer lives to himself, but to him who died for him and rose again. He lives for Christ when he loves his neighbor. Love does no harm to its neighbor. Every action that has only its own benefit as its goal, that does not ask whether a disadvantage arises or can arise from it for the neighbor, is already judged by this commandment as an ungodly work. These propositions are such a certain, foregone truth among Christians that whoever would deny them would be denying the first letter of Christianity. But not all are immediately able to comprehend the implications of these propositions and their application to all circumstances and cases in life, and this is the main reason why they do not think they can necessarily agree with the doctrine of usury as taught by Luther. Let us not neglect to examine whether and to what extent lending on interests is contrary to the commandment of charity.

Whoever lends money on interests, first of all, conditions for himself a secure profit from the borrowed capital under the following conditions

of every condition, and, secondly, the sure repayment of the capital; he secures himself against every loss of the capital, even against every danger of losing it, secures also a never failing profit from the capital, without asking whether the debtor has had a profit from it or not. The debtor, on the other hand, is bound by his borrower's note to bear any loss that may occur with the capital, which is not his after all, whether it does not yield sufficient profit to pay the stipulated interests without his own disadvantage, or whether he loses a part or the whole of the capital through misfortune. This is the ironclad, inexorable letter of a loan. Contract on interests. Now the love of my neighbor demands that a contract which I conclude with my neighbor be a just one, that is, one in which neither is favored to the detriment of the other. It is an old and recognized principle of law that equality is the source of justice. One party may not claim the sole benefit and security of the capital, while leaving the other party alone to suffer the harm or danger of harm. Where this equality is violated, it is an outrageous injustice. Let us make this clear to ourselves by a few examples taken from real life. A farmer borrowed 2000 dollars on his 5000 dollar property for 10 years at 7 p.c., with the intention and in the spirit of equality. interests, with the intention and in the hope of making his property all the more profitable through improvements to be made. To this borrowing he was encouraged by the example of his neighbour, who in this way had doubled his wealth within ten years. But he was deceived in his hope. The first three years his improvements naturally brought him little profit, and he had to pay the annual interest out of his own pocket. The next three years went better; but in the seventh year a crop failure occurred, in the eighth year the crop was good, but he lost a considerable part of his cattle and sheep through a cattle disease; in addition, he himself was seized with a protracted illness and he not only had to pay a large sum to the doctor, but also had to hire an extra worker to take his place. Some years ago he could no longer afford to pay the interests and owed his creditor 400 dollars. When he finally had to pay back the capital after ten years, he saw himself forced to sell his farm, which had lost so much value as a result of the war that he could not get more than 5000 dollars for it, despite the improvements and the 2000 dollars he had put into it. So he was left with only 2600 dollars. Such were the sad consequences of borrowing money on interests. A young merchant, encouraged by the good business he had done, borrowed in 1859, in order to increase his business, 4000 dollars for three years at 7 pCt. Interests. By the civil war that broke out his business came

faltered and he suffered significant losses. When he had to pay back the capital in 1862, his account books showed a loss of 2500 dollars from the borrowed capital. The lender, of course, asked little about it and let the poor merchant suffer the sole loss, soothing his conscience by saying that all commercial transactions were once subject to change, which every businessman had to put up with; under favorable circumstances, his debtor could have gained as much and even more with the loaned capital than he had lost this time. But would he have spoken thus, if the commandment of the Lord, love thy neighbor as thyself, and the word of his apostle, love doeth no harm to thy neighbor, had come to his full, clear, living consciousness? It might be objected that such accidents as those just narrated are but rare, and that, as a rule, a business man, with diligence and prudence, would gain so much from a loaned capital that he could pay 7 p.c. interest without complaint. interests without complaint. But I reply that, supposing this to be so, the cases narrated, which are not merely imaginary, but actually occur, prove how many dangers temporal goods are subject to, and how uncertain is the profit on a capital, and indeed the capital itself. If these cases do not always occur, they may nevertheless happen. Now, if love, when it is ardent, is not only careful not to do harm to its neighbor, but also takes precautions to prevent possible harm, how is it possible to be so oblivious of love and to act so recklessly with the debtor as if the capital placed in his hands were not exposed to any harm or danger? The objection that interests are usury only when they are taken from the poor, and not when they are taken from the rich, will scarcely require refutation. For as little as I may steal from, overcharge, or defraud a rich man without grave sin, so little may I expose him to harm or danger by lending money on interests, or in other words, usurp him; for the Lord is the judge of all this. But another objection of at least apparently greater weight is this: if it is not wrong to buy a field or a house, etc., with my money and to lease or rent them for a reasonable profit, neither can it be wrong to advance my money to another, with whom he buys the field or the house and from whom he gives me interests customary in the country. Only the form, the manner of investing money usefully, is different, the essence is the same; or if the latter is unjust, the former must also be unjust; to which I reply: one would entirely misunderstand the doctrine of usury if one were to suppose that it forbids any manner of investing one's money usefully; only such a manner does it forbid as does not involve the love of one's neighbor.

violates. Buying houses, fields, and renting and leasing the same, is not in itself against love, provided that unfair conditions are not included in the rental and lease contract, as, for example Such would be the case, for example, if the owner obliged the tenant to pay the fixed rent in every case, whether the field or garden was carried or not, or if the owner of the house let his large house at a fixed rent, not otherwise than as a whole, and left to the tenant alone the risk connected with the re-letting of individual parts of the house. From this lawful way of investing money usably by buying, renting, leasing, borrowing on interests is vastly different, as has been sufficiently demonstrated in a few examples.

The foregoing evidence will, I trust, have convinced attentive readers that any borrowing on interests is a violation of charity, even if this sin were not expressly and specifically forbidden in Holy Scripture. Scripture. But now it is really forbidden in numerous passages of the Old Testament, and is called by the name of usury. But if the commandment to love our neighbor did not serve us as a guide, we might be led to suppose that usury is merely the taking of the interests of the poor and needy, as indeed this interpretation of the word usury has often been attempted. But, to say nothing of other reasons which do not admit of such an assumption, the love of one's neighbor is the sure interpreter of the passages dealing with usury. It is impossible for Scripture to contradict itself and forbid in one place what it permits in another. Now if it is proved that all lending for interest, whether to the poor or to the rich, is contrary to charity, it follows irrefutably that the word usury cannot be understood otherwise than in this light and in this sense. But that in some passages of Scripture, which forbid usury, mention is made of the poor, it by no means follows that usury against the rich is not forbidden; otherwise, from the circumstance that, when the fifth and seventh commandments are interpreted and inculcated by Moses and the prophets, widows, orphans, and the poor are commonly mentioned, to whom no injustice is to be done, we should conclude that it is not a sin to do injustice to married persons, to children, or to the rich. The only conclusion we can draw from this is that widows, orphans, and the poor are a special object of God's fatherly care, that they are the very ones who are usually most oppressed by their fellow men. They are the ones who are usually most oppressed by their fellow men.

If, then, the matter of usury stands, has not the rich man the privilege of ruthlessly availing himself of my service of love and doing lucrative business with my borrowed money, while I go completely empty-handed? Or must I not leave my money quite useless in the box? I answer:

There are many ways to invest your money divinely and usefully. First of all, you should give plenty of your abundance to charity and lend it to your neighbor who is in need, and you should do so free of charge. And if there be any of thy money left over, thou mayest, if thou be well, strong, and able, work and create with thy money, as a farmer, artisan, merchant, artist, and so forth.For it is not fitting for a Christian, even if he is rich, to put his hands in his lap and in the meantime to fatten himself on the sweat of his neighbor working for him; if you lack strength and gifts, you are not obliged to lend your money to the rich, but you may make such an agreement with him who possesses strength and gifts that he will work with your money, and you will share with him both profit and loss and the danger of capital. Above all this, let him who possesses temporal goods never forget that he is not the master of his goods but only a steward, that he cannot always possess them, and that on that great day he will have to give an account of his stewardship before the judge of all flesh. Such contemplations will protect him from earthly mind and desire for riches, from careless squandering of his goods and from violating the love of his neighbor in trade and conduct.

I have tried to present this subject, which forms an important part of the doctrine of the Christian life, as briefly and simply as possible, avoiding all intricate questions, so that the Christian reader, whether of greater or lesser ability, may be enabled to form a correct, scriptural judgment of it. The next volume of Luther's People's Library, which is just now under press, will contain all the various writings of Luther which he has written on usury. It is the purpose of this present article to call the reader's attention to these and to offer him a key to the correct understanding of these writings of Luther.

Inauguration of the new institutional building in Steeden.

The following is taken from No. 3 of Brunn'sche Mittheilungen:

This time I have to tell my dear readers about a joyful celebration that we celebrated here in Steeden last Sunday, July 23rd, namely the dedication of our new mission house. It was a celebration the likes of which our little village had never seen, except for the dedication of our church. Due to the particularly favourable weather conditions of this year, our building work had progressed so quickly that on 18 July our new pupils were able to move in, 20 in number (although 24 were actually intended for admission, but for some of them obstacles still stood in the way of their coming). That was then

It is a real joy that this year we were able to take into our house almost twice as large a group as usual, and that they no longer had to be crammed so closely together, but could be neatly distributed into the rooms allotted to them. But for me, as the father of the house, it is a special joy when I can now gather all thirty of my household members daily in the new large schoolroom for singing, the word of God and prayer, or when the whole group sits around me at the table at noon, as is our custom. For a father's heart it is truly sweet and lovely to be able to feed and satisfy such a crowd of children in body and soul every day. - For the sake of our dear parishioners, who cannot easily leave home on weekdays in this summer time and who nevertheless wanted to take part in the dedication of our new mission house, the latter was postponed to Sunday, July 23. A large crowd gathered from near and far, so that our little church could hardly hold them all in the morning. In the afternoon, however, we went into the new schoolroom, which was beautifully decorated with wreaths and inscriptions. In his consecration speech, Schreiber let his heart and mouth overflow with what they were full of that day, namely, praise and glory to God and the remembrance of all the wonderful experiences of grace of which the Lord has honored us, i.e., the small group of His Lutheran Church in Nassau, and in whose chain the erection of our new mission house in Steeden forms the glorious keystone to this day. Yes, the Lord has truly done great things for us in Nassau, where only a few decades ago such complete spiritual night and darkness prevailed as in no other German country. It was 23 years ago when I first came to the Lahn region with the preaching of the Gospel, and the Lord allowed us to experience the first miracle of His grace, namely the revival and conversion of many hundreds of souls here in Steeden and in the whole surrounding area. Then the Lord led us to leave our unchurched church in Nassau and into the hard external struggles and persecutions that this brought with it. There we had to go through much shame and suffering for the sake of the Lord and to celebrate our services in hidden corners and forests. But the Lord allowed us to experience the second miracle of His grace in our little Lutheran church history in Nassau, namely the glorious victory over all our enemies and adversaries and the firm and orderly establishment of our Lutheran church here in Nassau. Then we built our little church in Steeden, and when we consecrated it on Ascension Day in 1849, it was like a miracle, and we felt like dreamers that we could celebrate such a public celebration of joy after the long dark time of persecution. But that was not enough, because in the years immediately following the Lord gave us new great blessings.

He opened a great door in Nassau for the preaching of His Gospel, and we were allowed to carry the seed of the divine Word from Steeden to almost all parts of our country, and there was such a powerful spiritual movement and revival in Nassau at that time that I preached to thousands of listeners almost every Sunday in the most diverse places of our country. The result of this was the founding of two Lutheran congregations besides the one in Steeden. Such revival times, of course, usually do not last long. In 1852 a great silence followed, the state government of Nassau again oppressed us very hard, and the outward growth of our church almost ceased completely. But these were also years of blessing for us; many things were clarified and cleared up in our doctrine and life in Nassau, we were pulled out of many dangerous directions by God's grace, and I hardly know what I should consider the greater miracle, the outward planting and spreading of the Lutheran Church among us, or the later fortification in pure Lutheran doctrine, especially in this so confused region. I hardly know what I should consider the greater miracle, the outward planting of the Lutheran Church among us, or the later consolidation in pure Lutheran doctrine, especially in this so confused and evil time, when the devil is also trying to attack and overthrow our Lutheran Church everywhere with so much false doctrine, sectarianism and fanaticism. However, I must confess aloud before God and man how much I owe to our beloved brethren in America, the Missourians and the dear men of God, Professors Walther and Crämer in St. Louis, for the fortification in right and pure Lutheran doctrine, especially because it was through them that I was first guided to the right understanding of Luther and his writings. Thus, my closer connection with the Missourians was followed, by God's providence and quite naturally, by the founding of our Steeden Proseminar for North America, and by the present construction of our new house of residence. All of this is truly a great miracle of divine grace, for how could we poor people here in Steeden have ever been able to accomplish all of this with our own ability and wealth, or how could we have even dreamed in the past that a mission house would once again stand in our village of Steeden next to our little church, and that flocks of future preachers would go out from our little village across the great sea of the world. Dear readers will be able to imagine how my heart was at the dedication of our new mission house last Sunday, that it could almost have overflowed with the praise of divine mercy, and that we have almost never in our lives sung the song: "Be praise and honor to the highest good," and that I always felt as if I had to remind everyone to repeat the final verse of each verse once again and with greater emphasis: "Give glory to our God.

This song was followed by the woman's speech, in which the new house was solemnly dedicated to the Lord.

JEsu Christo, so that He, as the right and true Lord of the same, may reign in it alone in the future and keep everything away from it that is not His own in doctrine and life. It was then further stated that the sole purpose of the new house was to educate teachers and preachers for our Lutheran Church, first of all in North America, and to this was added the wish that everyone may stay away from this house who does not desire with a faithful and sincere heart to surrender himself to the service of the Lord Jesus and His holy Church. Finally followed the prayer for the Lord's blessing on the new house and all our doings and undertakings in it. Deep into the night, however, the schoolroom was full of joyful hearts and festive songs.

Thus the new institution building now stands completed, filled with pupils. How will it go on now? human reason might well ask; and of course, in these politically and ecclesiastically dangerous times, who can predict for long what the fate of Christian institutions will be in the future? We will have to let the Lord command us blindly in faith. This worry did not bother me at our inauguration feast, nor did the worry about money and goods; the Lord, who has so obviously provided for everything up to now, will not let us lack this in the future either. But one worrying thought, I will not conceal from my dear readers, often fills my mind at the sight of our new mission house: this is the question: Will the Lord not lack the right people to live in this house? Yes, this is undoubtedly the most important and most difficult thing, especially for our local institution, which is supposed to send most of its students to America every year and then fill up with 20-24 fresh ones every year; will we always have them, and will we have the right and capable ones? A great many young people continually apply for admission, but hardly half of those who apply actually come, sometimes held back by various external reasons, sometimes for internal reasons. Therefore, I would like to conclude this report of our inauguration feast with the urgent heartfelt request to all who have the holy cause of the Lord and His Church at heart, especially to faithful Lutheran pastors and teachers: help us to fill our new mission house annually with pious and capable Christian young men who are willing to dedicate themselves to the service of the Lord and His Church in America! If you know of such young men in your neighborhood, send them to us and remind them of the rich and glorious opportunity they have in America to serve the Lord and to work for the building of His holy kingdom. I know how many objections are raised; for example, many a pastor would rather keep capable, faithful young people at home in his congregation than send them to America.

in the country, one would also need Christian people 2c. But I beg you most earnestly not to listen to such misgivings! Germany is not yet depopulated by believers, even if we send a dozen to America every year; if this happens only for the sake of the Lord, the Lord will repay us with a hundredfold blessing and replace what we lose. And what is the main thing that must put down all other doubts, however they may bite: look at the great need of our church in America, the many -abandoned congregations, the many requests for preachers and teachers that are still unsatisfied in spite of all the piles of young people we send over yearly. I mean, when whole congregations are left without preaching, without baptism, without the Lord's Supper, then there can be no question that we must help as much as we can, and send people as much as we have. There is a need here that does not allow for any talk back and forth, just as little as when my neighbor's house is on fire and it is necessary to run and save people from the flames. - Now that would be the real main thing from the Lord for our new mission house in Steeden, if the Lord wanted to fill it annually with righteous, pious disciples who are willing to serve Him with all their soul and with all their strength. He is But it is He alone who must give out of the abundance of His graces the right faithful laborers into His harvest. -

To the ecclesiastical chronicle.

The Methodist swarming spirits are quite staarblind, especially in the doctrine of sanctification. Orwig, the editor of the "Christian Messenger", is now again seducing his poor readers with his shameful Methodist false doctrine of sanctification in several issues of his paper. He says, No. 831: "But he that attains to this state (of entire sanctification), and perseveres therein, may, by Christ's power, perform all his duties with joyfulness." Whether then the editor's heart does not tremble at such words? Can he perform all his duties? Can he always, always love God above all things, and his neighbor as himself? Can he always trust in God, that he will not once falter or complain?

Can he always pray with fervour, without any distraction? Can he educate his children so that he never lacks a piece, or if he himself still has festering, can he always bear all their weaknesses in patience and heartfelt kindness, that he also does not give it a word, a look, a thought? Can he so love the enemy who offends him that not even a spark of anger and revenge stirs in him, and never and nowhere, not even to his best friend, not even in himself, does he speak even a bitter word against her? and so on. And only this would be "entire sanctification." O of blind and soul-dangerous Pharisaical hypocrisy!

into which these blind leaders of the blind seek to lead their people! Thank God, Lutherans; you are not taught such doctrines. Just look at your catechism. Question 126 reads:

"Can the born-again, then, also fail to fulfill the law of God?

Answer: no:

1) Because there is no righteous man on earth who (always and only) does good and does not sin.

Eccl. 7, 21: There is not a man upon earth that doeth good, and sinneth not. -

Job 14:4 Who shall find a pure man among them, seeing there is none pure?

Prov. 2N, 0. Who can say: I am pure in my heart, and clean from my sin ? (Who? Only a lying Methodist.)

2) Because the law is spiritual, but those who are born again are carnal, as the Scripture says.

Rom. 7 14. We know that the law is spiritual; but I am carnal, sold under sin.

3) Because even those who are born again confess with Paul that they are imperfect, and that nothing good dwells in their flesh, and with John, "If we say we have no sin, we deceive ourselves, and the truth is not in us," 1 John 1:8." -

And question 143 is:

"Can the born-again thoroughly and perfectly do good works that have no blemish or infirmity?

Answer: No; for because the regeneration in this life is begun and imperfect, it also happens that the good works which the born-again do by the power of the Holy Spirit are imperfectly good and tainted with the infirmities of the flesh.

Rom. 7, 21. Now therefore I find in me a law, that I should do good, and evil should be done unto me.

Hebr. 12, 1. let us put away the sin that always clings to us.

Galat. 5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh. These are contrary to one another, that ye do not the things that ye would."

Christians certainly want perfect sanctification, but what they want they do not do, they cannot accomplish, because they still have flesh in them, and the flesh lusts against the spirit. - The holy spirits, on the other hand, go about as if they were all flesh, and had not a grain of corrupt flesh left in them. The Holy Spirit has not yet enlightened them, so that they recognize the causeless corruption of the human heart.

The same blind Methodist editor also says, for instance, of the late Governor Brough: "He professed himself a great sinner, notwithstanding, as he said, for the last twenty years, he never lay down to sleep the evening without first begging God to forgive and protect him." So to ask God's forgiveness for twenty years, and call himself a great sinner, the ignorant Methodist does not know how to rhyme. The prayer of the Lord the "perfectly holy" revelers no longer know how to pray, for they are no longer sinners, what need they to pray:

"forgive us our trespasses"? The Methodists in the "state of entire sanctification" and the Chiliastes in the millennial kingdom are beyond the Lord's Prayer; but a righteous Christian knows how necessary and what a benefit this very petition in the holy Lord's Prayer is to him, and he prays it always to his blessed end. B.

Something pleasant for the American women emancipationists. As is well known, there are many preachers in America, even those who want to be Lutheran, who, instead of being driven by the Word of God and thus by the Holy Spirit, ride on the wind of humanistic emancipationism. Spirit, they ride on the wind of humanistic emancipationism. And instead of urgently admonishing the women, especially in the American circumstances here, with the apostles, that they should beware of all sinful American modeindependentismnsw that is, disobedience and defiance against their husbands, according to 1 Peter 3:1, Col. 3:18: "Wives, be subject to your husbands, as is fitting," and Eph 5:33."But let the woman fear the man," and above all unseemly, indecent conduct in the church, according to 1 Cor. 14:34, 35: "Let your wives keep silence among the church," and 1 Tim. 2:12: "But I will not suffer a woman to teach, nor to be the master of her husband." Thus the sweet women-mancipationist priests seek to work that women shall also have the right to vote in the church. That will be fine when the women first leave kitchen and child to sound their eloquent, successful stump speeches against the views of their husbands and "masters" in the municipal assemblies, and then triumphantly vote them down. - The Emancipationists have not yet succeeded with the women's suffrage here, but only undaunted, your humane gentlemen, in Germany the matter has already been carried out. At the "Federal Assembly of Free Religious Congregations," held on June 7 of this year in enlightened Gotha, where Baltzer, spokesman for the congregation at Nordhausen, was chairman, and the well-known humanist Uhlich was prevented from coming, wnroe "God and His word were denied the vote in the League, the more was the courtesy shown towards the ladies, to whom in future the right to vote in the League was granted." On this Dr. Münkel remarks: "Instead of the service of God, a service of Mary might gradually grow out of this." Must not the American humanistic reverends be ashamed before their German brethren? Are the Germans supposed to be more humane and well-behaved than they, the glorious Americans? B.

Relationship of the Synod of Pennsylvania to the General Synod. At the last General Synod, the delegates of the Pennsylvanian Synod left the sessions of the General Synod and went home because of the un-Lutheran conduct of the General Synod. We believed until now that this was an act of confession by the Pennsylvanian delegates against the un-Lutheran nature of the General Synod.

synod. Now, however, the Rev. Brobst, in the "Luth. Zeitschrift," reports that that leaving was by no means of such a dangerous character, it was rather a quite innocent, harmless, peaceable, mild act; he says: "The delegates, for certain reasons, only withdrew from the meeting of the General Synod, which was held at York in 64, in order to report what had happened there to the Synod which had sent them." But why did not the delegates wait until the sessions were closed to make their report? Surely it is very irregular to leave synodal sessions before the synod closes in order to "report." The "report" could be made in perfect time, even after the meetings had closed. There was no imminent danger, for the Synod of Pennsylvania did not meet until much later. Why, then, leave the meeting? - If a steadfast heart is a delicious thing, a wavering, doubting heart is quite a lamentable thing. Leaving the assembly without leaving the synod was a half-measure. It was to be something, but yet was nothing; it was a threatening with the fist, but in the pocket. The present interpretation of that leaving of Past. Brobst is now much more pathetic and lamentable: that is, leaving in order to "report," nothing more. Brobst even brushes off the little confessional courage that still clung to that "leaving," so that only the opponents should not infer a separation from the Synod itself from the "leaving of the meeting. - If the right wing of the General Synod, the faithful wing, took to heart the words of Paul: "What does not come from faith is sin," it would seek to gain a firm heart in the word of God before it acted ecclesiastically; then action would come from faith and firm steps would be taken; now action comes to it from church policy, and therefore the sight of those confessors, those Protestants, those "abandoners of the assembly" is a most sad one. The whole mighty movement finally amounts to a "reporting" (pnrturiunc wontes, uaseodur iststwulus

word says

Rom. 16, 17: "Now I exhort you, brethren, that ye take heed to them which cause divisions and vexations, beside the doctrine which ye have learned, and depart from them. Tit. 3, 10. 11.: "Avoid a heretical man, when he is once and again admonished" 2c. Either the Zwinglian unbelievers and swarming spirits in the General Synod are such often admonished heretics, who not only teach falsely, but also reject the right doctrine as false and Roman error (and that is heresy), or they are such brethren, calling themselves Lutherans, who cause trouble and division apart from the doctrine which Lutherans, according to their Scriptural confession, have learned;

or they are not. If they are such people, one must "shun" them, must be wary of

God's

If they are not such people, they must remain with them as brothers and seek to correct those who may be erring. If they are not such people, one must remain fraternally with them and seek to right those who may be erring, and one must not again leave them in an untidy manner in order to "report. Such action evinces indecision, half-measures, obscurity, hinkiness, and is a sad fruit of the old general synodalistic ecclesiastical oxpsäwnc^. An acting in and out of unbelief. B.

A new church paper. The Wisconsin Synod is now publishing an "Evangelical Lutheran Church Gazette," the paper being published for the present monthly, 30 cents for the volume, edited by Prof. Moldehnke. - In the preface it says: We do not want to let go of God's word and the confession of our fathers "one title." That is a beautiful, very praiseworthy promise. But how is the conduct of the Wisconsin Synod consistent with this promise, in that, for example, it draws its preachers from unintelligent German institutions, and supplies its Lutheran congregations with such unintelligent people; will such unintelligent preachers also not "relinquish a title" to the confession of "our fathers"? All sorts of things want to be Lutheran now, but mere outward confession does not do it. Lutherans are honest people. B.

Evangelical - Lutheran School Journal.

From now on, a school bulletin will appear under this title every 15th of the month in monthly issues within our synod, edited by our first director J. C. W. Lindemann. In order to recommend this journal, which indeed cannot be recommended enough, I have no better advice than that the first readers should study the first number of this journal, which they will either have in their hands themselves by the time they see these lines, or they can get it from their pastor and schoolmaster, very carefully and thoughtfully. In the excellent preface you will find the following about the principles according to which the sheet is to be edited: "As far as God gives me grace and it is possible for a weak man, every line of the content is to agree with the prayer of all Christendom, which it has learned from the Lord Himself: 'Hallowed be Thy name! Thy kingdom come.'" I know and believe that all the wisdom of men is false light; that the infallible word of my God alone can be my light and guiding star. The Word of the Father, which the Son brought from heaven, which the Holy Spirit continues to make alive, and soon the confessions of our dear Lutheran Zion, shall be the measure and weight by which all our own works and all submissions are measured and weighed. Whatever is found too short or too light is rejected in advance. At the feet of Luther I intend to sit and learn from him, the

...was also a pedagogue and a true schoolmaster." And with this they will agree heartily and with joy. There they also hear about what the paper should bring and contain: "Primarily the ordinary elementary school, the parochial school should be considered. Everything that concerns it, the position of the teacher in it, the relationship to the congregation, the subjects of instruction, the manner in which it is given, the discipline in the school, all this is to be thoroughly discussed before anything else. But domestic education, too, as it partly precedes the school, partly progresses alongside it in a way that disturbs or promotes it, should not be disregarded, but should likewise be included in the circle of subjects to be discussed. School and home are so interrelated that they cannot be separated from each other, and the weal or woe of the one is immediately felt by the other. Then they realize that this book should be read and studied not only by school teachers, but by all fathers of families to whom God has given children to educate, and they are further encouraged to do so by the following on page 5: "From what has been said, it is easy to assume that he who thought that the present book could only be useful for teachers at lower or higher schools would be very much mistaken. Far from it! Do not many pastors in this country also have to teach school lessons? Are not the preachers, who are relieved of this, ex officio inspectors of the parish schools ? Do not all fathers and mothers have to learn daily and continually to educate the children and to give them the first lessons? All of them, I hope to God, shall find much in these sheets that is valuable for them. When parents and teachers recognize what is needed both in school and in the home, and learn to work into each other's hands, then things will get better in our schools. Therefore, I would like to see this leaf not only in the homes of the so-called teachers, but in the homes of all Christians. God help that it may become a family paper in many places, to be awaited with joy, read with pleasure, and laid aside from the hands with satisfaction of heart." And certainly, if by this and by the excellence of the essays in this first number, which also furnishes proof that it is the publishers, Aug. Wiebusch and Son here, with whom the paper is to be had for the price of $2 pr. If the publishers, Aug. Wieusch and Son here, where the journal is available in advance for $2 pr. per year, have not lacked good and beautiful external furnishings, and if many fathers of families are induced to keep the journal and to read and study it diligently, then the fruit of this will not be lacking, and the more and more schools and homes will work together, and our schools, which unfortunately are often still on a very low level, will improve. True Lutherans are concerned about the Christian parochial school system and the whole matter of Christian education. The youth education is urgently needed, and here it is put even closer to their hearts and brought to their understanding. So they must and will warmly welcome this paper, which we do herewith and wish the first paper and its editor God's richest blessing from the bottom of our hearts. -C.

Indication.

At the request of his congregation, a sermon by Rev. F. Köstering has been printed by A. Wiebusch and Son, which he preached on the second Sunday after Trinity on 1 Cor. 6, 12. It deals in a thorough and at the same time lucid manner: Of Christian freedom and the right use of it.

It is shown

I. What it consists of.

II. What people it concerns. III. How it is to be used. What is said in the third part about drinking-houses and, we must add, about groceries with public or secret drinking, and about "dancing," might perhaps also find its application in many other congregations, and be very good, useful, and necessary to read, and make one want to read the whole sermon in context; we therefore put the matter here.

"Take therefore, beloved, the rule of the apostle: 'I have all power; but all things are not pious,' and enter into life with it. Add to this the saying, "Further, brethren, whatever is true, whatever is honorable, whatever is just, whatever is chaste, whatever is lovely, whatever is good, whatever is virtue, whatever is praise, follow it." By this rule, then, examine all the circumstances of life. I will present to you some of the circumstances that are presently affecting our congregation, as examples for your consideration. - First of all, examine whether it is possible for a Christian to keep a drinking house, which is customary in this country, without annoyance, that is, without becoming angry himself, and without making others angry. Such a house in itself belongs to the realm of the mean. Now it has been said among us that it is not impossible for a strong Christian to keep a proper drinking house. We do not wish to deny the possibility altogether under other circumstances than they are in this country, but only to say that the strong Christian is yet to be born who could keep a drinking house customary here in this country without violating his conscience and that of others. For he who thinks he is so strong as to be able to do it, bears witness to his impotence, and lacks sufficient fear of his deceitful heart. He is a strong Christian who fears his own supposed power, and lives only by the grace of God. Therefore a strong Christian will never start such a common drinking house; but if he does so, he will unlawfully leave his If he does not immediately straighten up and turn back by the grace of God, he will have his neck broken for eternity.

Take a closer look at such a common drinking house, my beloved. - First of all, these houses are a constant source of frightful trouble, and the innkeepers are responsible for this in the first place. They also give the notorious drunkards too much to drink, for whom every drink is a new millstone to the neck. Every drink is a new millstone to their necks, which draws them deeper down into ruin. And if these landlords will still be Christians, they will honestly help that the name of Christ is blasphemed among the world. - Next, a householder should see to it that everything is done honestly and properly in his house; but it is impossible that even moral order can be kept in these houses, because blasphemers, cursers, and those who are not Christians will not be able to keep their house in order. Blasphemers, cursers, scoffers, drunkards, etc., have their establishment there. - Finally, the innkeepers themselves are in the greatest danger of becoming drunkards, and most of them indeed are. Should a Christian then flee from every danger of sinning, what should not these innkeepers do?

Further, beloved, we have come to the conclusion that a Christian cannot keep such a common drinking-house without frightful vexation: so it is impossible for a congregation to receive such people in its midst, nor persistently tolerate them among itself; just as little can it receive and tolerate actors, dance-givers, tavern-keepers, etc., as such, so long as they do not want to put an end to their vexations. - Further, if a Christian cannot keep such a common drinking-house, if a congregation - and I add, a congregation supported in knowledge - cannot receive such landlords, it is clear that a Christian cannot lie in such houses, which are a public nuisance. Far be it from us to make any one conscience about food or drink; but about this we want to make all those conscience who are concerned, that they are habitual visitors and regular guests of these houses. Or does the visitation of these houses profit a man, or make him better? Does he hear in these houses what is true and honorable, what is chaste and sweet? or is not rather discipline and honorability undermined in these places? Why do some people spend their idle time, and especially their evenings, in these places? Yes, why? Where there is a carrion, there the eagles gather. These houses are the carrion where the eagles gather. Here they find such entertainment as suits their vague minds; here they talk what they like to hear; here are the places where faithful preachers, who unhesitatingly reproach their people for their sins, are scolded, righteous Christians are reviled, and the neighbor's honor and good name are trampled under foot. - It is only too certain that many suffer damage to their souls in such places. Evil gossip corrupts good morals. Some

are thus alienated from the church, deadened to God'sAnd the wilder and wilder it is, the better it is for thisThe discipline and guidance of the Holy Spirit in the use word, and indifferent to their families. If they still come topeople. It is impossible for a Christian to take part in suchof the things of means must always be right, and must the sermon, they usually keep their missed night's rest indances. How could he keep an unharmed conscience innot offend anyone, but serve the betterment of many. For the arms of sleep. How things are at home with the usesuch revelry? How could he be in such places, where thenot everything that is lawful pacifies and improves, but of the divine word is easy to see. Christian family life isdevil, the world, and the flesh are indulged in somany things, because they are not used in the right place more and more undermined, and finally even destroyed.unashamedly, without feeling the fear of hell in his heart?and in the right way, do harm. If I do not harm myself with This is truly most distressing, and should, if it wereVerily, he who has a thoroughly awakened conscience willit, I may harm another with it; and if I harm another with possible, be wept over with tears of blood! And how greatadmit at once that a Christian cannot be in such places.it, I no longer walk according to love. Hear what St. Paul is the annoyance that is given to the youth by such evilParents, then, should with all seriousness keep theirsaith, But if thy brother be grieved for thy meat, (we add, examples! Oh, woe to the man by whom trouble comes! children from such places of sin, or God will require it ofand for thy drink, and for all thy carelessness,) thou

Go on, beloved: According to the words of the apostle,them. Preachers and congregations should fight with allwalkest not after love. Dear one, do not spoil with your a Christian, in the use of means, should see to it that hetheir might against such a creature, lest it break in amongfood (and with your drink) the one for whose sake Christ pacifies, benefits, and improves himself and others; sothem; and this must be done in time, before a great partdied. Rather, do not spoil him with your dancing, for which also dancing, which is common in the world, is easilybecome indifferent to it, when it is then too late. For whenthe Son of God shed his blood. Therefore see to it that judged by this. - Dancing means a joyful movement of thethis Delilah breaks into a congregation, it pierces the eyesyour treasure is not blasphemed. He that serveth Christ body, which is employed either for physical exercise, orof many, so that they no longer recognize sin for sin. in the use of the mean things is acceptable unto God, and for health, or for pleasure and pastime. Now this is in So that we may save our dancing youth from suchworthy of men."

itself an indifferent thing, and not sinful. For if such bodilyruin, what shall we do? Here will good counsel be dear. - The sermon, 32 pages octavo with printed colored exercise were in itself sinful, we should forbid it even toFirst, then, listen to the advice of the respectable, noblecover, is to be obtained from A. Wiebusch and Son at St. our children, to whom it is inborn, as it is to lambs to leap.world, and see how it pleases you. She says, "Let evenLouis, Mo. for the price of 10 cents (and postage 2 cents), So David, Miriam, etc., could not have danced before thethe young people have public dances, and see to it thatand at Parthieen at 90 cents pr. Dozen (and postage 10 Lord, that is, to the glory of God, as they did. But,things are done properly among them; then they will staycents). B.

beloved, to compare this intrinsically innocent thing withaway from such places where things are done indecently the lewd worldly dances would be as unjust as if I wereand shamelessly. What shall we say to this? I, according to compare the lawful moderate drinking of an honestto my shortsightedness, say that it is without a doubt the man with the intemperate drinking of a drunkard, whichbest advice the world can give. This much is clear to my no honest man would put up with. Who, I ask you, will notreason, namely: If one were to sacrifice as many sheep to admit that David's dancing before the Lord wasa wolf every day as he desired, he would not tear so many something different from Israel's idolatrous dancingat once. I am also reminded of the proverb, "If you give around the golden calf? Now, if this is evident to any one,children their way, they will not weep. I fear, however, that let him apply this comparison to the dancing itself, and toin this way the little dog would learn to eat leather. For the dancing usual in the world, and he will soon perceivewhen children get their way, they always want to have the difference. I know well that it is as great an injusticetheir way. Therefore I reject the wise counsel of Ahitophel, to make a thing sin that is not sin, as not to call a thingI mean of the world, because it is only a crutch for a lame sin that is sin. It is wrong for a preacher to put togetherman to walk on. Hear then a Christian counsel. By the things that are innocent in themselves, for the sake ofgrace of God we want to try to turn our young people into abuse, with manifest vices contrary to God'sChristians with the word of God! If we have achieved this, commandments. But, beloved, as to lewd worldlywe have won. For only then, when it has become dancing, I deny that such is a thing innocent in itself. OnlyPentecost in the heart, i.e., when the Holy Spirit has consider why these dances are instituted and how theyestablished the kingdom of God, which is peace and joy are conducted. Therefore I say: The worldly dancing, bein the Holy Spirit, in the heart - only then does the lust of it in secret whore dens, or at public balls, where also thethe world and the joy in the flesh depart from the heart, most lewd riffraff meet, and which is connected withand a holy lust and heavenly joy enter the heart. Then drunken revels, does not happen, and cannot happen, inman hates what he has hitherto loved the most; then he the name of Jesus Christ, and in the name of the Lord. shuns sinful opportunities which he has hitherto sought; then he sings and plays to the Lord in his heart, as he has hitherto sung and sounded to the devil and his mistress, the world. If God would that it should come to this with us all, we also would be under

For the glory of God; but rather for the glory of the three-headed idol of the world, the lust of the eyes, the lust of the flesh, and the pride of life. Thereby all the commandments of God are sinned against, all discipline and respectability are left behind.

Church News.

After the Zion congregation in Carver Co., Minn. had to dismiss their former pastor, F. Kahmeyer, on account of a long, serious illness, and had now been served for a year by the undersigned, they again appointed their own pastor. This calling came over the candidate Adam Fried. Hein. Fischer, after he had completed his studies at the Concordia Seminary in St. Louis. On the 7th Sunday after Trinity, April 30, he was solemnly ordained by the undersigned on behalf of the Honorable Presidium of the Northern District and inducted into his office.

May the Lord give this His under-shepherd wisdom and faithfulness to lead many souls to Christ through His pure Word.

C. H. Sprengeler, Pastor.

Address: 8th ^isolier ,
OarvL, Oarvor Oo., Nmn.

After Mr. Heinr. Aug. Allwardt, a pupil of our theoretical institution in Concordia College at St. Louis, had passed the prescribed examination well and had received and accepted a calling from the congregations in Marquette Co, Wis, he was ordained by the undersigned on the 9th Sunday after Trinity by order of the Presidency of the Northern District in the midst of his congregations and inducted into his office.

May the Lord and Arch Shepherd of His host bless the work of this servant of His, that it may bring glory to His name and salvation to many immortal souls.

Woodsand, Wis. 26 Aug. 1865.

Ed. Multanowski.

Address: Usv. Hoinr. ^.uZ.
Ilg,rri8vlllo ?. 0., Nartzuette Oo., ^Vis.

Mr. Georg Schamm, cnixä. tkeol., having received and accepted a vocation from St. Paul's Lutheran congregation at Clrfky, Barttwlomew Co., Ind. was ordained and installed by me in his office by order of the Presidency of the Middle District on the 9th Sunday after Tritt. the 13th of August.

May the Lord bless the work of this servant of His.

G. Küchle.

Address: Hev. (I. Lesiurmn, oaro ok Hsv. O. Küolrlo, 6oluwbu8, Inä.

On the 5th Sunday after Trin. the newly built church of St. Jacob's congregation at Wolcottsburg, Eric Co., N. A., (branch of Wolcottsville) was most solemnly dedicated to the service of the Triune God.

The pastorate of the last-named congregation, which had been vacant since Easter of this year, was also filled again, by Rev. M. Stephan of Adams Township, Allen Co., Ind. Having received a regular call from Wolcottsviüe and accepted with the consent of his former congregation, he was introduced there on the 13th Sunday after Trinity by the undersigned by order of the Reverend Presidency of the Eastern District of the Synod and according to the regulations of the Agenda.

May the Lord of the Church adorn this servant of his with many blessings and be his help and shield. Fr. C. T h. Ruhland.

Buffalo, N. A., Sept. 7, 1865.

Address: Uev. Uni-bin Ltoplmn, ^Vol6Ott8vi1l6, HlNAnru, 60th, Iss. L.

On the 12th Sunday after Trinity, Mr. Theodor Mießler, Candidate of Theology, was ordained in the midst of his congregation in Cole Camp by order of the Honorable Presidium of the Westl. District by the undersigned with the assistance of Mr. Pastor I. M. Hahn and committed to all the confessions of the Lutheran Church, as well as introduced to the branch congregation in Tebo on the following Wednesday.

The LORD adorn this his servant with many blessings, and let him bring forth much fruit, that remaineth unto life eternal. H. Fick.

Address: Usv. Nis88lor, Ools Onrnp, öenton Oo., Uo.

* 4-*

One more remark on this. There are Lutheran Christians who are looking for cheap and good land to settle near already existing orthodox congregations, where churches and schools have already been established and where they can find the necessary spiritual care for themselves and their children. To these serve notice that such land is still to be had in Benton County, in the congregations of Pastors I. M. Hahn, Th. Mießler, as well as in the branch parish of Tebo, furthermore in Lafayette County in the parish of Pastor F. I. Biltz. The land costs from 4 to 30 dollars per acre, according to its quality, location and the improvements made, at a distance of 1-5 miles from the respective churches. The land is suitable for grain growing, viticulture, and fruit raising, but catfish and stock raising predominate; hemp is also raised in fertile Lafayette County. Those communities are situated in the great prairies of the West, which afford an almost unlimited view, but there are enough forests, and there is no lack of water. The climate is very healthy. The distance from St. Louis is about 200 enql. Miles. The mischief of bush-clipping has entirely ceased. The pastors mentioned are gladly prepared to give more detailed information.

Address: Hsv. ss. lVl. Halm, Dnlcs Oreslc ?. O., Uenton 6o., No. - and R.ev. bV I. Uik?, Oon- ooräia k. O., Oo., Ulo.

Conferenz - Ads.

The members of the Fort Wayne Preachers Conference will meet at Fort Wayne Tuesday sen October 3 d.).

W. S. Stubnatzy.

Fort Wayne, Ind, September 11, 1865.

The Michigan Districts - Conference will hold, g. e. G. its meeting this year at Monroe, Mich. from Oct. 12 to 15 incl.

M. Günther.

(Receipt and thanks.

Fordcn Scmin arhaushalt: Von Hrn.Past. Leb manu 2 Bush. Peaches and 1 Bush. Apples; from Mr. Lindemann here §2.50; from several gardeners of Mr. Past. Hamann 1 bush. Pears, 34 barrels of potatoes, 2 bush. Cucumbers, 4 feet of Apples, 1 Bush, sweet Potatoes, 1 Pcck of Beans, 1 Pcck of red Reuben, l Peck of Onions, 1 Peck of TomatoeS.

For poor students: By Hrn Past. I. P. Beyer ges. auf der Kindtaufe bei I. Basse -2,35 ; by Hin. Past. I. C- Schneider. Collecte of his Gem. §15; by N. N. §2; by Hrn. Past. Böse by Mrs. Wilhelmine Bockermann P2. Astl g. Crämer.

With kind thanks against the mild givers I certify to have received:

For poor seminary pupils: by teacher Bartling, collected at Willen's wedding in Addison. -8, deßgl. on H. Wieginann's wedding §15,21. by Past. Schumann (for Ries and Müller) 510. on W. Lange's wedding at Emmet, Dodge Co, Wis, (for Pie- ritz) ges. §1,10. by the Women's Club at Sheboygan (for Röhrig) §7. by the Comm. of Schaumburg §34, lO. On teacher Backhaus' wedding s. §12.70 From teacher I. Grüber §l. From the congregation in Logansport (for Köbel) §20. From some members of the congregation in Rock Island III,75. From Rev. Friedrich §3; from his wife §2.

Znm Scminarhausha.lt: Past. Polacks Gem. §11.

To the travel money of the. Brunn's Sendlings: At Ph. Zumalsten's wedding in Cooperögrve ges. §8. By Mrs. N. N. §1. By Past. Stephan'S Gem. §6,10. by Rev. Beyer at the school festival at Laporte ges. §15,05, By Rev. Laib §1,30. by Mrs. Günther and Mrs. Kornhaus at Addison §3. by Past. Engelbert'S Gem. §5.45. from C. Wcycl §2. from Past. Listing 50 cts. From Past. Ruf's 75 cts. Collected at H. GerlingS infant baptism §2,20.

For curtains: From Past. Stepban's Gem. §6. from the Woman's Club at Ehester §5. from LührS at Addison 50 Cts. From the Women's Association of Bethlehem's Congregation, St. Louis, §7. Bon 2 friends of the Seminary from Boston §5. From Birkner in New York §l. From the 2nd Women's Association in Past. Wunder's Gem. §5. A. Selle.

Addison, l9. Aug. 1865.

With heartfelt thanks to geaenGolt and the kind givers, I certify that I have received the gifts:

For the seminary household: From the two women's clubs in the Cleveland churches I received 22 towels, 16 pillowcases, 13 sheets, ^shirts, 9 handkerchiefs, 2P. Stockings and 1 cap. From H. Schönewald 1 doz. Spoons, 1 handcuff, some brushes 2c.

For poor pupils I received money: from H. Plagge in Addison §12. Past. Nützels Gem. §10. from Mrs. Wischmeier, thank offering for happy delivery §5. from Rev. Daib §1.70. From the Maidens' Association in Cleveland, Westside. §19. From Bro. Leopold §5. By G. Schäfer, collected at his wedding §7,12. By Rev. Seuel by an unnamed person §5 ; by Bro. Lasckmann §3. I. H. Böhm §5. H. Haag §5. H. Schake §5. By Bro. Fritze §7. by Br. Ester §5. I. Fortlage §3. by Br. Fahle §2. by Mr. Gertenbach, collected at his wedding §4. by Past. Lochner by G. Schweitzer §H.

For F e n st e r v o r h ä n g e : From Bro. M. HenrichS in Danville §2. Bro. Günther §1. Bro. Kornhas 51. From Past. Engelbert §1. Of the women in Past. Fricke's congregation at Indianapolis §33. by Past. Jäbker §3.! By Rev. Schwensen by Bro. Frickc §1. Bro. Kruse in Addison §1. Z. C. W. L i n d e m a n n. I

Ei "gone inder pale eastern Districts:

For poor students: From F.Blum in Baltimore §2. For heathen mission: From F. Stutz in Wasbingtvn auö his LiebcSkaffe §5. For inncre Miss i'o u: From the Gem. in Baltimore §33,50. From Past. Kä'hlec's Gem. §10. For Lchrer salaries From F. Stutz out of his LicbeSkasse §10. Gem. in Port Richmond §13,26. To the C o l l e g e - U n t e r h a l t: Gem. in Washington §16. to Semiuary - Building inAddison: F. Fritze in Baltimore for curtains §1. for P a st o r Brunn ' S pupils: from F. Stutz's LicbeSkasse §5. from Klöpfrr in N. I. §1. by Past. O. Hanser on Burkhard's baptism of children §8. To the widows' fund: I. Möhring in Baltimore §5. To the church building in Cove: Cong. in Baltimore §32,46. To the church building in Fort Dodge: Vou same §34,54. For sick pastors: P. Sander in Baltimore 50 EtS. To the Hospital' at St. LouiS: By Rev. O. Hanser on M. Koehler's baptism of children ges. §2,50. I. Birkner.

New York, Aug. 1, 1865. no. 92 William St.

Received

For a r m e Z L g l i n g : By Past. E. Mangels - village Belleville, III . by N. and I. Schüßler, A. Georg, K Meier each §2; H. and K. Nagel, Mittenzwei, Eggers- mann, Blomeukamp A. Brandenburg, E. MangelSdocf, EndreS, Ad. Schüßler 51 each ; Hering, Brandmcier, Koll- meier. H. Rütter, Fr. Nagel, Steineke each 50 cts; Rebold 30 cts; Wolpert 75 cts; H. Nolte, Vetter, Fr. Rütter, Eierkuß, Jung, Franzis each 25 cts; N. N. 45 cts; Summa §23.

G. Alex. S a x e r.

Get" to the lau of the schoolteacher - seminary:

By Mr. Past. Hattstädt, Kass. d.-nörd. Distr. § 15,2.5 ""
Bonnet,, d. middle. ,, 223,59
,,,,Birkner , " d. östl. ,, 9,00
,,,, Past. Miracles by H. F.Mullmann, Chicago, III. 10.00
From the community of Mr. Past. Fürbringer in Franconia" muth. Mich. 25,00
Collecte at C Fisher's wedding, Bloomington, III. 5,21
By Fr. Stävt. Addison, III. 2,00

Summa §293,! >5

Addison, Sept. l, 1865. H. Bartling.

Received:

To the Sy n od a l - K a sse Western District: from the Immanuel? - District in St. LouiS, Mo., §13.75; from TrinityS - District in St. Louis, Mo., §11.55; Collecte of the Gem. of the Past. Hamann in Carondelet. Mo., §20.35; of the Gem. of the Past. Miracle, Chicago, III, §4,90; of Teacher Barthel, St. Louis, Mo . §2.0 ; by the Gem. of the Past. Th. Mießler, Cole Camp, Benton Co, Mo, §ll 15. To the C o 1 l eg e - Il n t e r h a 1 t S - K a s s : From the Immanuels - District in St. Louis, Mo, §11.00; from the Trinity S - District in St. LouiS, Mo, §11.00; from theG-ml of Mr. Past. Strcckfuß, Washington Co, III, §10.50; from Mrs. Caroline Innk, Oshkosh, WiS., 51.50. To the s y n od a l - Mi ssi onö - K a s s : From the Virgins - Association of the Gem. deö Past. Hcid, Peoria. III, §10.00: from the Trinity S - District in St. LouiS. Mo., §2.60 ; from the Women - Association of the Gem. of the Past. Miracle, Chicago, III, §3.60 ; from the Norwegian Gem. of the Past Brandt, Rock Niver, WiS., §7.60 ; from the Norwegian Gem. of the Past. Brandt at Pine Lake, Wis. §5.53; by the Norwegian comm. of the Past. Brandt at Asbippun, Wis. §6.00. For internal mission: from F. W. Eggerking, Warsaw, III, §5.00; by Past. Holls ges. at F. Moos'S wedding, Centreville, III, §3.45. For Rev. Röbbelen: Vou Mrs. Hörr, Cape Girardean, Mo., §1.00; by I. H. Sterthmannin Tebo, Benton Co. mo. §1.00. forPast. BrunnS institution inStcedcn; by Mich. Schrack, L-t. Louis, Mo., §l,l "O; by Phil. Loehr by Past. Böse, St. Louis, Mo. (in silver) §3.00. For Past. Brunn's sophomores: by Mrs. Hörr, Cape Girardean, Mo., 51, "0; by Joh. Mießner, Frohna, Perry Co. on Mo., §1.00; by F. Fischer, Frohna, Perry Co. on Mo., §2.00; by Mrs. Kuhnecke, Carondelet, Mo , §1.00. For Past. Gross at Richmond, Va: From Jacob Frank, St. Louis, Mo , 50c.; from Mich. Schrack. St. Louis, Mo., 50c.; from Joh. Georg Vetter, St. LouiS, Mo., §1.00; from Mrs. Kuhnecke, Carondelet, Mo,, §1.0'1; from C Kalbfleisch Sr, CollinSville, III, §1.00; from C. Kalbflcischjnn , CotlinSville, III, §2.00; from Mr. Metz, Collinsviilc, III, §2.00. Ed. Roschke.

Change of address:

Inch. HisblinZ,

Oobö, Will 6o., III.

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Year 22. St. Louis, Mo. the 1st of October, 1865. No. 3.

(From Past. Fick's "Lift up your heads!"

Get ready!

Therefore be ye also ready: for the Son of man shall come in an hour when ye think not.
Matth. 24, 44.

How? if the Lord should appear at this moment? If suddenly the trumpets sounded through the universe, And still today the angels put us on trial: Are you sure that this day will be your salvation? Alas! then the wretched world howls desolate with terror; Then it gladly flies on the wings of the dawn;

Then they cry, "Fall upon us, ye mountains and hills! To cover us from the wrath of the Judge of the World."

Woe, woe to the despisers, they are lost! It is too late to send themselves festively to the wedding, It is too late to decorate the lamps with oil: In vain they then knock at the gates of grace. The day of salvation is past, the heavens are shut, For ever the pleasant time is gone, For? no power then can buy forgiveness: Eternity begins, the books are unsealed.

The Lord sits on the throne, surrounded by choirs of angels;

Woe to those who then stand on his left, They must bow down on their knees before him, And hear from the king's mouth this stern sentence: "Depart from me, ye cursed, into everlasting flames! You have not served me in my brethren on earth." They shall be tormented with the devils, And the lake of fire shall smite upon them.

Behold! any moment may bring judgment upon us.

O woe unto thee, if the Lord should find thee without repentance, Thou shouldst fall into the hands of the living God, And everlasting torments of hell should pierce thee. But God will not that thou shouldest perish; Therefore turn thou to thy God this day, That thou shouldest not fall eternally a prey to Satan; But rather one day stand gladly at the right hand of Christ.

Why wouldst thou covet the vain things of Mammon, Desire earthly treasures, money and plenty? Why wilt thou be clad in gold, in silk and velvet? The fire's heat may consume the world to this day. Why wouldst thou run after high honours, And live all thy days gloriously and joyfully?

Why do you want to give in to filthy carnality? Even today the whole earth can burn.

Even today, what is visible can disappear like smoke.

Soon the miser sees his treasure vanish like vapour, The sinner's lust must soon dry up for ever, Of all honour there is soon no trace to be found.

The mocker's scorn soon turns to howling, Then to an everlasting cry of pain becomes her mocking laughter;

When they feel hell, even despisers believe, What God threatened, he will Suddenly overtake them.

O foolishness! to hang one's heart on earthly goods, Which will burn like chaff on the day of judgment. O blindness! To God, the highest good, the source of light, To prefer the goods that so soon scorch.

O madness! to choose hell instead of heaven, To indulge for a short time The foul pleasure of the senses. O Satan's deceit! That they may win the nothing, the world, They buy with the damnation of their souls.

Ah! Let us hasten to save our souls!

Ah! Buy it out, the time we still call ours! Arise! Arise! Rend the heart from the false idols! By God's power, break the devil's chains of sin. Hell looms, heaven beckons, the end draws near, Judgment day may appear any moment: Ah! hear the Saviour plead, entreat, entice, weep, Come unto me, that ye may receive bliss.

When a heavy storm wants to unload, So man notices it from misfortune threatening signs, And everything seeks to avoid the fury of the storm: The mariner hasteth from the sea to sheltering shores, And fearfully the dove flies to the clefts of the rock. Behold, all the signs herald the approach of judgment: Alas, let us flee to Christ this day from woe, Before the terrors of damnation flash upon us.

Still the day of salvation lasts, still the sound of the Savior Voice,

A heaven full of grace still shines above us, We are still most kindly invited by God: "Receive in vain salvation and salvation from the wrath!" O let us take this gift with glad thanks, With holy sorrow repent our sins, And rejoice in our Saviour with all our heart; So we may not be ashamed at the last day.

(Sent by G. Sch.)

Evil thoughts.

Where the doctrine of perfect sanctification in this life, which is contrary to Scripture, and in general the enthusiastic confusion and mixing up of justification with sanctification, leads, the "Christlicher Botschafter" (Christian Messenger) of July 28 of this year gives striking proof of this in an article under the above heading. The question was put to the author of this article, whether a man, when he is completely, or thoroughly sanctified, is also freed from evil thoughts. And how does he answer this question? First, he asserts, as an indisputable truth, that already in this life man is delivered from indwelling sin, sinful inclinations and impulses, or carnal impulses, which, though conquered in justification, are seldom eradicated; that he can and must be wholly cleansed from all the stain of sin, and therefore can and must be wholly, or thoroughly, sanctified already in this life, in order in the end to stand before God and enter heaven. He therefore asserts not only the possibility of perfect sanctification on earth, but also the necessity of it for salvation. And the scriptural concept of sanctification, according to which perfection is hoped for only after death in that life, he declares to be an erroneous and very dangerous one, which is apt to reassure men in their sins and to keep them from the pursuit of sanctification. For (he adds) if one does not believe in the possibility of being completely sanctified before death, it is quite natural that one does not expect this state sooner, does not seek it sooner, and consequently continues in a more or less sin-stained perennial until the end.

This is the judgment of prudent reason, which the devil opened his eyes to in paradise, and it is right for it to fumble and fool with its hands at noon, because it arrogantly overlooks the revealed reason for faith. What reason asserts, reason can overthrow again. Here is also a sentence of reason: Where is there greater danger in reassuring a man in his sin, if, according to this dreamed-up doctrine, he flatters himself with the delusion of being perfectly holy from a certain time in his life, but may thereby miserably deceive himself and get lost in such self-deception, or if he is urged to pursue sanctification with the utmost diligence to the end, because we sin much every day and probably deserve vain punishment? Who is in greater danger of slackening in sanctification, he who falsely imagines that he has already reached the goal, or he who knows that he ought to reach it, but is still very far from it? It is evidently unreasonable to conclude as the "Christian Messenger" concludes, since the matter is rather reversed.

But it is not a matter of reason, it is only a matter of the teaching of the Scriptures, the Word of God. Yes, they will not have the dawn. It is true that the "Christian Messenger" also appeals to Scripture, especially to passages such as this: "He that is born of God sinneth not." But in so doing he only proves that he has learned to carry his once-accepted false conception of sanctification into Scripture. He himself admits that in the justified Christian sanctification is but begun, and still deficient. Is not such a justified Christian born of God? Why does he still sin? Why is his sanctification deficient? He that is born of God sinneth not. The apostle, then, is evidently saying something quite different here from what the "Christian Messenger" puts into this and other passages of Scripture. From the context and harmony of the whole Scripture it is evident that John wants to say nothing else than this: "He who is born of God, though he may not mendaciously pretend that he has no sin, yet he may not willfully and knowingly commit sin. This passage, like the other biblical passages cited by the author, contains no trace of the perfect sanctification of the born-again.

It is said to be a harmful doctrine when the orthodox church teaches that Christians, even the most holy on earth, sin daily in thought, word, and deed. Traun, we also truly wish that sin in man would one day completely cease, that the image of God would be perfectly restored already in this life, that the preachers of perfect sanctification would not prove to be false prophets, and that all those who flatter themselves to be completely sanctified and without sin would not deceive themselves to their eternal harm. But a pious wish this will probably remain. What good is our wishing if we desire the unattainable? Shall we deceive ourselves about ourselves merely because we would like to be without sin? It is better for us to remain in all simplicity on the path shown to us by Scripture, even if it would be very humiliating for us, than to get lost on the self-chosen path of our own holiness. There is no doubt, however, that God's Word teaches us everywhere that we are not to be saved, either before or after we are saved.

We are not of the truth if we say that we have no sin. Whether we say this in an unconverted state, or after we have entered the ranks of God's children by regeneration, from the moment we say we have no sin, we are no longer God's children, but are in bondage to him who is the father of lies, and whom pride first cast into the eternal abyss. What, then, will the preachers of perfect sanctification do with passages of Scripture like the following? Will it be possible be able to strike them in the face? 1 Joh. 1, 8.: If we say we have no sin, we deceive ourselves, and the truth is not in us. Prov. 20, 9.: Who can say, I am pure in heart, and clean from my sin? Phil. 3:12: Not that I have already apprehended it, or am already perfect; but I pursue after it, whether I will apprehend it. 1 Cor. 4:4: I am conscious of nothing, but in this I am not justified. Are not these and countless other sayings, which because of their overwhelming clarity suffer no false gloss, nothing but mighty thunderbolts against the puffed-up, false, glittering holiness, since one also wants to have the evil sinful impulses of the depraved heart rooted out with stump and stick ? Where are the spotless, blameless saints, as that dream of the enthusiasts paints them? Is it John, is it Paul, or Isaiah, or Daniel, who all ask God for forgiveness of sin daily to their end, and always confess that all their own righteousness is like an insolent garment? Of course, he must have been a very handsome white devil, who rose out of the abyss with this lying doctrine of perfect sanctification, and knew how to persuade the people who slept there in safety.

But this is not to deny that the Scriptures impute a perfect righteousness to believers, as the apostle Paul says: "There is therefore nothing condemnable in those who are in Christ Jesus. But this is not the righteousness of life, which all the time remains imperfect; but it is the righteousness of faith, or the righteousness of Christ imputed to faith, which is absolutely perfect, covering all our sins, even the defects of weakness, all our imperfections, superfluously and abundantly, and in which alone we can stand before God. This righteousness of faith is also the only consolation in death, while a zealot who rests in his own holiness, and makes perfect sanctification a condition of blessedness, must, when he feels the defectiveness of it in death, pass away with doubt.

The truly startling aspect of this false doctrine contrary to Scripture, however, is only fully revealed in its implications. "Is man, when he is perfectly, or thoroughly, sanctified, delivered also from evil thoughts?" This question must, of course, force itself upon every one who accepts the perverse doctrine of perfect sanctification, and yet experiences that all sorts of evil thoughts are continually stirring in his heart. How is he to regard and judge of such thoughts? Are they (and they certainly are) proof enough for him that his dreamed-of perfect sanctification is nothing but a dangerous self-deception, a lie, - or are what he feels to be evil thoughts no more evil thoughts than those which no longer arise from a thoroughly sanctified heart?

be able to climb? Here is a precarious cliff, where even the last remnant of humility and sincere self-knowledge can fail. Unfortunately, the "Christian Ambassador" has not happily circumnavigated this cliff. Should one think it possible that a Christian who wants to be a counselor of consciences, in order to hold a false doctrine, would stoop so low and forget it that he would finally assert that in a perfectly sanctified man evil thoughts are not evil thoughts? Nay, this is beyond all comprehension. The ambassador brings it about in a most strange, perverse conclusion. With incredible audacity he literally says: "Evil thoughts are thoughts about evil. But they are not necessarily always really evil or sinful, therefore we must make a distinction between thoughts about evil and evil or sinful thoughts." What contradictions! Evil thoughts are thoughts about evil, but then evil thoughts must again be strictly distinguished from thoughts about evil! A sadder confusion of ideas cannot be imagined. But what is the goal at which he finally arrives? It is this: "Let us suppose, then, that the wholly sanctified Christian is freed from all sinful thoughts, though not from all thoughts, which are evil in their nature, and may become sinful if cherished and nourished." Consequently, where a Christian merely does not cherish and nourish the sinful thoughts which present themselves in his heart, according to this rapture they are not sinful thoughts. Yes, the temptation to sin and being plagued with scattered thoughts of evil and sinful things, and even the most violent provocations of the mind to sin, says the messenger, do not harm the Christian, therefore, if he does not enter into the temptation and provocation. There is nothing sinful about it at all! Even the temptation of Christ is cited as an example and proof of how a perfect saint remains without sin in spite of all excess and accumulation of evil thoughts. Does not your skin shiver, dear reader, because of such swarming spirits? Do you not feel the dreadful abyss of self-deception, of arrogant self-idolatry, to which such a perverse master leads his disciples? Instead of bowing down daily in the dust before the mercy-seat, with Paul, and making the sincere confession: "I know that in me, that is, in my flesh, dwells no good; I do that which I do not nullify, evil; I wretched man, who will deliver me from the body of this death? - Instead of daily imploring forgiveness in the Lord's Prayer, in recognition of the innate impurity of the heart, not only for past sin in the fifth petition, but also for adherent sin in the first and second and third petitions, the adherents of this damnable doctrine get into such a frenzy that, completely blinded by arrogance and spiritual pride, they pronounce themselves pure, declare themselves holy,

Even if they cannot deny the evil thoughts that rise in their hearts, for these, as they pretend, are not really their own evil thoughts, impulses, and inclinations; they are rather all the thoughts of Satan, with which they are only breathed upon from without, as with a wind, without prejudice to their inward perfection. This is what happens when the pure doctrine of Scripture is abandoned and forsaken; the deviation, which at first seems slight, becomes in the end a wide, yawning gulf, in which arrogance, falsehood, and at last the devil, together with all hell, have room. This is where the sad confusion of justification and sanctification leads.

This error of a perfect sanctification possible on earth is not new, it is ancient. Luther, too, had much to fight against this false spirit. We will only cite a few of his testimonies that will certainly shed the clearest light on this subject. In his writing, "The Reason and Cause of All Articles Unjustly Condemned by Roman Bulls," it says, among other things, about the parable of the leaven, Matt. 13:33, as follows: The same new leaven is faith and the grace of the Spirit: but it maketh not at once thoroughly leavened, but by and by it maketh us like unto it, new, and the bread of God. So that this life is not godliness, but godliness becoming; not health, but health becoming; not being, but becoming; not rest, but exercise. We are not yet, but we are becoming; it is not yet done, nor yet come to pass, but it is in progress and momentum. It is not the end, it is the way; all things do not yet glow and shine, but all things feast. And that we may make an end: the Lord's Prayer alone confesses that we are all still in sins, because all the saints also must pray: let thy name be hallowed, let thy kingdom come, let thy will be done, whereby they actually confess that they do not yet sufficiently hallow God's name, and yet could not pray this unless the Spirit had already begun to hallow it.

So they confess that they do not yet do the will of God, and yet would not ask if they had not begun to do his will. Nor can it be said that in these prayers the saints pray for their past sins alone, and not for the rest of their present sins. For for past sins there is a special prayer in the Lord's Prayer, which reads thus: Forgive us our trespasses, as we forgive those who trespass against us. But these prayers are clearly for the remaining present sins, because they ask for the future glory of the divine name, the future obedience of the divine will, the future possession of the divine kingdom, which are still partly in the devil's kingdom. But I know well what they are wont to say to all this, namely, that such things

The evil that remains after baptism is **not** sin, and they invent a new name for it, saying that it is chastisement and not guilt, and that it is more a defect or infirmity than sin.

Here I answer and say, that they say all these things of their own will, without scripture, cause, and reason; (yea,) moreover contrary to the scripture: for St. Paul saith not thus: I find fault in myself, but with expressed words: I serve after the flesh the law of sin. Further, Sin that dwelleth in me doeth evil. And St. John saith not, If we say that we -have no fault, but: If we say that we have no sin. How often St. Jerome complains that evil desire raged in his flesh, not only after his baptism, but also when he fasted, watched, labored, and was most holy. And St. Cyprian, in a sermon on the pestilence of death, takes no other consolation than from sins, and says: "We must fight without ceasing with avarice, with unchastity, with anger, with ambition. We must fight continually and through toil and unpleasure with the lusts of the flesh, with the temptations of the world. Man's spirit is surrounded by the devil's temptations, he can hardly meet all challenges, he can hardly resist them all. When avarice is depressed, unchastity rises up. When unchastity is cast down, vain honor follows. When vain honour is despised, anger is enraged, arrogance is inflated, drunkenness sets in, and hatred tears apart unity. Here you must curse, which God has forbidden; here you must swear, which is not fitting. The spirit of man must suffer so much persecution, the heart must wait for so much danger. And should we still long to stand here under such swords of the devil? for rather we must pray that by the speedy help of death we may soon come to Christ.

In the church postilion, Ev. am Pfingsttag, Luther writes: "Therefore I say that one must be prudent here and see to it that one does not so defy and joyfully throb from the Holy Spirit, as some arrogant, presumptuous enthusiasts do, lest someone be too sure and let himself think that he is perfect in every way. For a devout Christian man is nevertheless also flesh and blood, like other men, only that he beats himself with sin and evil desire, and feels what he does not like to feel. So it must always be mixed, that we may feel both the Holy Spirit and our sin and imperfection.

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A dying high court preacher and a Saxon elector prince.

The Saxon chief court preacher I refer to was the pious Dr. Jacob Weller, and the elector prince was the afterwards elector of Saxon-

Johann Georg III, at that time not quite seventeen years old. Although the dear readers have certainly already heard some details about the pious Weller, I will tell some things about him for the time being.

Jacob Weller was a native of Voigtland. He came from the Electoral Saxon town of Markueukirchen, where his father Georg was a white baker. His mother was the daughter of a mountain preacher in Marienberg. Whoever saw the master baker Georg Weller at his baking trough, probably thought he came from a simple bourgeois family. However, he came from a noble family whose full name was Weller von Molßdorf. His father had died prematurely, and since there was no fortune, the boy had to learn a trade. And when he had become a master of this craft, it would have been strange if he had called himself the master baker Weller von Molßdorf; that is why he called himself Weller.

But Georg Weller had not completely lost the knightly passion of his ancestors over the kneading of bread. Twice in his life he went to war against the Turks in Hungary, one time with five horses, the other time with four, and brought home various wounds and a paralyzed right hand as a sign of his bravery. This was the father of our Jacob Weller. Certainly a whimsical apparition; a Markneukirchen baker of nobility who went to the Turkish war with five horses. But he was also a pious man, who took care of the education of his children and also of Jacob, who was born on December 7, 1602 and baptized the next day, to the best of his ability.

Little Jacob was a capable head. The Lord had endowed him with beautiful gifts. If this had not been the case, he would hardly have become mediocre. For during the turbulent years in which his education took place, he was thrown from one school to another. And if someone is not innately gifted, nothing good will come of him. Many cooks spoil the broth. First Jacob attended the town school in Markneukirchen, then in his eleventh year he was sent to Schlackenwalde in Bohemia, where there was a good Protestant school at that time. Later, however, the imperial general Tilly invaded Bohemia, and it was more advisable for the Protestants to withdraw. Jacob went back to Saxony, searched there in vain for a place to stay, and finally went to Nuremberg to the grammar school at St. Egidien. From there, a nobleman recommended the young man, because he excelled, to Schleusingen to the flourishing grammar school of the county of Henneberg. But because this fell in the sad time of the tippers and wippers, who melted down the good money and replaced it with worthless money, he could hardly stay there for a year. All alone he made himself on his way back to Nuremberg, and if God had not taken him into His faithful protection, he could easily have been slain on this journey by marauding soldiers who filled the area. At last he was ready to move to Wittenberg to attend the university. But when he got as far as Torgau, his bailiwick was at an end. Then he took heart and went to the superintendent there, Dr. Wilhelm Lyser, told him his plans and complained of his poverty. The superintendent felt him on the teeth, and since he found him well versed in the sciences, he exhorted him to further diligence and gave him a "Ortsthaler" (7-1/2 Gr.) to take with him on his way. With this our Jacob sat down on an Elbe ship and sailed from Torgau all the way to Mittenberg. When he moved there, he brought with him just one penny as the remainder of the superintendent's gift. "Where now," he later wrote about this, "my Magister and Licentiate and Doctor - title gestecket and so many beautiful books, which God bestowed on me, I do not know; God has done it, of which poor fellows who trust God can well comfort themselves." -

At first he helped himself miserably with "Famuliren", i.e. with all kinds of minor scholarly servant work, which, however, was often also connected with bodily services, and for which he received a small monetary wage. Such a famulus was in the houses of the scholars pretty much what a servant was in other houses, except that he kept time to study when he felt like it. In this position it may have been quite sad for poor Jacob at times. Once the Christmas holidays came. Then the poor man, because he was very hungry and wanted to have some Christmas joy, made himself a little cake of flour and put it on the oven to bake. But when it was ready, his master's dog came and snatched at it, and the poor famulus had to follow him and go to bed hungry on the first Christmas day.

But at last the Lord gave him more pleasant days. A distinguished gentleman took him into his house so that he could hold what we would now call a collective school there. Among the children he had to instruct were those of the pious professor Balthasar Meißner, who took a liking to the ambitious young man and later became supportive of him. In addition, he also taught less talented students and thus saved himself some money. With all this, however, he also studied diligently himself and made quite a lot of progress, especially in the knowledge of the Oriental languages.

After Jacob Weller had become a master, he entered the academic career, i.e. he began to give lectures at the university with surprising success. Three and a half hundred students attended his lectures, and because there was not enough room in any lecture hall for the many listeners, the council of Wittenberg granted him use of the monastery church for his lectures. At first, they were more concerned with philosophical and linguistic subjects; but after he had sat for a while at the feet of the theological professors of Wittenberg, he also began to give theological lectures with great success, so that he was soon offered an extraordinary theological professorship at the University of Wittenberg. In 1635 he became Doctor of Theology and in the same year full professor of Oriental languages. After his richly blessed work in Wittenberg, he became superintendent in Braunschweig in 1640. For the sake of brevity, I will keep silent about the numerous appointments elsewhere, all of which he declined, however much one may recognize from this what an efficient force Jacob Weller was. But when the Elector of Saxony, Dr. Mathias Hoe von Hoenegg, died in March 1645, Weller was asked to return to Saxony in his place. And because he had enjoyed much Saxon benevolence during his studies, he believed he could not refuse this call. Towards the beginning of the year 1646 he moved to Dresden, guided by the warm love of the people of Brunswick. After his departure, it was decreed in Brunswick that a prayer for him for a happy journey should be read from all the pulpits and that he should continue to do so until the wagoners from Saxony returned. And when they were back, thanks were also publicly given to the Lord in church for his happy arrival in Saxony. Isn't it true, dear readers, that this is a more beautiful sign of love than the obituaries in public newspapers that have become customary in our days?

The elector who called Wellern to Dresden was Johann Georg I, the same whose statue now stands in the city named after him Johann-Georgenstadt. With him and his High House Weller entered from now on into the most intimate relationship. On all the ways that God the Lord went with the High Family, the high court preacher and confessor accompanied them with the word of God. There was always a pleasant verbal intercourse between the princely pastor and the ruling family, as it had existed before and continued for a while until later, when Spener, who was less gifted for verbal intercourse, took the path of the much more miserable written pastoral care for the first time.

One of the first joyful events that Weller was allowed to celebrate with the electoral family and the whole country was the birth of the prince, of whom we will hear later. On July 22, 1647, a prince was born to the Elector Johann Georg (II.), the son of the reigning Elector Johann Georg I., who was also named Johann Georg (III.) in the baptism. There Weller played the "baptismal sermon" on Gal. 3, 26. 27.: You are all God's children through faith in Christ Jesus, for as many of you as were baptized have put on Christ. Of the many other cases in which he had been baptized to the electoral house from

I will now keep silent about the fact that I have stood by God's side with a compassionate or cheerful heart with God's word. But there is one thing I do not want to leave unmentioned, because it concerns our Prince Johann Georg (III). He had reached the age of seven, when one day Weller had to introduce the General Superintendent Abraham Calovius into his office. He had done so in a speech on Ezek. 3, 17-19, in which he presented the high honor, heavy burden and salutary benefit of the holy office of preaching. After the church celebration, the ecclesiastical lords dined at the princely table. Then, above the table, in front of the ears of all present, the father of our prince (Johann Georg II, who was still elector prince at that time) turned to the chief court preacher with the words: "Doctor Weller, today you have bound the souls of the listeners on the soul of the superintendent. Hear now: I bind you the soul of my young prince (Joh. Georg III) on your soul, that, because the Lord Father (Joh. Georg I.) has now reached an old age, I bind you the soul of my young prince (Joh. Georg III) on your soul.) now lives to a ripe old age by divine grace, and I also cannot know when God will call upon me, that after my death you will not have the young lord educated in any other doctrine than the one in which I was born, am now living, and through divine assistance and help want to remain steadfast until my blessed end and live and die on it, namely in the true Lutheran religion of the unaltered Augsburg Confession.

On 8 October 1656 the old Elector Joh. Georg I. died. He was followed by his son Joh. Georg II. The latter Weller spread among other things in the year 1658 to the election and coronation of Emperor Leopold to Frankfurt on the Main. More important, however, was the joint work of both on a large edition of the Bible, which the Elector not only had printed at his expense in Lüneburg and decorated with engravings, but also corrected by his own hand and for which Weller, after having had the leading supervision of the whole work, wrote a beautiful preface "of the glory and praise of divine word". The Elector rewarded Weller's efforts with a very handsome gift, which he enclosed with his own New Year's greeting (1662). The short letter he wrote in the process may stand here. "Most reverend Sir! With the wish of the most high God a blissful, peaceful and joyful New Year and all that is useful to Your Reverence in soul and body, along with long life and constant health! May God preserve him not only this year, but for many and many years to come for the best of His Christian Church and give him what his heart desires, as I wish him from the bottom of my heart and soul for the dear New Year. In addition, I also want to honor Your Reverence as my dear confessor with a small new year, of one thousand Thalers of my own, which he will take for this time, and remain until death his and his family's always faithful and well-functioning Lord Johann George, Elector."

In the following year, Weller had to travel to Copenhagen in Denmark with the Most Serene Electress and the young Elector, who had just turned sixteen at the time. On this journey he could not be absent. For it was to attend - admittedly somewhat early by our standards - the ceremonial engagement of the Elector Prince to the Danish Princess Anna. (The wedding was held three years later, after Weller's death).

Finally, around Lent of the year 1664, he accompanied his electoral master to Regensburg to the Imperial Diet; for the rulers of those days were accustomed to take with them on all such journeys not only the personal physicians, but also the soul physicians, and to have them preach to them on the way. (Joh. Georg I. had taken Wellern with him when he went on a big deer hunt, and Weller had then preached bravely about soul hunting and the like). The journey to Regensburg, however, was very bad for our Oberhofprediger. He had already been attacked by fever showers when he entered Regensburg. The Elector had sent him his personal physician and he had also become somewhat better. But when he returned home to Dresden after two months, a violent illness broke out that would not go away until he finally succumbed to it on July 6 at the age of 61 years and 7 months.

In all the heavy sufferings that the illness brought with it, God strengthened him abundantly through the power of His Holy Spirit, so that in believing patience he willingly and gladly accepted everything from the hand of God and joyfully surrendered himself to His will.

He was especially comforted by the fact that his dear most illustrious lord, the Elector himself, visited him twice while he was ill. It was also particularly sweet that on May 27, the holy evening before Pentecost, the Elector with his wife, the Elector Prince and a Lauenburg princess who was present at court at the time, went to the house of their pastor, who was approaching death, in order to be absolved and blessed by him once again before the communion which they intended to have the next day. Afterwards, all four princely persons communicated publicly on Pentecost Sunday in the castle church.

When it was reported to the Elector soon after that Dr. Weller was coming to an end, he not only went to him once more to receive his priestly blessing, but also sent his only son, the Elector Prince Johann Georg, to him so that they might take leave of each other. On this occasion the pious Weller gave the Elector, in addition to his blessing, many heartfelt confessional admonitions. The words he said to him at that time, however, and in general how everything happened, we still know today, for the then informant of the prince

Hofmann, who later became superintendent in Torgau and died as a senior in Thorn in Prussia, had, without Weller noticing, behind an umbrella that stood in the room, the words of the faithful confessor, which were spoken only with difficulty and slowly, were hastily marked out and then written down more completely from faithful memory.

They are primarily what I wanted to share with the dear readers. I only ask that one not be offended by the ponderous and formal style of the old times, but keep an eye on their delicious content.

The last farewell and blessing given to the Elector of Saxony, Dr. Jacob Weller, himself, the court preacher and confessor, by His Electoral Highness Johann George the Third, Duke of Saxony, Jülich, Cleve and Berg.

Auf- und angemerket und aus dem Munde des theuren Mannes alsobimm in die Feder gebracht und ausgezeichnet von Hochgedachter Sr. kurprinzlichen Durchl. Informator, Paul Hoffmann, Theol. Licent.

Sublime Elector, my lord!

Because the pious God, according to His Fatherly will, has so far attacked me with such great and protracted weakness that I now feel that God wants to make a change with me and transfer me through a blessed death from this world into eternal life, Yesterday and today at night the sickness has been so severe that the doctors do not believe that I will survive it, and therefore I see that my merciful God is hastening with me from this place, so I have not only today received a letter from your Electoral Highnesses on both sides as father and wife, but also from your Lordships on both sides. I have not only said farewell to you as father and mother on both sides and faithfully entrusted you into the hands of my pious God, but I have also especially cordially greeted Your Electoral Princely Highness. I have also cordially greeted Your Highness, and have now summoned her to come to me to bid her a fond farewell and say goodbye. First of all, I must remind Your Highness that when you were born happy and healthy into this world here in the Electoral Palace, I and the entire Electoral Court rejoiced over it with all my heart and thought of my God with tears, and from that moment on, by heartfelt prayer and devout wish, I enveloped your dear princely body and soul in the blood-soaked wounds of my Saviour Jesus Christ. To your elector prince. I have faithfully taken care of your princely soul at all times since your childhood. I have baptized you, I have taught you the first Lord's Prayer, I have fed you with God's pure and unadulterated word, and I have always faithfully cared for your princely soul, which is so dear to me, until now. Now then my end is at the door, and according to all appearances I will soon bless this world, so I admonish Your Serene Highness here before God's face at the end, as

Your first pastor and confessor, you want above all things to remain steadfast in the one heavenly truth of God's word, which I have taught you, and in the once recognized beatific doctrine of the holy gospel, to which I also most humbly admonish your Lord Father's and Madam Mother's graces, and never ever to renounce from it, to be heartily opposed to all heresies and innovations in religion, and whatever else runs counter to God's words, and to remain steadfast in this doctrine, which I have so far preached publicly and written, not only for myself, but to your, God grant it! God grant you a blessed end, and also to make every effort that this teaching, as it was during the reign of your most blessed grandfather's grace, may also be practiced, propagated and spread unhindered under your regiment, protection and umbrella in all churches, universities and schools of these countries. Just as Your Highnesses, with this heavenly doctrine, so that your souls are fed, will one day stand well before God's judgement seat, so I will appear before God's face with joy, and one day give an unflinching speech and answer about it. Besides this, I kindly exhort Your Highness to lead a Christian and praiseworthy life. You want to hold God's word and its servants dear and valuable above all things, faithfully take care of the churches and schools, promote God's honor in your countries, beware of cursing and abusing the holy name of God and the reverend sacraments, pray gladly and with devotion that God will assign His holy angels to you, so that you will not be harmed by dangerous riding, but will be protected from all misfortune, misery and danger under the protection of the Most Blessed Trinity.

You will respect your electoral parents, and those in your place, and you will not grieve them; you will live a sober and moderate life, beware of disorderly anger, and live in such a way that you do not anger God. Ah, my lord, evil times are at hand, and I know not what God hath decreed for us. There is no need for me now; God hasteneth, I hope, with me from hence, that I may not see the woe and misery that may break in here. Will you now that it shall stand well, and all ruin and danger be averted from the country, and also once after the death of your father (which God may prevent by grace for many years to come!) your regiment shall be happy, peaceful, and in peace.) Your regiment shall be happy, peaceful, and blessed: ah, then you must see to it that you keep a gracious God, you must guard against willful sins, love your subjects, and remember that not the country was created and ordered for the prince's sake, but the prince for the country's sake. Well, I hope your elector... Serene Highnesses will accept this faithful admonition, which I have now made to you on my deathbed and at the end of the day,

I am pleased and gracious to have received and accepted you as your confessor and first pastor, but also to follow it and to live your life according to it. And now I hasten to the purpose, and because it shall be divorced in all respects in this world, so I take Your Electoral Prince's body and soul. I take your princely body and soul, which I have hitherto fed with the Word of God, and fed and watered with the body and blood of Christ Jesus in the holy and reverend Lord's Supper, which have been so dear to me, and place them in the arms of the most blessed Trinity, and in the precious wounds of your Saviour and Redeemer Jesus Christ. May God bind your body and soul into the covenant of the living. May He bless all your steps and footsteps; may He preserve your dear princely body from sickness and other accidents, from impurity and defilement, and keep it in good, constant health and long life; may He preserve your dear princely soul from committing wanton sins, and may you grow and increase more and more in the knowledge of God and in all princely virtues; may He preserve your princely name from evil reverberations and contempt. Alas, the world is slippery, and speaks more evil than good of great princes and lords; therefore let the prince see that he give it no more occasion to speak evil. God protect you from contempt, which he usually heaps on princes when they do not fear him, and keep you as a signet ring; God make you great, defend you against all enemies; he bring you to honor and make you and your electoral parents together with the whole electoral house a blessing forever! May he also bless the royal princess and the work in Denemark and let it be carried out happily in due time with health, joy and honour of your most honoured parents and the whole country. May you live together in peace for a long time! God protect, God keep, God bless you both temporally and eternally!

Now, my dear prince, do you want the pious God to say yes and amen to this, and to let you feel the power of this blessing in life and dermaleins also in death, oh, then fear God and love His word! You honor and look to your electoral parents, and whoever else belongs under the fourth commandment, of which I have often told you, and do not grieve and anger them! for if you will honor your parents and follow those who counsel you good things on God's account, you will certainly also receive the blessing that God has especially attached to this commandment, namely: It will go well with you, and you will live long on earth, and see the happiness of Jerusalem forever.

(Up to this point Your Electorate had listened with great attention and sitting. (Up to this point Your Highness had listened with great attention and sitting, but now you stood up and bowed reverently and voluntarily with your princely head on the bed and received the blessing once again with your hand laid on the bed and shedding many tears with the following words).

Finally, I entrust you once again into the hands of the Most Blessed Trinity, God the Heavenly Father, God the Son and God the Holy Spirit. May He bless you in body and soul, in goods and honours, and may you grow and increase in the fear of God and in the knowledge of your Saviour JEsu Christ. May he preserve your going out and coming in from now on until eternity, and keep you to eternal life! Amen.

Thereupon Her Elector. Serene Highnesses rose again and kissed, as it were in thanksgiving, the hand of this dying Jacob, as your father of the soul, as a spiritual son of confession and church, of their own accord, which they also wetted with their princely tears, and after they graciously thanked her for the priestly blessing he bestowed upon her at the end (which Jesus graciously wishes to remain over their Highnesses), and for the great fatherly faithfulness, care and good deeds he bestowed upon her by means of his priestly blessing. and for the great fatherly faithfulness, care and good deeds which he has done for your soul by means of his office and prayer until now, you also added your wish, albeit with somewhat brittle words because of the frequent tears, that you still hoped to God and also wished that he would feel improvement and that God would help him up again. But if God should have decided otherwise about him, you hereby also commend his soul into the hands of God and want to sigh to God that he will abundantly repay all loyalty shown to him (the Elector Prince) with heavenly joys and blessings in eternal life. And after you have once again looked at each other eagerly and shaken hands, and the Lord High Court Preacher has also asked you to show all princely grace and support to his family after his death, and your royal highnesses have promised and taken your leave of the room with thundering eyes, and have also reminded me at the door that I should once again take my leave of the Doctor, which I have done, your Electors, who have been so long away from him, have in the meantime asked me to take their leave of them. Serene Highnesses, who have been so long awaited by the Superintendent of Freiberg, Dr. Starcke, and Dr. Martini, Elector's Councillor of Appeal and Professor of the University of Freiberg. Appellatonsrath and Professore at Wittenberg, both of whom were the Oberhofprediger's oath-men (sons-in-law), are waiting for my most humble advice in the hall in front of the room until I not only do what you have ordered me to do, and at the same time, besides heartfelt thanksgiving mixed with tears for the manifold affection and love also shown to me, I left behind a fervent wish that God would refresh him on his sickbed and, since he should not now rise from this bed, let him make a desired happy entrance into the eternal life of joy, but also carried away a beautiful glorious blessing.

Thereupon His Electoral Highnesses, in the most humbled company of the above-mentioned persons, went back to the house and to the Electoral Palace.

Such has Her Electorate Durchl. his

Most Gracious Lord to unforgettable remembrance and best, and from the mouth of the highly deserving man, because it was still fresh in his memory, immediately put into pen, also with heartfelt wish that Your Serene Highnesses may never forget these dear exhortations contained herein, also that they may always abundantly feel the power of this priestly beautiful last blessing in body and soul, Most Esteemed Your Serene Highnesses most obediently present Dero faithful Informator and Servant

Paul Hoffmann, Theol. Lic.

That was the farewell to the Prince Elector. Now a little of Wetter's uplifting end. As he grew weaker and weaker on the evening of June 28, he summoned his two brothers in office, the court preachers Lucius and Herrbrand, to bid them farewell. Thereby he freely declared to them that he wanted to persevere with the doctrine he had publicly practiced from God's Word until his blessed end and that he intended to appear with it in joy before the judgment seat of Jesus Christ. He had entrusted his soul to the whole Holy Trinity and wanted to depart blessed in true faith in Jesus Christ. - But the Lord did not yet come to redeem the faithful servant.

On July 5, he had not been able to sleep at night. When the night was over, he had his people gather around him at 4 a.m. and they prayed and sang with him fervently for most of the day. When evening came, and his condition seemed to improve somewhat, his own held their usual evening blessing, and when this was done, the sick father began to sing: Keep us, O Lord, by Thy word, etc., the household fell in, and after singing the song to the end, they bade him good night. Soon, however, he began to feel the peculiar physical restlessness that so often precedes the last hour. He allowed himself to be taken to and fro, but finally to his bed, where he spoke the words, as he always did when he went to bed: "God the Father, God the Son, God the Holy Spirit, the holy, highly praised Trinity! Immediately afterwards he changed all at once. He sent himself to die and slept in prayer: Lord Jesus, to you I live, to you I die 2c., and: Thus I go to Jesus Christ 2c., while the church blessing was pronounced over him, gently and blessedly.

His corpse was escorted by the Elector and the Elector Prince, in addition to countless other persons. Funeral sermons were held not only in Dresden, but also in other places on the occasion of his departure. At the funeral service in the Kreuzkirche in Dresden, which was also attended by the two most illustrious lords, the sermon was preached on Weller's self-chosen verse Rom. 12, 21: Do not let evil overcome you, but overcome evil with good.

But what, the readers may well ask, has become of the Elector Prince? We Saxons know that Elector Johann Georg III became less a regent of peace than a brave man of war.

During the time of his reign (1680-1691) he was more active on military campaigns outside the country than in the Cabinet. But that was due to the historical events of his time. And in addition he was a fighter of God, who led the motto: "Jehovah my banner." His decisive aid in the relief of Vienna, besieged by the Turks (1683), his campaigns against France in 1684, 89, and 91, gave him an importance for all Germany. He was called "the pestilence of the Turks, the terror of the French, and the pillar of Germany." At home in Saxony, where he had already ruled Lusatia during his father's lifetime and resided in Ortenburg Castle in Bautzen, he stood out pleasantly in the simplicity of his courtly conduct from his father's love of pomp, which did not quite rhyme with his other pious simplicity and humility. That he was the Elector who dismissed the high court preacher Philipp Jakob Spener to Berlin may not have been due solely, or even primarily, to the fact that the Elector felt injured by the content of the admonition addressed to him, but also to the fact that Spener did not know how to continue on the path of verbal admonition, on which the confessors of the Electors had achieved many things for centuries, but addressed himself in writing to the Elector, and even to the then Queen of Sweden. A verbal word would certainly not have failed to make the same impression on the Elector, who thought well Lutheran in all things and therefore probably also of the office of the keys, that the word of the dying Weller had made on the Elector Prince. Since that first abandonment of the beautiful oral intercourse, however, it has never again come to the previous meeting of the princes and their court clergy, even where the court was still Lutheran.

(Pilgrims from Saxony.)

To the ecclesiastical chronicle.

Ehren-Oertel, the apostate Lutheran, the buffoon editor of the Catholic Church Newspaper, says in No. 52: "Is not the devil himself also the originator of Lutheranism and all Protestantism? Was not the devil the first to protest against God and his decrees? If a Protestant today speaks against unbelief, the unbeliever can justly answer him: You yourself are an unbeliever, in that you do not believe in the church, when it is written in the Christian confession: I believe in a holy Catholic Church 2c." - Oertel, the apostate Lutheran, knows that Lutheranism arose out of obedience to God and His Word and out of the struggle against Roman Papist antichristianism. Oertel knows that God says, for example, during the celebration of the Holy Communion: "Drink this. Oertel knows that God says, for example, at the celebration of Holy Communion: "Drink from it, all of you," but that the "pope" says to Rome: "You shall not be obedient to God, but you shall be obedient to the Lord. and I command: You shall not all drink from it, but only my priests shall drink, that they may be greater and better than the common Christians. Oertel knows that it is written, "Thou shalt worship God thy Lord, and serve him alone," but that the insolent "pabst" of Rome commands, "Thou shalt not worship God thy Lord alone, and serve him alone, but also the Virgin Mary. He knows that the abominable comedy of masses in the Catholic churches is "against God and His ordinance," and that Dr. Luther did not protest against God and His ordinances, but against the devil's disorders in the papacy. This he knows, and against his better knowledge and conscience this apostate man writes the opposite, and thus serves the father of lies with knowledge and will. Nor is it true that in the Christian confession it is written, "I believe in a holy Catholic church," but only, "I believe in a holy church" (quite clearly so in the Aquileian form of the symbol, according to Rufinus: "*Et in Spiritu sancto. Sanctum ecclesiam*"). Oertel may rely on the fact that before the last judgment his purrs and Hanswurstiades will be of no avail to him, in order thereby to cover his denial of the truth and his apostasy. B.

Kirchweih - Festival.

The 13th Sunday after Trinity (September 10) was a day of joy for many Lutheran Christians in the area, because on that day we were allowed to give a house to the Lord and his ministry, where he wants to dwell with his glory and grace through the preaching of the gospel. This happened in the little town of Troy. There is not yet a congregation of its own, but only a number of members of the congregation of the undersigned, some of them 10 miles away from the local church, live in its vicinity. As a result of their own and other people's need, and no less on the impulse of Christ's love, a beautiful piece of land was purchased there and a school was founded in the previous autumn. But because there was no Lutheran church yet, and because by God's grace many, perhaps many, could still be saved from error, it was decided, trusting in God, to build not only a simple schoolhouse, but a brick church, adorned with a tower and a beautiful bell, which would also house the school until it pleased the Lord to change it for the benefit of His kingdom. The work, thanks be to God, is done. May He now, for the sake of Christ Jesus, graciously continue to help us and not only preserve His pure Word and the gracious Sacraments, but also, according to His mercy, grant that in the aforementioned place, where for the sake of necessity preaching can now only be done temporarily, His precious Gospel may soon be proclaimed more often. Amen.

In the morning Prof. Brauer preached on Joh. 14, 23, for the eternal blessing of many of the large audience, some of whom had come from far away. Afterwards we ate at the common table under the shady fruit trees and had another service, where the undersigned preached, because other pastors were prevented from appearing. A. Wagner.

Church News.

After the Lutheran congregation on St. Johns Creek, Franklin Co., Mo., had long been served by false teachers, the congregation, tired of false prophets and longing for pure doctrine, turned to Mr. President Bünger with the request to provide them with a preacher. Since none was available, however, he entrusted the undersigned with the task of serving the congregation. After I had provided the congregation with pure Word and Sacrament for some time, it appointed Mr. G. Brügemann, who studied at the Concordia Seminary in St. Louis and was examined there. In accordance with the order of the Honorable President of the Western District, he was ordained on the 5th Sunday after Trinity and committed to all the symbolic books of the Lutheran Church.

May the Lord make him able to perform the office of the New Testament, and make him a blessing to many.

W. Dorn.

Address: Rov. 6l. Rrüzsmann,
Lsau basket, I'inulcllri Oo., ^lo.

Candidate Heinrich Ernst, prepared for the holy ministry. Preaching Ministry at our First Skeolog. Seminary and called by the Lutheran congregations at Janesville, Hanover Junction and Whitewater, Wis. was ordained by me on August 20, as the 10th Sunday after Trinity, in the midst of the Ianesville congregation and with the assistance of the honorable Mr. H. Dnborg, since then pastor of the Norwegian Lutheran congregation at Whitewater, in accordance with the regulations of the Agende.

Since the first of 1852, missionary work has been done in these areas, first by myself and then by other ministers. For a long time it seemed that no congregations were formed, and finally one of the congregations fell into the hands of a hired man. Then love urged Mr. Duborg, who in the meantime had been appointed to the Norwegian congregation at Whitewater, to take care of his Norwegian congregations as well as the German fellow believers there and to gather them into congregations. And behold, the renewed attempt succeeded by the grace of God. Yes, the word of the LORD shall not return empty, and when His hour is present, the seed that is scattered comes up unexpectedly. May the Lord, in this good confidence, allow the newly called to continue to work in the field which has been so far tilled, "that he who sows and he who reaps may rejoice together" (John 4:36). (Joh. 4, 36.)

F. Lochner, d. Z. Vicepräses d. nördl. Districts.

Address: II. Lrn8b,
Box 509. stun68villo, ^Vis.

Lift up your heads!

Songs of comfort and revival for Christians in this last afflicted time.

From H. Fick.

This excellent little book has already been advertised once in the "Lutheraner", but, as we hear, unfortunately without any particular success. This is truly to be deplored, because it shows how little sense for poetry and German language we Germans have here in America. How is that supposed to get better? Only by finally getting ourselves together and seriously beginning to read good German books with diligence, so that we can first acquire a taste for them again. To the end I have because in the front columns a poem from I have had it printed in the first booklet, so that everyone can convince themselves of what healthy food is offered to the soul here. But as far as the form of the delicious content is concerned, you will soon find out, if you pay attention, that the language is genuinely German, and that it is both fine and pure has long been recognized in Germany, where high demands are made in this respect. Therefore, you l. fathers of the house, buy this beautiful and good little book for yourselves and your grown-up sons and daughters and read it diligently. For if you did not see to it that good German books were read in your families, you should not be surprised in the end if your children, through ignorance, learned to despise their beautiful German mother tongue and fell entirely into English, while German is our church language and should remain our family language. Or could you wish that one day your children should no longer be able to read our German Bible, our German core hymns and core prayers, our excellent German sermon and edification books? You certainly do not wish that; but therefore also see to it that your children acquire a taste for the beautiful German language. The first booklet can serve this purpose admirably, which you can have in a beautiful outer design from Messrs. A. Wiebusch and Sohn here for the cheap price of 60 cents (postage 8 cents extra). C.

Conferenz - Ads.

The Michigan Districts -Conference will hold, g. c. G., its convention this year at Monroe, Mich. from Oct. 12 to 15 incl.

M. Günther.

The Northern - Illinois - Conference will, God willing, hold its next meeting at the home of Mr. Past. A. Reinke at Blue Island, Cook Co, III, on the 26th, 27th and 28th of September.

L. Lochner, Secr. p. b.

(Submitted)

I am requested by several of my parishioners to let it be known in the "Lutheran" that there are many farms for sale here on these Creeks, and these people here would like to have Lutherans for neighbors.

Here on Lyons Creek are some places whose owners live in other states; these have not yet broken out, so they are still wild prairie. But besides these, two Baptists and a Methodist want to remove here. These farms have been established. Further information may be obtained from (the local superintendent) Onrl Lrelimsr, 8ix milö Oroolc k. 0., Morris Oo., I<uu8L8.

The Lutheran pastor lives here on Lyons Creek.

At Diamond Creek many Americans sell their holdings, fully established farms of 2 by 80 acres for 1000 dollars.

For more information, please contact Lrn8LOounoil Orovo)?. 0., Uorx,8 Oo., I<UN8:,8.

Similarly on Davis Creek are farms whose owners are engaged in other business or have remained in the field as soldiers: tilled land, 2 by 80 acres at 300-500 dollars.

For further information, please contact (also the head) Oüri8bian ZVobrol, ssuneblon Olb^ k. 0., Duvis Oo., Kultus. .!

Still I notice that every farm is provided with wood i and water and that the land is very fertile, so that people who have been here 6-8 years are in the best prosperity.

Lyons Creek, Kansas, in Sept. 1865.

R. Köhler, luth. past.

Misprint in the northern synodical report.

On page 44, the following sentence is missing the words printed in blocked type:

..When Luther says that it is not seditious to punish manifest sin of the authorities, but rather that it is seditious not to punish them - , he means to say 2c."

Page 61 in the middle read: "wholesome deemed form" instead of "wholesome to be deemed form".

M. Günther.

Changed addresses r

In-eod Lru8t, teacher, oaro ok ksv. ^Vo^ol,". Aanäorsvillo, Ourmstnäb Oo., Inä.

Cso. OoIlinZor, teacher, onro kov. 0. Oross, 13ox 134. kietimonä, Vn,.

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Honr^ Kolk, teacher, ears ok kov. IV Nütsol, ölax)'8villo, Union Oo., 0-

D. öloibobm, teacher
Oü "8ber, Knnstoipli Oo., III.

VV. ^1. Iloffmnnn, teacher, ^ästi8on, Du knZ6 Oo., III.

Books - Ad.

Burck, I. C. F., Providence and Human Fates. A collection of strange proofs of God's wisdom, love, and justice in the particular lives of individual human beings. - Geb. §2,00.

Derselbe, Beispiele des Guten. Noble actions and character traits from the history of all times and peoples. 3 vols. §2,M.

Sackmann, Jobst, Plattdeutsche Predigten. Eighth enlarged edition. With a biography of Sackmann and several additions, edited by Friedrich Voigts. With Sackmann's picture. Broche. 75c.

Andreä, I. V., The Good Life of a Righteous Servant of God. Brochures. 30c.

Harms, Erbauliches in Hoch- und Plattdeutscher Spracht. Broche. 35c.

Masii, H. G., Kurzer Bericht von dem Unterschied der wahren Evangelisch-Lutherischen und der Reformirten Lehre. Broche. 60c.

Sartorins, Dr. E., Ueber den alt- und neutestamentlichen Cultus. Broche. §1,00.

Fort Wayne, Ind. A. F, Siemon L Bro.

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Printing by A. Wiebusch n. Sobn. St. Louis, Mo.

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(Sent in by Past. Köstering.)

Honorary monument of faithful witnesses of the truth

or

The lives and works of godly men in the age of the Reformation.

Motto: "Remember your teachers who have told you the word of God, which end look on, and follow their faith." Hebr. 13, 7.

(Continued.)

Georg Spalatin.

Georg Spalatin, the court preacher of Prince Frederick the Wise, the so-called mediator between theologians and princes at the time of the Reformation, was born on 16 February 1482 (according to others on 17 January 1484) in Spalt, in the present district of Middle Franconia in the Kingdom of Bavaria. His real name was G. Burckhard; according to the custom of the scholars of that time, however, he called himself from his hometown Spalt - Spalatin, or Spalatinus.- Nothing is known about the circumstances of his parents, except that his father was a tanner and supported himself honestly, albeit miserably, with his family. To his deceased parents George donated a so-called Jahrgedächtniß, or anniversary, from which it can be assumed that they passed away before the time of the Reformation. In his hometown Spalatin received his first lessons. Physically a delicate, weak boy, he soon revealed a lively, sharp, clear mind, a great diligence, and an ability to understand. a lively sense for everything worth knowing. Thus his parents sent the ambitious son, 15 years old, to the Latin school at St. Sebald in Nuremberg for his further education. Here he stayed for two years, after which he went to the University of Erfurt, where he probably already became acquainted with Luther, who, as an eighteen-year-old youth, went to the university there two years later. While Luther remained in Erfurt and completed his studies there, our Spalatin was drawn to the University of Wittenberg, which had been newly founded by Prince Frederick the Wise in 1502. Later, however, he returned to Erfurt; a decisive moment in his life had now come for him, whether he would turn entirely to theology or whether he would throw himself into the arms of legal scholarship: he chose the latter. But it seems that these studies could not completely satisfy his mind, and surely the hand of God was involved here, who directs the heart of man like streams of water. God wanted to make a theologian out of our Spalatin, therefore He inclined his heart to the decision: from now on to become a servant of the divine word in the holy ministry. He wanted to make a theologian out of our Spalatin.

It was not long before his decision was carried out. After he had been a tutor for two years, he received, in 1507, after previous ordination, a call as a pastor in the village of Hohenkirchen, located in Gotha. But not long His effectiveness lasted here; for already two years later the future Elector John the Steadfast called him to his court as teacher and educator of his only motherless son John Frederick. With faithfulness Spalatin took care of the six-year-old boy, and awakened the first germs of true Christian education in the tender soul, so that later he became an excellent fighter for Jesus Christ and a prince who was a caretaker and nurse of the church. - In 1511, Spalatin took over the position of court master and educator of the two princes Otto and Ernst of Brunswick-Luneburg, who were studying in Wittenberg. Both later became faithful confessors and defenders of the truth; one of them, Ernst, co-signed the Confession handed over to the Emperor at Augsburg.

Seven years had passed since Spalatin had left the university, and these years he had spent mostly as an educator; now, however, the good Lord wanted to place him in such an office, in which he could be of most use to the church and the state with his rich and versatile gifts. In 1514, the Elector of Saxony, Frederick the Wise, appointed him his court chaplain and secretary, in which position he had to be around and with the prince most of the time, to assist him with advice and action, and to accompany him on his travels. It is a fine testimony to Spalatin that he was held in such high esteem by this wise, valiant prince, and that he remained with him until his death.

He remained at the end of his life. And this was not because he was a courtier in soft clothes and a toady who hung his coat to the wind and courted the prince's favor; rather, it was his pure mind and his heartfelt piety that won him the prince's favor. He was made for this prince. Frederick the Wise, as is well known, never outwardly broke completely with the papacy, and yet he was devoted to the Reformation and very fond of Luther. The cautious Spalatin was the right man to lead this prince. He had also understood his position well; he recognized in the influential position he had now gained through God's grace the calling given to him by God to promote the good in the church as well as in the state through word and deed; and we will hear further how he did this. It is true that he himself was not a creative spirit, lifting the world off its hinges, as Luther was, someone says of him; nor was he a scholar, like Melanchthon, who was a pioneer in the field of knowledge and created new forms and rules with great independence; - his business was primarily to observe calmly the course of what moved the times, and to cherish and cultivate and promote to the best of his ability that which revealed itself to his pure mind as truth, as good and useful. He was, according to the well-known saying, a still water, but - deep. A pope once said: "If it had not been for Spalatin, Luther and his teaching would never have come so far. Although Spalatin never thought this of himself, much less said it, it is nevertheless true in a certain respect. For he was Luther's constant advocate at the electoral court, and he sought to fortify all obstacles to the Reformation from there as much as he could. It is touching to read, when one takes Luther's letters to Spalatin, with what confidence he turned to Spalatin in all matters that he had to present at the princely court and asked for his intercession. His loyalty, his modesty flowing from true humility, his amiable nature, earned our Spalatin the friendship of all with whom he came into contact.

Now that we have attempted in the foregoing to form a vivid picture of Spalatin, we will continue to show how he was active in the work of the Reformation. - His first meeting with Luther took place in Erfurt, where they were both students. Later, after Luther had already become Doctor of the Holy Scriptures, their paths met. Later, after Luther had already become a Doctor of Sacred Scripture, their paths met again in Wittenberg, where Spalatin stayed in the capacity of a court master of the two princes mentioned above. At this time he had already entered the inner circle of Luther's most intimate friends, and remained in it after he had been summoned by the Elector to his court. At that time, Luther and his friends were already, as far as their knowledge reached and the circumstances were They were engaged in pre-Reformation work, first of all by purifying the University of Wittenberg of the half-pagan school theology and by introducing good, useful books for the studying youth. They were also busy for the people, who were completely immersed in ignorance, by translating into the German language good writings of the old church fathers that were appropriate for the people, in order to prepare in this way food for the hungry souls that was not served to them in the papal church. Our Spalatin was also active in this pious enterprise. In 1516 he asked his friend Luther which books he should translate into German. He answered him on December 14: "You ask for my judgment on your plan to translate works into German. You ask what goes beyond my powers. Who am I to judge what pleases or benefits the people; since it is only a matter of grace that what pleases and benefits can please and benefit. Or do you not know that the more wholesome something is, the less it pleases and benefits? What is more wholesome than the gospel? But it does not please, and to most it is a stench of death unto death, and to few it is only a stench of life unto life. Perhaps you say that with your printed matter you only want to benefit those who like what is good. Then thou hast no need of my judgment. The sheep always hear the voice of the shepherd and flee only the voice of the stranger. Therefore, whatever you may work, if it is only good and the voice of Christ, do not doubt that it will please and benefit, but only a few and isolated, for the sheep are very isolated in this land of wolves. Above all, desire the counsel and will of Christ in humble prayer, to whom even that which is good is not pleasing, which is done without his command. Isa.30."

A year later, after Luther had written the above words, he came forth with his 95 sentences, with which he aroused the pope, the devil, and all the world against him. Here Spalatin proved himself to be a friend in need. He took the most intimate part in the struggles that now broke out against Luther; for in his view of indulgences he was of one mind with Luther, although he had not yet risen to a high recognition of it. Luther was summoned from Rome to recant his sentences and to ask for mercy, or, if not, to appear personally in Rome within 60 days to answer for them. The former he could not and would not do; so he stood in danger of having to follow the citation to Rome. In this distress he turned to Spalatin with the request that he, as a prudent Esther at the princely court, try to bring it about with the prince that he (Luther) be interrogated in Germany. But it was very difficult to find the right way to escape the Roman deceit; for they would rather have built Luther a funeral pyre in Rome than anything else. However, the efforts of our Spalatin succeeded in persuading the Elector that he should take it upon himself to condemn the Papal Luther's interrogation to take place in Germany, and he succeeded. The place designated for this purpose was Augsburg, where Luther arrived on October 7, 1518. He wrote his experiences there in detail to Spalatin, which became so important to him that he began to write a work that same year, which he called the Christian Religionshändel. It is an attempt at a history of the Reformation and is considered by experts to be one of the most accurate documents of it. - With this interrogation, however, the controversy was not yet settled; Luther had indeed explained himself, as befitted a Christian man, but the legate succinctly demanded a recantation. Thus the matter now stood no better than before. Therefore, after his return from Augsburg, Luther wrote to Spalatin: "Today, by the grace of God, I have come to Wittenberg in good health, but I do not know how long I shall remain there; for my cause is such that I am suspended between fear and hope." And indeed it seems that Luther at that time had made up his mind to leave Saxony; not out of concern for his life, for he would gladly have given it up for the sake of truth, but out of concern for the Elector, who was falling into disfavor with the papal see on account of him. It was a serious matter to him that it should not appear as if the Elector were involved in his cause. But before he carried out his resolution, it was Spalatin who wrote to him, "Stay, stay, if you are not gone already"; and Luther stayed. - In the same year another papal envoy appeared at the Saxon court, Karl von Miltitz, to deliver to the Elector the consecrated papal gift, the golden rose. This gift was at the same time a request to the Elector to transport Luther to Rome and to nip his teachings in the bud; indeed, this was the purpose of the gift. And even more: the Pope himself had addressed a letter to our Spalatin, in which he asked him for his help in suppressing Luther's error, with an attached promise: then all his desires would be fulfilled. So we see that by denying the truth, Spalatin could have earned himself a cardinal's hat or at least a bishop's mitre. We also see how highly Spalatin's influence was regarded at the princely court in Rome, and that such an influential man could have stood in the way of Reformation efforts, had not God's grace taken hold of his heart. But here, too, he saw through the Roman intrigues and thwarted them. Luther had to present himself again for interrogation, which took place at Altenburg, in Spalatin's apartment; but even here no more was accomplished than that Luther bore witness to the truth and came more and more to the conviction that the Roman court did not want to suffer the truth. But for the moment an armistice seemed to have come; but the enemies did not rest, the

The second disputation was held in Leipzig, in which Luther's defense of his faith had made a deep impression on him, and he had been strengthened in his conviction that the gulf between the papacy and the truth was much greater than had been believed. Spalatin, when he learned that Luther also intended to take part in the coming disputation, expressed his serious misgivings against it; but Luther wrote to him: "I beseech you, my Spalatin, not to fear too much and eat away at your heart with human thoughts. You know that if Christ did not drive me and my cause, it would long be over with me. The Scriptures and the truth of the church cannot be acted upon, unless this beast (Rome) be enraged. Therefore do not hope that I will be calm and safe. Let the enemies think that I am foolish. This thing, if it be of God, shall have no end, it forsake me even as Christ his disciples and acquaintance, all my friends, and the truth be alone, which helpeth itself by their hand, not mine, not thine, not any man's: and this hour have I seen from the beginning." - Another time he wrote, "I beseech thee, my Spalatin, if thou thinkest rightly of the Gospel, think not that its cause can be tried without tumult, vexation, and sedition. You will not make a pen out of a sword, nor peace out of war. The word of God is sword, war, destruction, trouble, perdition, poison, and (as Amos says) like the bear in the way and the lioness in the forest, so it meets the children of Ephraim. It is the Lord's war, which is not come to bring peace. Hope not therefore that Christ will be promoted in the world with peace and mildness, seeing that he contended with his own blood, and after him all the martyrs."

So now the year 1521 approached and with it the Diet of Worms. Here Luther had to appear before the emperor and the empire. Spalatin had also had to accompany his Elector here, and could therefore be an eye and ear witness to what was going on here. He had arrived in Worms some weeks earlier than Luther, and when he had learned why Luther was to be sent there, he became seriously concerned for his life; therefore he wrote to him in haste, and asked him not to come to Worms after all. At Oppenheim Luther received Spalatin's letter, but said, when he read it: And if there were as many devils in Worms as there are tiles on the roofs, he still wanted to go in and kick the Behemoth in the mouth. In the name of his God, Luther entered Worms on a Saxon cart which the magistrate of Wittenberg had provided for him. When on the following and the next day he had done his duty, and had concluded with the words, "Here I stand, I cannot help it, God help me," the Elector said to Spalatin, "O how beautifully Father Martin has spoken today before Emperor and Empire, courageously enough, perhaps too courageously!" Also on Spala

z. For example, some soot from the fiery furnace in which Sadrach, Meshach, and Abed Nego were thrown, and from the Virgin Mary yarn, house, bedroll, milk, hair, clothes, cloak, veil, shirt, belt, a sweat shroud sprinkled with the blood of Christ, and so on. The number of masses which had to be said annually in this church was 9900, and the weight of the wax candles burned in one year in this church was 355 cents. - These abominable masses, especially the blasphemous masses, were put to an end by the then provost, Justus Jonas, of whom we have already heard. The way in which these abuses were to be stopped was, of course, quite different from that of the Zwickau iconoclasts, for this evil was resolutely opposed; one only wanted, according to the Apostle's words, to establish a sensible divine service. It was well known that with the tearing down of external abuses, unbelief and superstition had not yet been torn from the hearts of the people, but that with the careful tearing down a strong building up must be connected. - The provost Jonas therefore made serious representations to the electoral court, but his efforts were mostly unsuccessful. Frederick the Wise, a pious Papist and not averse to the Gospel, was too attached to the external customs and abuses to be able to part with them, and, as a prudent politician, he calculated beforehand the consequences which the abolition of the former customs might have; he feared, if not the Pope's, the Emperor's wrath. And the opinion of the court had to be represented by Spalatin, which brought him face to face with the Wittenbergers. It cannot be denied that in this bargain he showed his weak side. His timidity and his worldly wisdom, born of courtly considerations, which he shared with his Elector, placed him in an awkward position. Like the Wittenbergers, he recognized the prevailing abuses and wished to put an end to them; but he thought that the time was not yet right for this; one must also keep in mind the general tranquillity, which could easily be disturbed by this; a general free council in prospect must decide on this, and so on. In a word, he still stood in the deceived hope that it was not necessary to cleanse the temple with a scourge, as the Lord Christ did, but that it could be done with a soft fox's tail. This reminds us of the words of the Lord Christ in the Advent, where he speaks of the hard garments of the Baptist, and of the soft garments of those who are in kings' houses; only the application to Spalatin must be made with the difference, that while he did not want to forgive anything at all to the truth, he stood in the deceived opinion that he could preach it without rumor, without angering the Baalites. This is a thing of impossibility! - His position in the controversy of the Mass he speaks

That Spalatin, as we have seen, was and remained Luther's faithful support even in adversity is something great; but that he remained so even when Luther severely rebuked him for his small faith is even more astonishing. When Luther wanted to publish a treatise against the Archbishop of Mainz, and Spalatin did not allow it to be printed, and therefore apologized to Luther in a letter, the latter wrote to Spalatin from the Wartburg: "I have hardly read more unpleasant letters than your last, so that I not only postponed, but also decided not to answer you at all. For first of all, I do not want to suffer what you say, that the Prince does not want it to be written against the Mainzer, or what could disturb the common peace. I would rather lose you and the prince himself and all creatures. For if I have resisted his creator, the pope, why should I yield to his creature (the Mainz)? Kindly you say one must not disturb the common peace. But thou wilt let the eternal peace of God be disturbed by the impious and blasphemous effects of corruption? Not so, my Spalatin, not so, my prince; but for the sheep one must resist that abominable wolf with all one's strength." - Spalatin came into a still more difficult position when at Wittenberg they began to put an end to the papal abuses; which the Elector was so unwilling to suffer. The latter was particularly fond of the church of All Saints, which he had built or enlarged, and on which he had spent two hundred thousand ducats. The number of clergymen at this church amounted to eighty, and the number of relics heaped together here with much trouble and great expense from all over Europe was very great. In all the calendars, Seckendorf hunts, there is no saint to be found of whom something was not to be found in this church; be it bones, teeth, hair, clothes or household utensils. And not only of the fictitious saints of the papacy, but also of the real saints of the Holy Scriptures, there were remains in this church. Scripture were to be found in this church; so

The prince himself, in a letter to Luther, thus states: "The prince is heartily fond of the gospel, but he will not tolerate innovations, especially in matters which have been confirmed by the public agreement of all Christendom for so many centuries, and which cannot be changed without the greatest unrest in Christendom, even if one were to turn the supreme thing to the bottom. One is quick to speak out, one is quick to act, which perhaps one had better not have said and not have done, except with mature deliberation.... I often think with amazement of what our Busthius said to me in Worms, namely, that he feared that nothing in Luther's teaching pleased the laity more than that he chided and rebuked the priests. In this connection, remember the words of Emperor Max, who said: "A country is easily taken, but in order to regain it, considerable forces are necessary. After all, don't think I'm worried for my livelihood if the private masses are eliminated. I do not fear so much for mine, and am sure that that almighty God still lives, who also feeds the birds of the air."

(To be continued.)

To the ecclesiastical chronicle.

The Norwegian Lutheran Church in this country is not only spreading more and more, but is also establishing itself more and more deeply. Among other signs of its prosperity, one that is undoubtedly especially important is the visible prosperity of its college in Decorah, Iowa. Professor F. A. Schmidt reports the following to us on August 30: "Today classes began again. About 65 new students applied; but since we can only accept as many as can be accommodated in one class, we had to reject a considerable number of applications .

Romanism in the United States. The "Wahrheitsfrennd" of Sept. 20 reports an article from the Münster "Sonntagsblatt," in which it is proved that in America "within 40 years 4^6 million have been lost to the Catholic Church, who by descent and birth must be its own. To this the "Truth Friend" himself makes the remark: "We would be very grateful if anyone could refute this conclusion in any thorough way. If it is true that the Catholic Church has lost 4 million of its children in the last 40 years because of a lack of priests, teachers and other religious institutions, then we certainly have reason to redouble our zeal for our holy religion if possible. If possible, we should redouble our zeal for our holy religion."

Informatorium. Readers will recall that in the tenth issue of last year we shared some testimonies from Luther that true Christians are not only priests and kings, but also prophets. be. As was to be expected, these testimonies were a nasty thorn in the side of the "Informatorium" of Buffalo. In the number of this paper of October 1, this teaching is therefore really declared to be Missourian raving, and against it a passage from the sermons of a theologian of the previous century by the name of Joh. Gottlob Carpzov is cited. But if this Carpzov really taught differently about that point than Luther, what would be proved by that? - Nothing more than that Carpzov had already fallen away from Luther's teaching in this, as the Buffaloers have now fallen away from it. Carpzov, however, does not even reject Luther's doctrine, but only seeks to refute the Pietist inversion of this doctrine, which we also reject. But the worst thing in the essay of the "Informatorium" is that the writer completely conceals the fact that our essay was composed of passages from Luther, but rather presents it as if that doctrine were only a new Pietist and Missourian raving. We ask, can there be a greater dishonesty? - Or does the "Informatorium" still want to be so honest and share with its readers the testimonies of Luther that we have communicated, without distorting additions? Well, we shall see.

The richest church in America is without a doubt the Protestant Episcopal Trinity Church in New York. It has over twenty million dollars.

The Roman Catholic Synod, which began on Sept. 18 in Buffalo, has decreed that from now on dancing is forbidden at all fairs, picnics, excursions (the necessity of which was greatly regretted), if they are organized for the benefit of a church or a charitable cause, under penalty of confiscation of the proceeds for the benefit of orphans. With the Romans, therefore, even confiscation of money is one of the penalties of the church, and while they are ashamed to let people dance for the church, they are not ashamed to let people eat and drink for them, and to let them play the lottery. 1 Cor. 10, 7.

East Indian Heathen Mission. In this year's annual report of the Lutheran Missionary Society in Leipzig we find, among other things, the following gratifying information: "The total number of our European workers now amounts to 18, including the two latter brothers and Miss. Ouchterlony, to 18, namely 17 missionaries and 1 factor of our printing house. Perhaps we may add to the 17 missionaries an 18th, namely Miss. Herre, who joined the Trankebar Synod some time ago and asked to be accepted into our missionary service. But we await more definite news about this from India. -What we welcome with special joy, however, is the increase in missionary forces that we have gained from the natives themselves during the last year. That is and remains

The goal we are striving for is to establish the church among the Tamuls in such a way that in time it will be able to provide for its needs from its own resources, for which, of course, the formation of a domestic body of preachers and teachers is one of the most necessary prerequisites. However far this goal may lie ahead of us, and however weakly we may approach it, we are nevertheless coming closer to it, and the ordination of four Tamulian candidates, which took place on February 19 of this year, is again an important step forward on the way to it. May the Lord grant us many more such days of joy as this ordination day in Trankebar was. - In all, we now have 6 native "country preachers", 66 catechists, 94 school teachers, 28 deacons and chiefs, and 41 other church servants working in our mission. But if we have to thank our God for these blessings from the bottom of our hearts, then we have to thank him even more for the rich harvest which he has given us again from the heathen in the past year. It was even richer than the already rich harvest of 1863. No less than 690 Gentiles were added to the Christian community this time through Holy Baptism. With one exception, this is the largest number we have ever gathered in the course of one year. And that exception occurred at a time when there was famine and hunger in the land, and many were forced to come in who might otherwise have preferred to stay outside. Thus we may be all the more confident of the present abundant blessing, since such special external "necessities" have not existed in the past year. Of course, there will not have been a lack of "all kinds of fish" (Matth. 13, 47. 48.) even among this multitude of caught fish. According to the word of the Lord, this cannot be otherwise, and is already evident in the thousands which the holy apostles caught with the net of the Lord. A glance at the conditions of the apostolic churches shows that this was not otherwise. But yet the holy apostles did not reject anyone However, the holy apostles did not reject anyone who desired baptism and whose desire was not shown by factual evidence to be a sham and hypocrisy. Let us continue in this apostolic practice of baptism, and pray God to enlighten our brethren with his holy Spirit, that they may always know the right way to be baptized. We want to remain with this apostolic practice and ask God to enlighten our brothers with His Holy Spirit to always strike the right healthy balance between an unjustified haste in administering the Sacrament on the one hand, and an equally unjustified restraint and denial of the same on the other. - The number of all Christians belonging to our mission has now risen to 7100, and the number of localities in which they reside to 262."

In a missionary report that Pastor Harms made this year and published in his missionary bulletin (July 1865), it says, among other things, as follows: "False doctrine is here (Matth. 16, 6-11.) called a leaven, and rightly so, for in doctrine one little point corrupts the whole. False teaching ruins the whole mission.

If our missionaries brought false doctrine to the heathen, they would bring them rat poison instead of the bread of life. A little leaven leaveneth the whole lump. Therefore, false teaching should not be tolerated in missions. If I am perhaps no long in charge of the mission work and my successor, whom I will appoint, comes here with false teaching, then first the two inspectors must rebel against it, if that does not help, the whole mission college, if that also does not help, the whole mission community. False doctrine, however, is that which, first of all, is contrary to the Bible, and therefore, secondly, contrary to our Lutheran confessions. By this you can recognize them. Therefore test my successor to see whether his teaching agrees with the Bible and with the confessions; if you find it does not, then away with him, he has nothing to do with our cause."

The Reformed Church Newspaper from Philadelphia of October 7 complains and proves with examples that many in Germany and America know nothing of the existence of a German Reformed Church in the United States. She says that "the heads and leaders" of her church should see to it that its existence becomes more widely known. Yes, the aforementioned church newspaper becomes so zealous about the matter that, forgetting itself, it writes: "Who would not soon proclaim: Give us a superintendent, a bishop, or a kind of pope, who, as a father, unselfishly cares for the whole house!" Ey, ey! Where is the dear church paper going! - W. [Walther]

From Berlin in Prussia, the editor of the reformed "Evangelist" of Cleveland, who is now staying there, writes: "Our reformed church has at present in this royal city, whose kings once professed their allegiance to it" (and even expelled a Paul Gerhardt because of his Lutheran loyalty), "only few, hardly noticeable connections; its interests have been completely absorbed into those of the Union, and from the Union the religious and ecclesiastical life has now been swept over into the Lutheran church .

"Perfect Sanctification." To what the "Lutheran" of Sept. 15 wrote on this subject, the "Christian Messenger" at Cleveland of Oct. 6, replies, among other things, as follows:-"Eccl. 12:13. Mich. 6:8. These scriptures decide that it is man's duty to keep God's commandments or word, and that he requires such of him, and that is enough. He, therefore, who denies that the faithful or born-again can keep God's commandments, denies God's word, and declares God to be a tyrant, who demands more of his creatures than they are able, by virtue of his grace and assistance, to perform." One sees from this that the "Christian Messenger" is, in the first place, ill enough versed in logic or the art of reasoning, and therefore knows even the old logical ground-

The following sentence does not apply: *A debito ad posse non valet conequentia*, that is, it is not valid to conclude from the ought to the can. But from this, too, we see that the ambassador's doctrine of original sin must also be in a very bad way; for if he were acquainted with this doctrine, he would not be appalled that God, after the fall of man, had a right to demand even that which man is now absolutely unable to perform. Or does a creditor immediately lose the right to demand his borrowed capital when the debtor has brought it through? Matth. 18, 23-25. - The "Lutheran" had also asked the editor of the "Messenger" whether he would not have to tremble before himself if he claimed to fulfill all his duties. Now what does the "Ambassador" answer to this? He writes among other things: "Why should not the Christian, knowing that all his sins are forgiven him for Christ's sake, and that he is sanctified in His blood, rejoice in the Lord always?" We see from this, the "ambassador" felt himself struck here, and therefore evades. For he was not asked whether he did not tremble on account of the forgiveness of sins, but whether he did not tremble when he asserted that he was already perfect, that he no longer needed forgiveness, for he fulfilled all his duties. We can only wish that God would have mercy on such poor saints, blinded by the devil, caught in his snares, and hopeful, who think they are already perfect. These are they that say, I am rich, and have plenty, and have no right, and know not that they are wretched, and miserable, and poor, and blind, and naked. Rev. 3, 17. - It goes without saying that the "Ambassador" in his essay spouts venom and bile and slander against us Lutherans of the Missouri Synod. His "perfect love and sanctification" is just such that it can bear no other fruit. W. [Walther]

Vote on the existence of God. The Masons assembled in Paris held a vote on the question whether the existence of God and the immortality of the soul should still be maintained or dropped. Genuinely progressive, after the great principles of 1789, which elevated the Goddess of Reason to the altar in the person of a harlot. 86 members voted for, 83 against the two beliefs. Since God had only a very weak majority, dje he owed perhaps to the influence of the emperor, so according to constitutional principles his regiment is very doubtful. Who will blame the Catholic Church if it does not cover such blasphemies with the cloak of love? The other day, when Marshal Magnan, Grand Master of the Masonic Lodge, died, the Archbishop of Paris buried him in person with ecclesiastical honors. But for this he received a severe reprimand from the Pope.

(Münkel's N. Ztbl.)

Two avengers.

They put a whole Lunenburg farmer)of in another place.

The farm lies broad and proud under its oaks, and happy faces are on it every day, and God's blessing in field and stable. But it was not always so breezy when the ancients ruled. Their hate against the "pious" was without bounds; And their house was desolate, and lay under heavy arm. Behold, piety came into their own house. She came in two avengers from the city. She sat in the two maidens of the night for the first time again at this bare oaken table. The two old maids sat with their needles bent over their work, humming their songs softly; a mild ray of kindness went out from them, and lit up, where they sat, the dreary, gloomy house. And when they ceased work, the two girls would press in upon them, and they would tell of a secret inward life, and a glory that seemed to the children like a shimmering cloud, which, still breathed on by the sun, stands over distant mountains, when evening is long since in the valley. It was the blessedness, the breath from the upper world. It crept stealthily through these two night-women into the homestead; - "like a plague," said the old man afterwards, and struck the table with his hard fist, - "like a soft, silent step of blessing," said Marilies, and looked out into the green courtyard. And Hanjochen, the heir to the court, meant it too.

It was house lifting in the village, there was an outbreak. Marilies was to carry the wreath to the old man and say the spell. Now there are such sayings that are good and honest, but there are also those that are full of folly, even shame. This was one of them.

"Hanjochen," said Marilies, "I'm not saying the spell here!"

"So let stay," said Hanjochen.

"But, Hanjochen, I won't stay to dance either!"

"So? Go home, then, Marilies!" said Hanjochen.

Marilies was very much affected by this and kept silent. Then she said, "Hanjochen, you will stay, won't you?"

"Ei, lass," said Hanjochen, a tall, strapping lad, always firm and resolute, he was the eldest, "ei, lass, what do you imagine, I'm going home too."

"So? Hanjochen? Like this?"

Now it came to the discussion. That Hanjochen had long since dug out an old book called "The School of the Cross," and had sat over it and studied it with prayer, she had not known at all. Now it came to day, and one made discoveries about the other, more and more beautiful ones. How happy and blessed were the children. And now Angret, the other sister, joined in the same bliss. Juergen and Fritz were not happy and joyful, it was still too much for them.

high, but as the "younger" brothers they put up with it quietly. - So it was; Marilies wore the wreath with ribbons and flowers, and she did not say the spell, but blushed and looked among herself, and soon she went home, and Hanjochen did not dance with her, but went home too, and Angret too. They sat down under the tall cool oaks in the courtyard, and were as comfortable as a king and queens. For where three are together under a blue sky and oak green, where the swallows glide through the mild air, and the stork stands on the roof, and far away sounds the music and the shouting, but here it is so quiet and secret and solemn, - so the Lord is there in the midst of them. They would not know how he stood by the musicians' table, and it would be safer under the oaks in the homestead, they thought, and much more beautiful.

But now came the thunderstorm. For the old man was in complete agreement with his old lady that this pestilence and the ridicule of the village were not to be tolerated. An end was to be put to it. Hanjochen was to leave the house, and if he did not change his ways and become sensible again, he was to be disinherited, yes, disinherited, the old man assured him more than once.

Hanjochen had to leave home, far away, and serve. He served, and his mind was not changed, but said, Thou hast redeemed me, thou faithful God, my Saviour.

Marilies and Angret stayed at home. They endured their mother's growling and grumbling, and their father's fists and ranting. They were silent, and worked beyond strength; they worked for fours, yea, they worked, the good children, that they grew lean and wretched looking. For what piety would be, they wanted to show their parents by deed, and not by words. But when Marilies wanted to write to Hanjochen, the old man did not suffer, and more than once he darkly tore up the letter he had begun or already completed. But Marilies and Angret did not change their ways; they did not go to dances, for they were too rough and too wild, and they kept to their own words, which were: "Thou hast redeemed me, thou faithful God, my Saviour."

The other day the old, gloomy landlord died, and his wife soon after. How did she die? That I know not. Hanjochen was called by a messenger, and had to go home quickly and take over the inn. Now, all at once, everything is changed.

The farm lies broad and cool under its oaks. And bright, fresh faces go through field and stable. God's blessing is with them all. The field yields rye and buckwheat in abundance, the meadows are fertile, and some of the Hermannsburg missionaries who come to the village from time to time know about it. There are well over twenty cows and oxen in the stable, and Marilies and Angret milk six large buckets of milk every day. Hanjochen is the master, and is so fond of his brothers and sisters.

Girls cherish him so beautifully, and the firm, resolute nature he has now suits him as well as the Lord. In the morning and in the evening he runs from the Scriptures, and Marilies is sexton in singing; ei, how it resounds over the court, when the five brothers and sisters lift up!

That is what the two seamstresses have done. When they come on their way, they know where to stop; they always stop at the five, the two good old maids.

Are they not of the company of disciples and apostles, whom the Lord sends to cast out unclean spirits, two by two?

(Sunday messenger.)

The Power of Mother's Prayer.

In a tavern in Bavaria, young boys clashed over beer, but broken up by the innkeeper and other guests. This sort of thing happens frequently in old Bavaria; it often results in bloody heads, and not infrequently knives are drawn without much regard for the life and health of the other. When they had quieted down a little, the old forester, who was sitting by, said: "Listen to me, you young fellows, and take an example. I was young, hot-tempered, and strong; and once in the inn I met a man whom I had known for some time, for I knew that he was secretly poaching. Soon it came to a stabbing match, and then I went after him, and I think I would have finished him off, but the innkeeper, a huge man, tore me away, and I was put out of doors with the help of the other guests. Now I could walk, but inside me it was boiling. Since my enemy had to go home the same way I did, and we both had to pass through the forest, the devil told me to lie in wait for him in the woods. My shotgun was well loaded, I stuck myself in a bush, and moonlight shone on the way he must come. A voice spoke within me: "Don't do it, you are a murderer," - rage and revenge drowned this voice. Then a rabbit came and played quite peacefully, but I was careful not to shoot, for I had to save my shot for another game. Suddenly a fox came out of the bushes, seized the rabbit by the neck, and before I could stop it, it had disappeared into the bushes with its prey. I stamped my foot, I was furious at the fox - then suddenly it occurred to me: And aren't you worse than the predator? This is an unreasonable animal, and you want to attack a Christian man with murder? Then I struck myself, shot the shotgun into the air, and went home. My mother, who kept house with me, came to meet me. "O have I been worried about you," she said, "about your long absence!" But I was too much agitated, went up to my chamber, hung off my shotgun and bag, fell down on my knees, hath God my thoughts of revenge, and thanked him for averting the temptation. My mother, who well perceived that I was much moved, was and when she asked the cause, I told her all honestly and openly. "Wonderful!" she said, "just four hours ago I was on my knees in the chamber, praying God for you that no harm might come to you." Was that a coincidence? Let the philosophers rack their brains over it and practise their disputation - pious Christians know and confess: The prayer of the righteous is able to do much, if it is earnest! - But the old forester said: "It is thanks to the prayers of my old pious mother that I can still sit here today as a happy man."

(Sunday messenger.)

Promises have to be kept.

Blessed Johann Tobias Kiessling in Nuremberg was also a great friend of children, because he once stood by the small and lowly in the country. When he crossed the street, it was often impossible to cope with all the children who wanted to greet Mr. Kiessling and shake his hand. In addition to this, he was also a godfather to the whole world. Admittedly, the connerions in which he found himself through the majority of his adoptions were not of the kind that he would have been much envied for. For the greater part of his godparents not only belonged to the poorest people in the city, but in many of them their conduct was not exactly praiseworthy. But when, in order to keep him away, he was told one thing and another about his new fathers, which was not at all praiseworthy, he always answered, "They are men after all, they are redeemed Christians, and perhaps the Lord will bring them around. And so he himself baptized the child of the most despised and contemptible parents, prayed for it with all his heart, and later, when no one else cared for the poor, abandoned worms, he took care of their outer and inner salvation as a true father.

On the inner care of the poor children entrusted to him through holy baptism he spent many a free hour. He spent many a free hour, especially Sunday afternoons, on the inner care of the poor children entrusted to him through baptism. There one could almost always see a considerable number of poor children in Kießling's hanse, most of whom belonged to his godparents or to one of his sisters. There they were admonished in the most penetrating way, taught the "main doctrines" of Christianity, told stories from the Holy Scriptures and other edifying stories. They were told stories from the Holy Scriptures and other edifying books, shown pictures and sung with. Of course, there was no lack of external, physical refreshment. The blessing was not lacking, the great friend of children in heaven blessed Kießling's efforts, that he saw the fruits of his prayers, his admonitions and teachings in several of his godparents and the other poor children. (From Wölbling.)

Death Notice.

It pleased the Lord, according to His unsearchable and all-wise counsel, to take away from time into blessed eternity Pastor **Ernst Friedrich Hüsemann.** He was born on August 2, 1827 in Wimmer, in the Principality of Osnabrück, Kingdom of Hanover. He died last Sunday, October 8, in the parish residence at Minden, Washington County, III (just at the moment when the blessing was said in church), as a result of dysentery, having brought his age here on earth to 38 years 2 months and 6 days. On the 10th of October his body was buried in the ground under the escort of a large crowd of people and with many, many tears. Pastors Streckfuß and Baumgart were also present; the former delivered the eulogy. It was granted to me, the closest relative and most trusted brother of the Blessed, to preach the funeral sermon to him. I was present in St. Louis when the deeply saddening news of the death of my dear brother Hüsemann reached there. There was no peace for me: I had to go there to pay my last respects to him and to wet his grave with my tears. Yes, truly, I am sorry for you, my dearest brother Hüsemann! I had much joy and delight in you. - May the Lord have mercy on the bereaved widow and her four children and make His promise true in them: I will be the father of the fatherless and the husband of the widow. - But to the afflicted, very large congregation the Lord will soon give again a shepherd after His heart, who will feed them and lead them to the living fountains of water. God willing, I will soon commemorate the blessed man in the "Lutheran" and describe his most edifying life and his richly blessed work in more detail.

F. Köstering, pastor at Altenburg.

Filling Stone.

When the Roman Pontifical priest baptizes, reads the Gospel to the people, and prays the Lord's Prayer, he is, according to the profession of the Church, God's servant, even if he were the devil's member through unbelief of the heart against Christ. But if, for example, he worships the Blessed Virgin, or the Holy Ghost, he is a servant of God. But if, for example, he worships the Blessed Virgin or makes the sacrifice of the Mass, pretending to offer Christ daily in an unbloody way for the sins of the living and the dead, he alone is the devil's servant. He is therefore, as it were, a twofold monster, with a human upper body and a dragon's tail.

Church News.

My previous Vicar, Mr. F r. Dubpernell, of Amweiler in Rheinbaiern, who has cold his education in the practical Seminary at St. Louis, has been duly called by one of my branch in Town Wallace, Canada West, as Vicar, and has been ordained by me, by order of Mr. Pastor Keyl, assisted by Mr. Pastor Koch on the XIV. p. 1'rin. and verpslich. tet on the symbolical books. God bless shepherds and flock!

A. Ernst.

West Woolwtch, C. W., 26 Septbr. 1865.

Address: llev. Vr. llubpernott,

8b!plo k. 0., kertli 6o., 0. IV.

Mr. Johann Friedrich Traugott Körner, hitherto a pupil of the practical theological seminary in St. Louis, who, after a well-passed Eramen pro eanäiäatura, had received a regular appointment as assistant preacher from the Lutheran congregation of Trinity in New York, was ordained yesterday, the 15th Sunday after Tr., by order of the honorable Presidium of the Eastern District. by the undersigned with the assistance of the Rev. Chr. Körner and inducted into his office. F. W. Föhlinger.

New York, Sept. 25, 1865.

Address: llev. I'r. I'. Körner, 303 La8d Xintü 8t., Xon Vorlc Oit^.

Negotiations
the
eleventh annual meeting
of the
Middle Districts.

The same, 20 pages in large octavo, have just left the press and are available in good external condition from Mr. M. C. Barthel here for the price of 10 cents. In addition to the excellent synodal address, they contain the highly readable and heed-worthy discussions on "the guiding principles for the acceptance or non-acceptance of a profession on the part of such a preacher or teacher who is already in an office.

The Lutheran Watchman.

Under this title the undersigned, trusting in God's gracious help, intends to publish an English Lutheran journal from January 1, 1866. Should so many subscribers come forward by then that the printing costs are at least approximately covered, the journal will appear twice a month at the annual subscription price of one dollar. Friends of the cause, and especially the dear brethren in office, are hereby requested to report to me as soon as possible how many subscribers they have collected. F. A. Schmidt.

Decorah, Iowa.

Receipt and thanks.

For poor students received from Mr. Pfeifer, Sr. in Philadelphia §5. C. F. W. Walther.

For the seminary household: From the Faßholz brothers here 1 barrel of kitchen vegetables. From nern from Pastor Hamann's Gem. 2 barrels->- ^rkl" kitchen vegetables, and 1 p. potatoes. ^ilenverein in Vcnedy 19 shirts and 16 p. StrümW^om Frauenverein in Bremen 27 gall. Apple butter. From gardener GieSking v. da 3 barrels of cucumbers.

For the S emin ar -Haush a lt: Don several gardeners from Past. Hamann's Gem., 1 Bushei apples, 2^ barrels sweet and other potatoes, 14 barrels cabbage, 4 Bushel TomatocS. 4 Bush. Onions, 4 Bush. Beans, 14 barrels of kitchen vegetables; by Past. Weisel, of N. N., a bed-sheet, 1 Dtzd. Pillowcases; from Pass. Claus Gem., 25 gall. Mustard cucumbers; from Mr. Gieseking<this, I Bush. Sweet potatoes, 1 do. red and 1 do. yellow turnips, 1 do. Cabbage and kitchen vegetables; from the Women's Club, that, 6 undershirts, 6 underpants, 2 stcink jugs of 5 and 6 gall.; from Rock- spring, from gardener Metzger, 4 Bush. Apples, 1 barrel of cabbage; do. Gicseking, 2 bush. Apples, 4 barrels of cabbage; do. Barrelwood Brothers. 4 Bush. Onions; out of Past. Molls Gem: W. Stockmann, 2 bush. Potatoes, 2 dd. Eggs; F. Behrhorst, 1 Bush. Potatoes, 2 dtzd. eggs; H. Brasep 5 bush. Potatoes; Schröder, 20 eggs; DLrge, 4 Bush. Apples, I Dtzd. Eggs; H. Pieper, 3 Dtzd. Eggs; C. Lücker, 1 bush. Potatoes, 1 Dtzd. Eggs; F. Luecker, 14 bush. Potatoes; F. Wortmann, 3 dtzd. Eggs; K. Feldmann, 2 Dtzd. do.; H. Lücker, 2 Bush. Potatoes; H. Döding, 14 dtzd. Eggs; H*. Niermann, 4 dtzd. do.; I. Dornseif, 1 bush. Potatoes.

For poor students: From Past. Biedermanns Gem., auf Uhdes Kindtaufe ges. §3,70, für die Brunnschen Zögt.; von Lehrer Weissinger §2,25 für dieselben,

For poor students: By Past. Hamann by Mrs. Becker §1. by H. W. A. F. here §20 for Prof. Crämer's son. By Past. P. Beyer, collected at Carl Dannchl's wedding §6,60. A. Crämer.

For poor children: By Mrs. H. Pallmeier as a thank offering for happy delivery §5. By Dr. Sihler from I. Lischeit §2; H. Böster §3; W. Wahmhoff §4; Chr. Koch §10. For W. Keyl by G. Schimpf §30. For H. Sieck by G. Schimpf §24. For F. Walther on the baptism of children by C. Löhr in Past. Geyer'S Gem. ges. §5. for Ad. Geyer by H. BehrenS in Past. Geyer'S Gem. §2,75. for M. Große by H. Möllering. For Ad. SchwankovSkv of the Women's Association of Martini - Gem. at Fort Wayne §7.

For the budget: Through Past. Trautmann from the communion treasury sr. Gem. §15.

For school purposec: From N. N. in Kendallville §5. G. Alex. Saxer.

With heartfelt thanks, I also acknowledge receipt of the following gifts:

For poor students: By Past. Heinemann, by I. Dierson, §5; sent to Ph. Müller's wedding, §10,25. by Past. König, on Herzog's baptism of a child, §6,25; by Mr. Kornhorst, §2.

For window curtains: by Mrs. A. Koch, of the Women's Association in Minden, §10; by Mrs. Rabe, §1; by Mrs. Brauns in Eh., §1; by H. Rosenwinkel, §1; by Rev. König, from the Women's Association in his parish, §5. Fr. Friedrich in Saginaw, §1. - In Sumina, §91 has been received for this purpose, with which the expenses have been defrayed.

I. C. W. Lindemann.

Received at the Raffe of the Eastern District:

For heathen mission: From F. Stutz from his LiebcSkasse §2.50. For inner mission: From the same §2.50. For college maintenance fund: From the congregation in New York: for July §10.10: for August §12.6. For Past. Röbbelen: From G. Emmcrt §2,50. For Brunn's pupils: From G. Merkel, Berlin, thank-offering for happy return from the war §5. For Dir. Saxer's substitutes: Gem. in Washington §14,26. For sick pastors: G. Emmert is Washington §2.50. I. Birkner.

New York, Sept. 1, 1865, Nro. 92 William St.

For Pastor Kahmeyer received from Pastors Schäfer and Jox each -1, Pastor Oestermeier -5; by Past. Wyneken from H. Hciel -2: from A. Backhaus in Laporte -1; by dens. from W. Backhaus, W. Hellermann, E. Busch each-1. From Keller-1. Bente from Past. HuSmann'S Gem. -2. T. EHIert from Past. Sallmann's Gem. -5. by Mr. Past. Sihler from the support fund for sick and needy preachers-50,

IV.L. Already a year ago I sent a receipt list for -133.00 from Past. Lindemann'SGcm. and from some members of the neighboring congregations, deßgl. for-25.00 from members of the Fort Wayne Pastoral Conference; but the same has probably been lost, as it has not yet been published. The list of individual gifts "st lost to me. Fr. Rupprecht.

Archchald, Fulton Co, O., Sept 11, 1865.

Received for the Lutheran Hospital and Asylum:

Collecte at the celebration of Mr. Haas' silver wedding anniversary, St" Louis, §3.30. Collected by Past. Wagner collected at Bro. Rusche's wedding -5.50. Bon Mrs. Elisabeth Könemann gift -3. Vows by I. F. H. -5. W. Hagemann in St. Charles -1. By Neumüller from d. Gem. Altenbürg, Mo., ges. -5. By Beiner in Neumelle -1. By N. N. Gift -1. By teacher Barthel of N. N. Vow-5. Collecte in Past. Stephan's Gem. -6. From an unnamed person in Immanuels - Gem. at St. Louis as a thank-offering for happy delivery of his wife -5. Past. Biltz's Gem., Coll. -12.25. By Past. Hoffmann by Friedr. Krenz -5. by Past. Bünger by Kassirer Bonnet -6. By I. T. Schuricht: by Kassirer Birkner -5.50.; Past. Hattstädt, Kassirer, -33.60.: Kassirer Bonnet -74.75. by Past. Lrhmann by Mrs. Doroth. Koehler, vows -3. Bon G. S. Bürger at Dwight -5. By Protz at Iowa City -1. By Alex. Rohlfing as a gift 1 full tablecloth.

For the orphanage:

By Beiner in Neumelle, Mo., -1.

L. E. E. B er t r a m, Kassirer.

Entered S. Raffe of the Middle District:

To the synodical treasury; By Past. Sauer of F. Polished §5, G. Suerkamp -1st Past. Jox'ö Gem. -34. Past.Fleischmann'ö Gem. -14. Past. Jäbker's Gem. -33, by himself -1. Past. Schuster's Gem. -6.65. Past. Zagel's Gem. -13.30. Carl Barner L Co. -10. Past. Swan -2. Pastors Stubnatzy, Wyneken, Schuster each-1. Past. Wyneken's Gem. posttr.-4.75. Past.Bodr's Gem. -8.37. Rev. Schoeneberg'S Gem. in Lafayette -12.25; in Reynolds -2.85. R. Stitz -1. Past. Rup- precht'S Gem. -33.25; Past. Weyel -1st Past. Kühn'S Gem. in 3 collects -12.65, by himself -1. F. Schin-"erer -5. Past. Kunz'S Gem. -4.85, by himself -2. teacher Nolting nachtr. -1. Past. Oestermeier -1. pastor Wyneken's Gem. -139.40. past. Fricke's Gem. out of the bell-bag -58, Coll. -16.10. teacher Crome -1. past. Detzer'S Gem. at Desiance -14.70, at Southridge -23.41, from himself -1. Martin Viebach -12. Mrs. Wrede -3. I. Vogel -1. Past. Seuel -1st Louis Gerke -5th Past. Sallmann's Gem. -17.75, by himself -l. Rev. Brackhage -1st Past. Tramm'S Gem. -2.65, by himself -1. Pastors Husmann, Schneider, Zahl, Teacher Rocker each -1. Teacher Kirsch -1.50. G. Schippmann -5. G. Röhker -2. F. Marschall, thank offering -1. Teacher Nolting -1. Past. ReichhaM'S Johannisgem. -5, Zions- gem. -3.06, by himself -1. Past. Schäfer'S Gem. in Zanesville -8, in Greenville -2.30, by himself -2. Past. King -1.50, Frederick -2.10, Past. Dulitz's gem. in Huntington -10.90. Past. Eirich's Gem.-20.15. H. Werner -7. Past. Husmann's Gem.-15. Past. Schumann's Gem. in Dc Kalb Co.-28.30, in Kendallville -18.70. Past. Hörnicke's Gem. -5th V. Preacher -2nd Past. Hörnicke's -2. Past. Steger's Gem. -5.12, by himself -1. Past. Merz -1. Past. Frederking's Gem. -10.55. Past. Nützel'S Gem. -28.55, by himself -2. Mrs. C. Schneider -1.80. Past. Traub'S Gem. -5.50. Past. Niethammer'S DreieinigkeitSgem. -16.55, Jacobus- gem. -26.29, by himself -1. Past. Bühl-1. pastor Fricke -1. teacher Herpoltsheimer -1.50. Nie. Ollerich -1. pastor Frederking's gem. from the communion treasury -10. past. Schöneberg -1.50. teacher Albrecht -1.50. bar- chels -8.20. for Mr. Saxer's substitutes: Dan. Kornhaas -1. Past. Sauer's Gem, Co." -16. Past. Bode's Gem. -3.78. Past. Wyneken -1. whose Gem. -14.25. Past. -.rickc's Gem. -20.35. From N. N. as an offering of thanks for happy delivery -5. For teachers' salaries: Past. Wichmann's Gem., Psingst - Collecte -10. For poor students: Through Past. Stubnatzy on R. Stegcr's wedding s. -6,20. Past. Schöneberg'S Gem. -3.80. By the Women's Association from ders. Gem. -7. K. Rümmler -1. G. Hoffmann -5. Past. Oestermeier's Gem. for Stud. Carl Schmidt -10th Past. Burghardt -2. Mrs. Glaser -1. Past. Dulitz's Gem. in Lancaster -2.35. From the Women's Association of the Gem. in Liverpool -6. By Past. Fricke of Carl Rösener -2, Christ. Fick-1. On the college annex inFt. Wayne: Past. Merz's Gem.-9. By Past. Hattstädt -5.50. W. Werner in Memphis -5. Past. Sall- mann's Gem- -6. Past. Tramm'S Gem. -4. H. Woes -3. Past. Frederking's Gem. -5,25. to the hospital in St. Louis: Past. Frederking's Gem. -2.50. To Mrs. Wittwe Biewend: Past. Merz's parish -5.25. Past. Wyneken's Gem. coll. -31.28. Past. Schumaun's Gem. in De Kalb Co. -5. For preacher's and teacher's widows: Past. Merz'S Gem. -5.50. Louis Gerke-2. Past. Buehl-1. To the college household at Fort Wayne: By Past. Hattstädt -23.35. Past. Schuster's Gem.-10. Past. Frederking's Gem. -18.75. For innermis- sion: by Past. Hattstädt-64. Mrs. Past. K. Ste- vhan-1. G. Beck-5, Miss Schwelmeyer Pl. For traveling preacher: Past. Jäbker's Gem. -20. for Past. Röbbelen: Emma Griese -2'. Past. Oestermeyer's Gem. -9. By Past. Jox, at D. Lüders wedding s. -14.25. Deßgl. on Fr. Kromann's wedding s. -12.75. Mrs. Schwiering-3.25. A. M. Rusiner in Peru -1. Past. Jox -1. By Past. Fricke by N. N. -10. towards the travelling expenses of Brunn'-s pupils: Rev. Sihler's Gem. -54.24. Heine-3. Friedrich-5.. Sewing club in Past. Eirich's Gem. -20. on the German Lutheran church in Baltimore: Wilhelm Hrgemann -2. on the heathen mission: Past. Schöneberg'S Gem. -2.50. Pastor Siegers Gem. -7.50. To the Nassau Mission: through Past. Rupprecht von D. Haag -20. For the general presbytery: Past. Oestermeyer's Gem. -1.50. Past. König's Gem., from d. Centkasse -20. For sick pastors: H. Bente -1. Louis Gerke -2. By Past. Stubnatzy from N. N. -4. Past. Eirich's Gem. -18. Past. Merz's Gem. 50 Cts. For Past. Kahmeyerr Leonh. Schnell -1. Regine Offenbach -5. To the CoI- lege in Fort Wayne: Past. Mees' St. Paul's congregation, Columbus, O., -90th, Past. Ross' Gem. -2nd, whose time in West Jeffcrson -2nd, Past. Jox' Gem. -15.12. To the school seminary ln Addison; Rev. Merz' Gem. -12.80. Also received by Rev. Weyel from his Trinity Gem. -10.95, St. Peter's Gem. -3.50, Emanuel's Gem. -3.25, from Confirmands -5.80, Virgin Kath. Keck -1.; Heinr. Müller, thank-offering for gracious protection and happy return to the family after three years of war service -5.; Mrs. U. thank-offering -2.; deßgl. Mrs. Dor. Umbach -1.; total -32.50.; and is to be used as follows: -27.50 for poor school-seminarians, and -5 for Rev. Gross at Nichmond. For Rev. Gross in Richmond: by Rev. King on Hackstedele's infant baptism s. -7.50. Singe- ganged school fees: W. Berninger-6. H. Reinhardt -6. G. Greef -6. W. Werner -6. K. Ringwald-6. Vogler-6. C. B o n n e t.

Fort Wayne, Sept. 9, 1865.

Received in -er Raffe western Districts:

To the College Debt Redemption Fund i n S t. L o u i s: By H. W" A. F. in St. Louis -45. Past. Burkhardt's Gem. in Dundee, III, Collecte -9,10.

To the synodal treasury: Dom Immanuels-Distr. in St. Louis -8.15. H. W. A. F. in St. LoniS -50. Collecte of the Gem. of the Rev. Dr. Gotsch in Memphis, u. z. by W. Baumann, H. Böke, Aug. Fcustel, Herm. Gliedkamp, Herm. Langbein, W. Reinhard, W. Ruschhaupt, Fr. Schaper, Joh. Schamm, Fr. Stotz each -1, Alb. Cordes, K. TönSmann each -2, Ph. Eckert 10 Cts, Dr. Gotsch, Heinr. Griebe! each -3, Heinr. Hampe, W. Werner each -5, Herm. Lkppold, W. Ringwald, H. Wolf 50 Cts. each, together -31.60. Dreieinigkcits-Distr. in St. Louis -12.45. Past. Moll'S Gem. at New Gehlenbeck, III-, -6.40. Revs. Best at Palmyra, Mo., F. Schmitt at Dwight, III-, and Pres. Bünger at St. Fouis, each, -2. Past. KähKr^s Gem. at Glasgow, Mo., -5. teacher Fischer, Chicago, -1. By Past. Zucker, ges. on H. Mesenbrink's baptism of children, Proviso, III, -4. Mr. F. Odendahl, St. Louis, -L Past. L. Lochner's Gem. the, Matteson, III, -23.15. Immanuel's Dist. the, St. Louis, -8.75. Trinity's Dist. the, -13.15.

To the college. Maintenance: Immanuels-Di- strict at St. Louis -11th Trinity-Distr. there -11th Past. Schumann 65 cts. Past. Kuehler's congreg. at Glas- gow, Mo. -5th Past. Gotsch'S Gem. at Akron, O., out of the college treasury, -8. Past. Biedermann's Gem. of, New Wells, Mo. harvest feast - Collecte, -8.50. Triune Dist. of, St. Louis, -11. Immanuels Dist. that, -11.

For Prof. Biewend: Past. Kähler'S Gem. in Glasgow, Mo., -5.

Concerning the travel expenses of HerrPräseS Bünger: Gem. Bcthalto, III., -5. G. S. Bürger in Dwight, III., -1.

To the Synodical Mission Fund: Drcieinig- kcits-Distr. in St. Louis -2.10. M. Hahn in Dwight, III, -2. Mrs. L. Kopp, Peoria, III, Thank Offering -1. Teacher Luecke's School Children, Chicago, -1. Th. Reinhardt das., -1. Immanuels-Dist. in St. Louis, -3.75. Trinity-Dist. das., -3. *

For inner mission: from H. W. A. F. in St. Louis -20th I. C. Beck, Neshkoro, Wis, -3rd I. Messner, Rockland, Mich, -1.75th H. Bensemann, Thorn- ton Station, III, -2nd Gottlob Weise, St. Louis, -2nd.

For Past. Röbbelen: Herm. Bünger in St. Louis -5. H. W. A. F. from there -10.

For poor sick pastors: H. W.A.F. in St. Louis -15.

For poor students: Mrs. Barbara Vogel, Springfield, III, thank offering for happy delivery -5th I. C. Dinkel, Little Rivcr, Ind, 25 cts. From the Young Men's Association in Past. Heid'ö Gem, Peoria, III, -10.

For theBrunn'schenZöglinge: H.W. A. F. in St. LouiS -25. by Past. Jüugel ontKarl Brande's wedding in Cooper Co, Mo, ges. -3.45. By dens. on Ch. Muntzel's wedding the. -4.55. Past. Jüngel himself -2. Past. Kähler'S Gem. in Glasgow, Mo., -5. I. F. Spitze, Warsaw, III., -5.

ZurBrunn'scheu Anstalt in Sterben: H. W. A. F. in St. Louis -10. of some Nassau's at Ode! by Past. Schmitt at Dwight, III, -1.65. C. Koch, Chicago, III, -5.

F o r P a st. G r o ß i u R i ch m o n d: W. Göner at St. LouiS -1st Lindemann at St. LouiS -1.50. Hcin- rich Behrens, Carlinville, III, -1st.

On the building of churches in Detroit, G. M. Hahn, H. Helm, G. Siemantel in Past. Schmitt's Gem. in Dwight, III, je-1. E. N o s ch k e.

To the preacher and teacher widow and Waiseu - cash box

have been received:

I. Regular contributions from pastors and teachers:

For 18 6 4 (I -1.50: Mennicke, M. Eirich, Ulrich, F. Schmitt, Werfelmann, Engelbert, Rolf, Stecher, Simon, Hügli.

For 1 865 G -1.50: Bartelt, Becker, N. Beycr, Böhling, Prof. Brauer, Engelbert, Erk, Evers, Fatbaurr, Fürstenau, Glaser, Himmler, Hügli, L. Krumsieg, Kundin- ger, Link, L. Loßner, Ottmann, Richter, R. Riedel, Rolf, Rufs, F. Schmitt, Simon, Spcckhardt, Stecher, Strafen, Trautmann, Ulrich, WambSganß, Werfelmann, Wüstemann (-1.00).; G -2.00: Bcrnthal, Daib, Kolb, Pfeifer, Steinbach, Stange.

For 1 866 G -1.50: Pollack, Horst, Rauschert (-2.00).

II. gifts:

From Past. Biltz' Gem. -11.10. From N. N. by Past. Schaller in St. Louis -5. I. F. Bünger.

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Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 22nd St., Louis, Mo. 1st Nov. 1865, No. 5.

(Sent in by Past. Köstering.)

Honorary monument of faithful witnesses of the truth or

The lives and works of godly men in the age of the Reformation.

Motto: "Remember your teachers who have told you the word of God, which end look on, and follow their faith." Hebr. 13, 7.

Georg Spalatin.

(Continued.)

In 1524 Spalatin decided to resign from his office at court. He had grown quite disgusted with court life, and the frequent contempt for the word he preached depressed him greatly. He had also heard the speeches of some frivolous courtiers who had said that his voice was too weak, his person too unattractive, and so on. He therefore asked Luther for advice. The latter wrote: "You have some cause. One does not hear the word, and the wise man says: Where one does not hear, do not lose the words. But where still some hear, one must not desist, otherwise I also would have had to be silent long ago with such contempt of the word. If, then, you have no other cause to trouble your conscience, it is not enough for you to leave your position or do anything else because of the injustice and malice of others. For if honour does not drive thee from such a place, I can think of no cause that should move thee. Thou that now hast the court entirely... and can be of use to many at the Prince's, consider what a newcomer, if he takes your place, must do before he becomes acquainted with that court. And if all this were to happen, when will it be possible for him to gain such great confidence and respect from the prince as you possess through long experience?" - Later Luther wrote, "But see if it is not a temptation which later, when you are away from the court, will bring you incurable remorse. Satan is a mischievous man. Therefore I counsel thee even more now to tarry, that the spirit may be tried, whether it be of God, or whether thou be tempted, than to trust the prince, who is so near the grave, and so trouble his last days by a new servant; for if he died soon after thy departure, it should always grieve thee that thou didst not remain with him until that day." - But how difficult it became for our dear Spalatin to overcome the terrible challenge, of which every faithful preacher must taste something, can be seen from the following words: "It grieves me, he writes, that I sometimes fall short in the preaching of the Gospel of the grace of God, as I once fell short when I was still stuck in the papist ceremonies. Some miss in me the appearance of form, others the strength, the pleasantness of voice, the brevity of speech, so that it seems to me that nothing is better than to give way to so many strange people in God's name. But what marvelous thing do I meet with in them? For I hear of people who, at what children must have marveled, dare to prefer even some to Dr. Luther. - Yes, I experience it more and more every day, the truth of that word of Dido in Virgil: Nowhere is true fidelity, so that I pray not once for myself and my studies: so all this pretended being becomes a disgust to me. But God cannot lie, who says in Ezekiel, "Thou dwellest among the scorpions." - But Luther's faith-strengthening words snatched our Spalatin out of this temptation. He wrote: "See to it that you overcome the thoughts of your weariness with preaching. Christ has called you; submit to him, serve him, and be formed according to his good pleasure. What thou doest thou knowest not now, but shalt know afterward. It is a mere temptation, which thou knowest not clearly why thou sufferest it. We, who find thy spectators, see it better. Therefore believe not thou thyself, but rather us, who in and before the Lord exhort thee. For it so happens that Satan fills those whom he finds pleasing in the sight of God with displeasure at their office; and those whom he finds displeasing, he inflames with ambition for it. Therefore thou must be a strong man, and boldly despise the spirit of displeasure."

Luther's prophesying words, how soon the old Elector could pass away, came true sooner than one had assumed. He fell ill soon thereafter; and although his condition was not at first thought to be questionable

How glad Spalatin was that he had not followed the advice of his troubled heart, but that of his much clearer-sighted friend; now he could still be the comforter of the passing prince. In his will, the Elector also gave him very gracious consideration for his loyal services; he bequeathed him 160 gold florins, which he was to receive annually until his death. During his stay at the court, he also received a very high salary, according to the money relations of that time, namely 400 florins annually; whereas, for example, Melanchthon, this teacher of Germany, only received 200 florins in later years. Also, every year on his birthday, the Elector offered Spalatin as many gold florins in his church as Spalatin had reached his age.

After the death of Frederick the Wise, Spalatin soon left the court, but, although divorced in the flesh, remained undivorced from it for life. He followed a call to Altenburg, where Wencelaus Link (of whom we will hear more later) had been his predecessor. On August 13, 1525, he preached his inaugural sermon there, having been inducted into his office the day before. Here he still had to fight many a hard battle; for although this city had long since accepted the Gospel, the canons (a kind of secular clergy in the papacy who held the prebend of a collegiate church) at St. George's Abbey were still hostile to the Reformation. With these Spalatin now had to deal. His task became even more difficult when he was appointed in 1527 in the capacity of a superintendent as a visitator of the churches and as the head of an inspection, to which the Osterland and Voigtland were assigned for investigation. In this office he encountered many pleasant things, but also much that was distressing. There were still many papist-minded priests who held mass and administered the Lord's Supper under one form, which was now seriously forbidden to them. Others did not care at all about the salvation of their confessors, and they were threatened with dismissal if they did not improve. Others lived in blatant intercourse with their cooks, and these were confirmed in their office if they promised to enter marriage in an orderly manner. Still others were openly usurers and mammon servants; still others were notorious drunkards, and so on. It is easy to imagine the trouble and enormous hardship that must have been involved in the visitations at that time. Luther, who was also a visitator, gives enough indication of this in the preface to the Small Catechism, where he says: "Help, dear God! how many a pity I have seen that the common man knows nothing at all of Christian doctrine, especially in the villages; and unfortunately many pastors are almost (very) clumsy and unfit to teach," and so on. To Spalatin wrote he said around this time: "Our church visitation is progressing. But oh! what an Augean stable we have to clear out, and how often we think of you, who among your hard Voigtland people will probably have to clear out similar clutter or even greater."

If we had said earlier that Spalatin remained connected with the princely court for the rest of his life, this should be taken to mean that the following Electors (John the Steadfast and John Frederick the Magnanimous) also made use of him in important matters. We want to indicate the most important of it still briefly. - In 1530, he and several others were summoned by the Elector to the Imperial Diet in Augsburg. Here he stood firm against the papists. In the useless sub-actions of the committees, Spalatin had to perform the office of a notary, for which he was considered especially qualified. He has also described in detail the religious proceedings of this Imperial Diet. Of the Augsburg Confession he says: "It is a confession the like of which has never been seen, not only in a thousand years, but since the world has stood. One finds no such thing in any history, nor in any old teacher." - In 1531 he traveled with Prince John Frederick to Cologne, where a Roman king was to be elected, and from there to the Convention at Schmalkalden, where the question was to be negotiated: whether one may drive out force with force, that is, whether one may fight the emperor in case he needs force in matters of religion - which question was answered in the affirmative. - In the following year, Spalatin attended the convention at Schweinfurt, where he preached on the first day of Easter to such a large audience that he had to preach in the open air the next day; and he continued to do so until the Feast of Ascension. There he sowed many a seed on a fertile land, which brought forth its fruit in its season. Later, on request, he wrote "a faithful instruction from God's Word of all that a Christian man should know" to the Christians at Schweinfurt. - In 1533 he had to appear in Weimar on behalf of the Elector in order to negotiate with the papal legate concerning a general council; and in the same year he had to hold another visitation, on which occasion all completely unfit, ignorant and vicious preachers were removed from office. - In 1534 he traveled with the Elector to Bohemia for a peace negotiation, in the following year to Vienna for the Elector's enfeoffment ceremony, and then to Venice to purchase books for the Mittenberg University. In the following year he was in Wittenberg when the agreement with the Oberlanders was concluded, and in 1537 in Schmalkalden, where he co-signed the articles named after that city. In 1539 he helped to bring about the Reformation in the late duke's town. The beginning of this was made in Leipzig, where Luther first preached during the "days of Pentecost," and on this occasion the people fell on their knees out of great emotion and thanked God that they could now hear his word without being persecuted.

Thus we have now come to the end of Spalatin's life. But before we describe it in more detail, we want to say something about his family life, as much as we have been able to find out about it. - In the year 1525, on June 13, Luther had entered into holy matrimony, and had thereby again committed a not insignificant sin against the papacy, as the old Mathesius says; for with this act he had rejected the pope's prohibition as a devil's prohibition, condemned the lewd life of many priests as a whore's and boy's life, and had in fact restored honor to the marriage state as a holy order pleasing to God. Spalatin followed Luther's example. On November 19 of the same year, he married Catharina Heidenreich, the only daughter of the Altenburg choir vicar. She was poor, but amiable and respectable, a maiden who, as he himself said, would have been born for him. Luther, who could not be present at his wedding, sent him a wedding gift, and wrote in addition, "As unlovely as thy marriage is to thy Baalite brethren, so pleasant is it to me; yea, God hath not let me see anything dearer in thee, save the Gospel, than that I should see and hear thee married; though this also is no small gift and fruit of the Gospel." And in regard to the blasphemers of his married state, Luther gave him this counsel, "First of all, do not give way to the proud Baalites, but again joyfully despise them, and answer them with splendid speech, about as follows: You, too, would have taken to marriage for this reason, in order to testify before God and men, and chiefly before themselves, that you did not consent to their evil, impure, godless, and the devilish church's celibate state, or rather to their Sodom condemned to fire and brimstone from heaven and soon to be consumed. Therefore warn them still, that they desist from their abominations, and cease to blaspheme God's word and work." - Spalatin's marriage was at first childless; only after the lapse of six years did he have any hope of being allowed to take a dear child into his arms. Luther wished him a holy Abel; but according to God's will a little daughter was born to him on January 16, 1532, who was named Anna in her baptism. This daughter was just 15 years old when her father died; she was later happily married in Altenburg, and saw children and children's children. Spalatin did not have a son; another daughter, Catharina, who was born in 1533, must have died early.

The last years of Spalatin's life were now approaching, and he thought of his duty to order his house. For his family he bought a house and some land, so that they might be

also, as he said, after his death he would like to have a little riddle of bread. Since the year 1540, he was no longer much absent from church affairs, but was able to wait at home in the quiet of his office, as usual; only the matrimonial matters, with which he was approached as superintendent, made his last days much too difficult and embittered him. A serious challenge he had over a marriage matter consumed his last strength. - It was probably in the first days of the year 1544, when a preacher from his diocese, who wanted to remarry his deceased wife's stepmother, asked Spalatin for permission to do so. The latter gave the desired permission. Luther, asked about this, gave his answer to Amsdorf to the effect that this marriage was to be considered incestuous, if the widow's deceased husband had been the father of the deceased stepmother; the marriage was to be dissolved or the preacher was to be expelled. Now there awoke in Spalatin grave remorse of conscience, which tormented him terribly. But here, as often, Luther was again his adviser and comforter. We cannot bring ourselves to let Luther's strange letter of consolation, which could also be a source of comfort to many others, follow here unabridged. It reads thus:

"God's grace and peace in Christ, and comfort of the Holy Spirit. Amen.

My dearest Spalatin, I have heartfelt compassion for you, and I earnestly beseech our Lord Christ to strengthen you and give you cheerful courage. I would like to know, and also ask diligently, what your concern is, or how it has an occasion for your weakness: so I am told by some, it is nothing else than sadness and melancholy of spirit, which has happened about a marriage case, where a pastor has taken his deceased wife's stepmother, and has let her trust him. If this be so I beseech you with the greatest diligence, for the sake of our Lord Christ, that ye stand not on yourselves, that is judge not according to your heart's thoughts and feelings; but hear me, your brother, who speaketh with you in Christ's name; if not, sadness shall prevail, and kill you. Pauli, 2 Cor. 7, 10.: The sadness of the world brings about death), as I have often experienced in myself, and in 1540 in Philippo at Weimar, whom in the landgrave's affair the melancholy and sadness had already put to death; but Christ raised him up again through my mouth.

Now I say that ye have sinned in this, and that the fault is partly yours, because ye have perhaps consented to such a marriage. Yea, I will say, though ye have committed more and greater sins in this case, and others, than Manasseh king of Judah, though the destruction which he wrought was not blunted in the days of his seed, until Jerusalem was destroyed, and lay in ashes.

But your troubles are very light, and moreover temporal, and therefore he is to be well advised. But let it be, I say, that ye are guilty of it; will ye be grieved to death for it, and sin against God more grievously? Which would come to pass, if ye should faint and be troubled with great sorrow for this matter. It is enough that ye have transgressed in this. But the sin would disappear and be covered, if only the sorrow (which is greater and more shameful than the sin itself) would cease, and you would hear the blessed consolation which the Lord holds out to you through the prophet, when he says, Ezk. 33:11, "As surely as I live, I have no pleasure in the sinner's death, but that he should repent and live. Do ye then think that the hand of the Lord's hand is too short, that he alone cannot help you? Isa. 59, 1. or hath he ceased to be gracious and merciful unto you alone? Ps. 77:10: Or are ye the first that have done so wickedly by your sins, that we have no high priest how to pity our infirmities? Or do you think it a wonder, or new, that a man living in the flesh should be surrounded with so many devils' innumerable fiery darts, and should sometimes be wounded, or even fall to the ground?

As the matter appears to you, my dear Spalatin, either you have not well experienced or proved yourselves in the fight against sin, evil consciences, the accusation of the law, and the terror of death; or Satan has brought to your eyes and memory all the consolation that you have ever read in the Scriptures and taken from it, by which you have known, apart from the temptation, how best to remember what Christ's office and benefits are. Yea, as far as I perceive, he hath shewed you all the beautiful Christian sermons of God's grace and mercy in Christ, that ye might teach, admonish, and comfort others with a cheerful spirit and great joyful courage, torn from your hearts. O you will have been all too tender a sinner hitherto, making him conscience only over bad little sin. Therefore my faithful request and admonition is that you join us and keep us, who are true, great, damned sinners, so that you do not make us small or belittle Christ, as he alone could help us from imaginary bad, childish sins. No, no, that would not be good for us, but he is set up by God as Saviour, who alone can and will save, even from real great, grave, damnable transgressions and iniquities, such as the greatest, most grievous, and in sum all sinners on earth have committed, if they believe in him otherwise, and desire his grace and help with all their hearts. In this way Dr. Staupitz comforted me, since I too once lay ill in this very hospital and in the same affliction as you are now, and I think I would also have died of great sorrow and sadness if he had not consoled me. Nay, you will, said he, have a

He must be a fictitious, even a painted sinner, and therefore have only a fictitious, painted Saviour.

Ye must be right in the matter, and be accustomed to know and believe that Christ is your true and eternal Saviour, and that ye are true, great, and reprobate sinners. For God doth not jest, neither doth he deal in fancied things: but he was in very great earnest when he sent his only begotten Son into the world, and gave him for us all. Rom. 8, 32. Joh. 3, 16. These and similar thoughts (drawn from the comforting sayings of the Scriptures) have been pulled out of your memory by the wicked Satan, so that you cannot remember them now in your great anguish and melancholy, nor can you comfort yourselves with them. Therefore, for God's sake, give ear to me (your brother in Christ), and listen diligently to what I say to you, who are not afflicted with such heavy trials as you are now, but stand in Christ, and are strong, for this very reason, that you who are weak, chased and frightened by the devil, may stand on me and raise yourselves up, until you too are set right again, may defy the devil, and sing confidently against him: They thrust me to fall, but the LORD help me, Ps. 118:13. Remember now, I am Peter, which reach out my hand unto you, and say unto you: In the name of Jesus arise, and walk. Acts 3:6 - Oh, my dear Spalatin, hear and believe the words that Christ speaks to you through me, for I do not err, I know that; much less do I speak something devilish, but Christ speaks through me (because I reproach you with his word), and command you to obey and believe your brother in the common faith of Christendom. He himself has absolved you from this and all sins, and so we are made partakers of your sins and help you to bear them. Therefore see to it that you also become partakers with us of our consolation, which is true, certain, and lasting, and which the Lord himself commanded us to impart to you, and commanded you also to receive from us. For as it is contrary to our will, even as it grieveth us, that ye should be miserably afflicted with heavy sorrow: so rather hath he great displeasure in it, (for he is gracious, merciful, patient, and of great kindness and faithfulness, and soon repenteth of punishment, Joel 2:15).

For this cause the good God is not to blame for your sorrow, because he hath given us to comfort you, which is a sure sign that he hates and condemns your sorrow, which is the devil's plague. Wherefore ye ought not bodily to suffer the devil to calibrate and model Christ unto you, other than he is in truth: but believe the scripture, which testifieth of him, that he appeared to destroy the works of the devil, as your sorrow is, 1 John 3:8. Ye have been afraid enough, ye have been sorrowful enough, ye have atoned enough, ye have atoned more than enough: therefore refuse not comfort, but be helped.

Behold, my dear Spalatin, how out of a faithful heart I act and speak with you. I will accept it from you as the highest recompense that can befall me from you, if this comfort of mine, that is, the Lord Christ's own absolution, forgiveness, resurrection, takes place with you; which, if you do, you yourselves will have to say and confess (when things improve with you) that with such obedience you have made the dearest, most pleasant sacrifice to the Lord; as it is written, Ps. 147, ii.: The LORD hath pleasure in them that fear him, that hope in his goodness. Item, Ps. 34:19: The Lord is near to them that are of a broken heart, and helpeth them that are of a smitten spirit; and Ps. 51:19: The sacrifices that please God are a smitten spirit, a smitten and a smitten heart thou, O God, wilt not despise. Therefore go on, and let the sorrowful devil with his sorrow, which hath grieved us sore in your midst, desire also to disturb our joy, which we have in the Lord, yea, if he could, devour us all at once; but Christ our Lord chastise him, and will chastise him, who by his Spirit strengthen, comfort, and sustain you, Amen." (See, W. ed., tom. x, x. 2023e.)

With such words of faith Luther comforted his old friend and comrade-in-arms in the war of the Lord, when Satan had tripped him up and almost fell him. He also hurried to Altenburg himself, in order to be able to speak orally and even more cordially with Spalatin, and spent a lovely day with him. Melanchthon also contributed his share to Spalatin's comfort and wrote to him: "First, I pray with all my heart to our Lord Jesus Christ, who was crucified and resurrected for us, that he may comfort you with his Holy Spirit, who kindles life and joy. Then I also beseech and adjure thee, that thou also lift up thyself by the thought of the will of Christ. Christ does not want us to sink ourselves into despair and death, but he wants us to resist the murderer of men, the devil, who incites us to doubt God's mercy. Be brave and joyful because Christ is given to us, as the angels sing: Behold, I proclaim unto you great joy; joy - saith he, commanding us to rejoice. Neither hast thou any right cause to mourn. Thou hast faithfully promoted the church of God, and I know that the disposition of the best prince towards thee is the most gracious. I know that all whose esteem is high are heartily pleased with thee, and all wish that thou wouldst not be so tormented. Therefore drive away sadness and calm down and rejoice in Christ." - Also the Elector Johann Friedrich, when he heard of Spalatin's great melancholy, sent him a letter of consolation, and asked him to 'take care of everything good for him,' and actually showed him his benevolence by sending his personal physician to Spalatin, along with medicines and fortifying drinks. But, although such a heap of comforters could not help the sick and challenged

Although they must have delighted the man, they were not able to snatch him out of the jaws of death.

His heart was confident in God's grace and Christ's merit, but his physical condition worsened. When his faithful wife reported this to the Elector, he ordered her to lock up her husband's books and manuscripts, because he had confided in him many secret things that he did not want everyone to know. On January 15, 1545, Spalatin had Holy Communion served to him. On January 15, 1545, Spalatin had Holy Communion served to him, whereupon on the following day in the evening he delivered his spirit into the hands of his heavenly Father and gently and blissfully passed away. His ailing wife survived him for a few more years and passed from time into eternity on December 3, 1551.

But we write on our Spalatin's memory the words of the 129th Psalm: "They have often pressed me from my youth, say Israel; they have often pressed me from my youth; but - they have not overpowered me."

To the ecclesiastical chronicle.

Progress of Unbelief in Germany. After the recent publication in Germany of the shameful books on the life of Jesus by Renan, Schenkel, and Strauss, it seemed as if unbelief there had played its last trump against Christ and as if it could not drag the life of the highly praised Son of God even deeper down into the muck of its blasphemies. But far from it! Recently a certain Dr. Dulk appeared in Stuttgart and other cities, who has now published the life of Jesus in the form of a comedy, under the title. "Jesus the Christian. A Play for the People's Stage in Nine Acts with an Epilogue." It is true that the rationalists have been playing comedy with Christo on the pulpit long enough, but they still sought to make the people believe that they were filled with a holy timidity before Christo; but now, the devil thinks, it is time to throw off the mask and put the rationalist pulpit straight on the stage. W. [Walther]

Politics in the Church. On Sept. 7-15, the Alleghany Lutheran (?) Synod was assembled at Hollidaysburg, Pennsylvania. It too, as has now become customary, elected committees charged with drafting synodal resolutions, not only on the religious but also on the political conditions of the country, and submitting them to the synod for decision. Thus, with regard to the latter point, as the Observer of September 29 reports, it was decided, among other things, "that we still believe in the brotherhood of man as taught in God's Word, and >in the inalienable rights of man. rights as clearly expressed in the second paragraph of the Declaration of Independence." The Declaration of Independence is thus the second source from which the Alleghany Lutheran Synod draws its Articles of Faith. Orthodox Lutherans, on the other hand, who joyfully swear by the Constitution of the United States, thank God that He has prevented them from being required to swear by that Declaration of Independence. An orthodox Lutheran knows well about inalienable human duties, but nothing about inalienable human rights, except the right to do one's duty. W. [Walther]

"Put your sword in its sheath." Under this heading there is a submission in the "Reformirten Kirchenzeitung" of October 21, which we cannot entirely subscribe to, but which nevertheless contains many suggestions worth taking to heart, some of which we would like to share with our readers. The sender writes: "God's almighty and merciful hand has delivered us from a long, terribly bloody civil war, in which the horrors of war have been laid before us in the most gruesome manner, and still the devastated cities and fields bear witness to this sad past, the many graves of our fallen sons and fathers, the hospitals filled with the wounded and crippled, the maimed living among us, the bleeding hearts of fathers and mothers, widows and orphans, brothers and friends, - and would we not all have cause to pray: O Lord! save us from such a terrible judgment? - But the desire for war is already stirring again, and that in a religious party, under a religious mask, which calls upon us to fight with all our spiritual and physical strength against Roman Catholicism and superstition! - Is this the mind of Christ, to improve the conditions of our country? Does not the Lord say to His servants, "He that taketh the sword shall perish by the sword"? - Is this the task we have learned from four years of civil war? To be sure, Romanism in its false political unity is making giant strides in our country, which announces a serious future for us, and so also unbelief pervades our nation like an all-scorching and devastating spiritual pestilence that keeps eating away like a cancer, which is also very alarming, but according to the word of God, are our physical forces, i.e. the use of our army and weapons, permitted to us to fight these enemies? Do we not in this way leave the ground of Christianity and adopt the mind of Muhammad? This betrays the fact that we take flesh for our arm, and have departed with our heart from the invisible Lord, - and have too much mixed up the religious with the political sphere. The Roman Catholic Church

The Protestant Church has lost this power in the state schools, and has even given up the last remnant by discarding the teaching of confirmation. The Sunday-schools are not sufficient to bring about a deep religious view in the hearts of the youth. Catechism is an essential branch of practical theology; but who knows anything of this thing in the English churches? It belongs in English theology to the Spanish villages. This is the cause of the fact that in our English "ecclesiasticism there is much outward appearance of religion and humanity, but in the background of it materialism and rationalism are laid up in all layers, and will one day appear as a gigantic mountain. Everywhere we perceive the lack of the heart- and life-renewing power of apostolic Christianity, which transforms and transfigures the whole world-view. The individual agitations and irritable surges, of which a great clamor is often made, are not apostolic Christianity."

San Francisco in California. For some time now, the so-called Evangelicals or Albrechtians have been active here; but all their efforts to raise money in the East to build a church in this city have been in vain. So the trustees of the congregation have devised a plan in which they hope to achieve their goal. They write in the "Christian Messenger" of October 20: "It must be obvious to every observer that, in order to make an impression on the public, we must have influence, and such influence as cannot be expected to be exercised by us in our isolated position, separated from the main body and as a poor little group, worshipping in an unsightly little hall. We must let the people of San Francisco know and feel that we are a church which takes its place among other churches in this country; and as representatives of that church we must have a decent house of worship here, or we would as soon leave the field again." (Did the apostles also think so?) "The sooner, therefore, we get a house of God, the sooner we can count on success; for until then we may with certainty consider all the time and money expended as almost entirely lost. ... In order to achieve our purpose, we submit the following plan: We want nominally to merge the whole Church^n the Eastern States into a "San Francisco Church Building Society." with a capital of $5,500, divided into 1100 shares of $5 each. Thus the whole matter was settled at once, with the exception of the settlement of the shares. We want to charge this mainly to the preachers, under the following arrangement: 1. all preachers in good standing of the Evangelical Fellowship are hereby employed as our authorized agents. The agent who places the most shares and sends the money to Rev. C. Hammer, Cleveland, Ohio, who will acknowledge it in our newspapers, shall have as a reward the first premium, namely a gold pocket watch. The second best a silver *hunting case lever pocket* watch. The third best shall have a silver headed cane with California gold quartz setting; and all those who make ten entries and send in the money shall receive a California $5 gold piece. The prizes will be given as soon as the portions are all placed, which we think could easily be done by the 1st of January, 1866." - To such aids must the fellowship resort if it is to pour out "love" gifts to its members, who boast before others of the doctrine of perfect love and sanctification! - W.

Missionary affairs. The "Sonntagsbole" mentions the following: "In New Zealand the Maoris cruelly murdered the missionary Volkner. They dragged him ashore, hung him from a tree, tore open his belly, threw his entrails to the dogs, drank his blood, distributed his heart and liver and other parts of his body among themselves for consumption, and cut him to pieces.
off her head, which she displayed as a sign of victory." His companion, Missionary Grace, who faced a like fate, was saved only by the sagacity and boldness of the English captain." -

The "Katholische Volkszeitung" published in Baltimore gives in the number
of 14 Oct. d. J. a detailed report on the "Seventeenth General Assembly of the Catholic Associations of Germany," which was held at Trier in September. The speeches given there in this report show clearly how the Roman Church knows how to promote its interests in its own way. With its usual impudence and impertinence, things were said at this meeting that make a mockery of the word of God as well as of all human education. Let us hear some of them: Baron von Andlaw praises the exhibition of the Holy Robe as "a great historical event. Baron von Andlaw praises the exhibition of the Holy Robe as "a great historical moment" through which "the revival of the Catholic spirit has taken place anew. The exhibition of that coat is of as great value as the blood of the martyrs that flowed at Trier. - Canon Heinrich of Mainz, a celebrated orator, said, among other things: "How could one close the first day of the Catholic Assembly without speaking of the greatest deed of our glorious Pope Pius IX, yes, of the greatest deed of all?
A bitter but powerful medicine for the 19th century is the Encyclica, that will only be known in the future, when the 19th century is behind the Encyclica.

humanity. Even if he almost shied away from offering a hymn, since in these days so many hymns are offered that it is almost no longer an honor, his heart urged him to close with the cry: "Our salvation! Father, the glorious Pope Pius IX, live forever!" - The report then continues, "The assembly joined in cheeringly with this cry, and almost immediately followed the liveliest applause for the speaker." From the speech of Dr. Crämer of Amsterdam one sees that things are not quite wanting to go forward with the Pope's second loan. "The accommodation of the bond, however, he says, is urgently necessary for the maintenance of the Pope's temporal power and his independence and liberty, which would otherwise be in the highest degree threatened." - He then shows the essential difference between participation in St. Peter's pence and the papal loan; St. Peter's pence - which brings in nine million francs annually - is the filial gift for the general father of Christendom, but participation in the loan is the declaration of consent to the temporal power of the Pope. King. (So only money here, that the Roman God may remain king.) - Besides, one learns that in Germany 145 Catholic. In addition, one learns that 145 Catholic newspapers are published in Germany, 20 of which were founded in the last two years (truly a considerable power!). Further, that the cathol. Students at the various universities of Germany have formed an "academic student association for the raising of funds for the foundation of a free, German Catholic university," "which has already achieved a beautiful result." Prof. Dr. Hafner of Mainz rejoiced and wished the assembly luck that after 17 years it had introduced the theater, that it had arrived at this site, at the height of modern education (for the sessions were held in the theater). It was not the first time that Christian education had wrestled with pagan education in the theatre; it had wrestled bloodily in the amphitheatres where Christians bled: but it had also wrestled with it when the holy skirt reminded of the light. Rock reminded of the light that enlightens all the world. - Thus these servants of the pope take their mouths full and boast as if the world were subject to them, and as if they gave life to the world; whereas the sentence on the "great whore that sitteth upon many waters" (Rev. 17:1) has long since been pronounced. It is a very special effect of Satan that the papal church in our time can behave as it does. The cult of the pope and of the Virgin Mary is rampant, because God's Word is despised, which is the only means of recognizing the accursed abomination of the papacy and of protecting oneself from it. -
Preserve us, O Lord, by thy word, and prevent the murder of the Pope and the Turk. X.

Luther and the son of Duke George of Saxony.

(A recent anecdote).

As is known, Duke George of Saxony, who lived in Dresden during Luther's time, was a great enemy of Luther and the Reformation. He had a son named John, who was to succeed him in the regency after George's death. This John, however, as a historian of that time reports, was not only so devoted to drink that he never stayed sober a day, but was also no less hostile to Luther than his father. When the famous painter Lukas Cranach, an intimate friend of Luther, was at the ducal castle in Dresden to execute some paintings for Duke George, Prince John asked him: "What is the expired monk doing in Wittenberg? Cranach answered, "He writes, reads, preaches, and waits for his profession." The prince replies, "Dear, I hear he is doing much good to me, and I hope he will find more favor with me than with my lord father; but when you come to him again, tell him on my account that my father has been much too mild to him; but if I come into the regiment, then I will recover from him what he has done to my lord father." - Soon afterwards Cranach comes to Luther at Wittenberg, and tells him of the greeting he has received from the prince. Then Luther smiles and says, "Master Luke, will you also go up again to Dresden?" Cranach answers, "Yes!"Hey," says Luther, "Duke Hansen reports again on my account: God has protected me from his father's wrath up to this point, so that nothing could have happened to me from him, however ungracious he would have shown himself toward me; therefore I can fear Duke Hansen much less; but this the monk lets him say again: because he defies his father's death and regiment, he should not be worthy to experience his father's death, much less to enter the regiment. For my sake, tell him that again in reply." - Not long after this Cranach is again in Dresden, and now Prince John wants to know from him what Luther has answered. Cranach at first humbly asks him to spare him, for, he adds, "His ducal grace might be moved to anger by it." But when Johann tells Cranach, he tells him the whole truth. Then the former is violently frightened, falls silent, and without saying a word goes away. And what happens? Luther's prediction comes true; John does not live to see the death of his father George, and the government which he had threatened to take and in which he had threatened to make Luther feel his wrath, is taken in his place after his father's death by his brother, the faithful Lutheran Duke Henry.

of Freiberg. When the papist-minded Duke of Brunswick heard of George's death, he therefore blasphemously exclaimed, "Would that our HErrgod in heaven had died instead of Duke George!" - (See: Ratzeberger's Handwritten History of Luther and His Time, edited by Ncudecker. Jena, 1850.) W. [Walther.]

The same Consistorialrath Woltersdorf was asked by a distinguished man whether it was proper to pray at a large table. He replied: "I do not know, but I remember seeing a picture among the peasants in Pomerania in which oxen and donkeys are depicted in a stable at a manger, with the signature:

> He that goeth unbidden to the table, And looks unbidden from the table. He is like unto cattle and asses, and hath no part in the kingdom of heaven."

The Holy Christian Church.

The old theologian Philipp Nicolai, the well-known poet of the wonderful songs: "Wie schön leucht uns der Morgenstern" - "Wachet auf, ruft uns die Stimme," presents the holy Christian church in his writing "Theorie des ewigen Lebens" (Theory of Eternal Life) under an exceedingly apt simile in the following words:

"In this miserable valley of misery we feel as if poor pilgrims and strangers were wandering in a dark country and in deep murder pits, where it would be pitch dark, and many ravening wolves, roaring lions, poisonous snakes, lime worms, dragons and lizards, as well as bloodthirsty shrub thieves, would be stirring in all places, for which the wanderers would fearfully dread, because of great danger to their bodies, and would not know how to get out or in. There was also a magnificent palace in the same country, on a high mountain, where a rich, benevolent king dwelt, and lived with his noble princes and chosen householders in great, mighty joy. The same lamented this wretched people, and out of heartfelt love sent his son to them for salvation, to call them to him in his house of pleasure and to accompany them. The son would come down with a bright light and shine from the high castle, and from there he would build a narrow bridge down to the people, and put many servants on it with burning torches and lanterns, and let them shine down and call out: Come hither, and tread all upon this bridge, that ye may draw nigh unto me, and follow, and ye shall save your necks, and escape all miseries, and go with me into my Father's house, where all joy and rich food is full enough: Only ever hither and straight towards, That ye from this bridge neither to the right nor to the left, Avoiding heavy falls and tumbling nowhere! Who would not gladly follow such a blissful voice and such a highly desired, noble light of joy from the bottom of his heart? And who would not think it a dreadful blindness, a foolishness, if anyone had more desire to remain in the dark pits of murder than to work himself loose from there and aspire to the glorious hall of joy of the royal palace on high!"

A poem against those who say, "It is all nature! "

Thus sings the well-known new patriotic poet E. Moritz Arndt:

> Hold on, you old heart, hold on! Look beyond this world, Look up heaven and earth,
> And in a moment, you will be comforted.
>
> Away! Away with the nature talk!
> Much higher up is your law.
> That believe devoutly, that hold fast, That is the comfort that never leaves.
>
> What do fools of nature know?
> Nature also keeps God's track, But quietly he must revel in it. Who wants to understand God's trace.
>
> Get rid of the Elemental Storm,
> By which the seraph and the worm arise from the same flood of smoke, perish in the same flood of sin!
>
> Away! Away with such desolate madness!
> Up to the farthest orbit of the sun, Where that heart of love beats, That bears all the heavens!

-

The Rev. I. Himmler, formerly pastor of the Lutheran Church of the Holy Trinity at Oshkosh, Wisc. having accepted a call to the Lutheran Church of the Immanuel at Bay City, Mich. in agreement with his former congregation, was installed by me in the Presidency of the Northern District of the Synod of Missouri, Ohio, etc., on the 17th Sunday after Trinity, Oct. 8, 1865, assisted by the Rev. Bernthal being inducted into his new office.

May the Lord, who gives preachers to His Jerusalem, adorn preachers and congregation with many blessings! Ferdinand Sievers, Past.

Frankenlust, Oct. 10, 1865.

Address: Himmler,

Oit^, Wob.

After Pastor M. Merz of the Lutheran St. Paul's congregation in Jackson Co., Ind. had received a regular calling and had also accepted the same with the consent of his former congregation, he was installed in his office by the undersigned on the 17th Sunday after Trin. by order of the reverend Presidium of the Middle District.

May the Lord bless the work of this servant of His and let him bear much fruit for eternal life. I. G. Sauer.

Adreffe: R,ev. N. Nern,

Lrown8tmvn, Oo., Inä.

After the candidate of the holy preaching ministry Mr. John Herzer, educated at the first tbeol. John Herzer, educated at the First Tbeol Seminary in St. Louis, received and accepted a decent call from the congregation in Steele Co., Minnesota, the same was commissioned by the Honorable Vice Presidency of the Northern District on Oct. 15 (the 18th).

Sunday after Trin.) was ordained by me and introduced into his AM.

May the Lord bless him with many blessings.

H. Grupe.

Address: Rev. "I. Herder,
Nies O06A6 60th, Mnu.

Kirchweih - Festival.

On the 18th Sunday of Trinity the new Lutheran church at Valparaiso, Ind. was solemnly consecrated. In the morning the undersigned preached on the Gospel and Pastor Tramm from the neighboring congregation of Laporte on the Epistle of the Sunday in question. The singing choir of Laporte, which was present at the church service and performed several well-practiced choral pieces, contributed much to the beautification of the celebration. This congregation is again a testimony to the fact that our dear German compatriots often only come to their senses when they have been betrayed a few times by ecclesiastical craftsmen, but then become all the more cautious. For the time being this hint. The history of the parish will follow later.

I. P. Bey er.

Mission Feast.

On the 18th Sunday after Trin. the Lutheran St. John's congregation at Quincy, Zll. in communion with their sister congregation at War- saw, III. who had come down the Mississippi in large numbers, celebrated a happy and, we hope to God, blessed mission feast. Morning, afternoon, and evening preaching was given by three neighboring pastors of our synod. A collecte for outward and inward missions was also collected, which amounted to 51 dollars and 80 cents. I. Seidel, Pastor.

Invitation.

Since the new church of the Lutheran congregation of the Holy Trinity in St. Louis, for which the foundation stone was laid on July 24 of last year, has progressed so far under God's blessing and assistance that, God willing, it will be solemnly consecrated on the first Sunday of Advent, the above congregation hereby takes the liberty of inviting the fellow believers near and far to participate in this joyful celebration.

Comfort and refreshment for the sick.

Bon Hugo Hanser,

the writer of the letter from home.

This treatise is actually written for the benefit of wounded and sick soldiers, but will also be a welcome gift to all sick people in general. It describes first the illness, then the physician, and finally the subsequent recovery. It will also provide preachers with material for salutary conversations with the sick during their visits to the sick. It is available at ha. den bet A. Wiebusch and Son, or at Martin Barthel's in St. Louis, the piece at 10 cts. the dozen at $1.

Death - Ad.

It has again pleased the merciful God to bring one of His faithful servants, our dear brother Friedrich Wilhelm Kahmeyer, by a blessed death, out of his protracted and to take him from the fighting into the triumphant church, to eternal rest and refreshment. It will now not be unwelcome to his many participating friends to hear a few words about the life and end of the deceased. After all, it is a great thing and is also to the glory of God and the comfort of his children when a minister of the Word can receive the public testimony that he was found faithful in his ministry, and in the same faith that he taught, overcame all tribulations and entered full of joyful hope into the joy of his Lord.

Friedrich Wilhelm Kahmeyer was born on the 18th of December, in the year 1826, at Hörringhausen, in the Kingdom of Hanover. His parents were Heinrich Kahmeyer and Maria Kahmeyer, a née Köster; according to his own statement, poor people who in childlike simplicity loved their Saviour and in faith in the same preceded him for a long time into blessed eternity. From his earliest youth, only so much is known to his survivors that he lost his father probably already in the third or fourth year of his age and therefore led the economy of his mother in the old fatherland for a long time! Also only one older brother, who is still alive, was always remembered by him.

In his twenties, he came to a clear understanding of the pure doctrine of justification through a sermon in Luther's church postilion on the Gospel on the 19th Sunday after Trinity, and was not only drawn to his Savior with a deep love, but also felt a lively urge to dedicate himself to his Lord in the service of the mission to the Gentiles; however, in childlike obedience, he complied with the wishes of his mother, who, as a widow, thought she needed him for her bodily support. His intimate love for his Saviour and his zeal for his kingdom later moved intimate missionary friends to awaken in him once again the desire to serve his Saviour in a special ministry, as a preacher of the sweet Gospel, this time in the Church of North America. At the same time these friends succeeded in convincing his mother of God's pleasure in the inner calling he felt for it. Thus, with the consent and heartfelt blessing of his mother, he began his journey to America in 1854, together with several friends, one of whom, Pastor Köstering, was already a preacher in our synod, and after his arrival went to our Lutheran Seminary in Fort Wayne, where he won the heartfelt love of his faithful teachers and all his fellow students in abundance through his sincere faithfulness in his profession and his humble, pious conduct. In the spring of 1857 he was dismissed as a candidate for the sacred office of preacher. In the spring of 1857 he was dismissed as a candidate of the holy preaching ministry, and appointed preacher and missionary to Minnesota, and because there was not yet a brother minister in that state, was ordained already on his way there, in Coopers Grove, III. This took place on the 19th of August, 1857, by Mr. Past. Stubnatzy, with the assistance of Mr. Past. Polack.

Up to that time the deceased enjoyed uninterrupted health, so that he was considered one of the healthiest and most vigorous young men that ever issued from our educational institution. In Minnesota he met an already collected congregation, planted several others, and with rare fidelity to his profession, under great physical and spiritual exertions, sufferings, privations and persecutions, gave himself to the service of God and his church, yea, lived entirely to his profession and sacrificed himself to the same. On October 7, 1858, he married the virgin Sophia Klein, a native of Zittersheim in Alsace, and lived with her for seven years and one day in a marriage that was pleasing to God. God blessed him with four children, three boys and one girl, two of whom already preceded him into blessed eternity, namely a baby of three years and eleven months and another at the age of twenty-six days.

Already five years ago God afflicted him with manifold, especially rheumatic ailments, which resulted in a large ulcer on his neck, which could not be healed for over a year after its opening and made his official duties more difficult. Before this ailment left him completely, the rheumatic pains returned, which soon spread to his right leg and caused the so-called hip gout, which soon made him unable to perform any official duties outside the community in which he lived. Even within this community, increasing pain and weakness soon forced him to abstain completely from all work. Indeed, his suffering increased to such an extent that he was confined to a chair for three quarters of a year, suffering incessant gout pains, and during this entire time he could not be taken to a camp even once. During this time his congregation provided for his bodily needs with heartfelt sympathy and intercession to God, although he had already resigned his office.

Five quarters of a year ago his condition so far improved that he could again walk about the room with crutches, and hoping that a milder climate might be more conducive to his condition, he had himself taken, with much discomfort, to his brother-in-law, Rev. P. Rupprecht, in Fulton Co, Ohio. In the summer of last year this hope seemed to be fulfilled; he recovered enough to be able to walk the distance of a quarter of a mile to our church a few times. Last winter, however, his condition was aggravated again by a large gouty nodule on his right upper leg, which broke out two weeks before Easter and continued to run until the end of his life. According to the doctor, a fever of consumption had set in with the eruption of the lump, which, with long painful suffering, put an end to his life. He used the remedies prescribed by the doctor

with willing submission to God's will, although he had long since convinced himself that his faithful God was with him on the journey home, and with a firm joy of faith he longed for the day of his redemption. He had already had to resign from his ministry for two years, but he still continued to preach with his joyful confession and with his rich measure of patience that the Lord had given him. He was a faithful servant of God in his ministry, in his walk, and in his suffering to the end. He showed many the way to salvation, and he himself went before them on the same way, faithfully persevering in the firm faith to the end. We are sure of the hope that the word also applies to him: "The teachers who have taught many righteousness will shine in their Father's kingdom like the stars forever and ever. God wished to glorify Himself rightly in him, and He accomplished His purpose in him. He has held ever more firmly to his Saviour, by whose strong hand he has passed over to the place where God wipes away all tears from his eyes And restores him with everlasting joy and glory for all his afflictions. There he stands before the throne of grace and shines with the crown of honour. He attained to such unspeakable blessedness on October 9 of this year, at the age of 38 years, 9 months and 13 days, after six years of faithful labor in God's vineyard. His memory remains a blessing to many. God bless all his benefactors who have refreshed him in his suffering, especially Dr. John in Sheboygan and Dr. Görig in Fort Wayne, who cared for him conscientiously and free of charge during his illness.

The completed man leaves behind, besides two small children, a grieving widow, who has already been afflicted for some time with what appears to be a protracted illness, as a result of exertion and grief. She, too, God lays to our hearts for further love and intercession, with the kind promise: "Inasmuch as ye do it unto one of the least of these my brethren (or sisters), ye have done it unto me. Amen!

Archibald, Firlton Co, O., Oct 13, 1865. p. Rupprecht.

(Receipt and thanks.

For poor students: Received from Mr. Georg Strickstock §2; from Mrs. Elisabeth Fey in Ehester §1.50; from Mr. G. Weise in St. Louis §1; by Rev. Mießler collected at the wedding of Mr. C. Heisterberg's in Benton To., Mo. §3.65; by Mr. Burfhart in Cincinnali §4.

For Pastor Röbbelen: By Hrn. Nees in Ein- cinnati §2. C. F. W. Walther.

For the seminar household: Bon Mr. Laun- hardl from Past. Burfeinds Gem., 4 Bush. Potato; from Mr. Hüsemeier, 4 Bush. Potato; from Past. Popp's comm. 3 barrels of card; from gardener Ude of MinerStown, 1 **barrel of** cabbage; from the comm. of Past. Lehman": from himself 15 Bush. Apples, from "Mr. Hoffman" 3 Bush. Apples, 25 cabbage heads; Mr. Luft 2 Bush. Kart., 23 cabbages; Mr. Drog H Bush. Kart., 1 peck apples, z peck onions; Mr. Grab 3 Bush. Kart., 25 cabbages, 1 peck onions; Mr. Popp 1 bush. Potatoes. 1 bush. Apples, Bush Onions; Wittwe Merz 1 Bush. Kartoff. potatoes, 12 cabbage heads, 4Peck onions; Hrn. Ziegenhain 2 Bush. Potatoes, H Bush. Apples, 13 cabbages; Mr. Niebrügge 1 Bush. potatoes, 1 bush. Apples, 12 cabbage heads; Mr. Jäckel4Bush. Cart., 3 Gall. Apple butter, 2 Bush. Apples, 1 peck Beans, 1 peck Apple slices, 2 Bush. Welschkorn, 6 pumpkins, and for §1.50 coffee; from Messrs. Müller, Kalbfleisch, and Lange dahier 10 barrels of the best flour; Hrn. Müller 3 Bush. Kartoff. 7 Krautköpfe;For poor students: Bon N. N. from Past. Bilz's Gem. for the Norweg. Student Christensen §5. A. Crämer.

For the household: from the congregation of Mr. Past. Fritze from Mrs. Wißseld two pairs of stockings; from his Immanuelsgemeinde §5. from Past. Stephen's congregation from Dietrich Rotenbeck two cartloads of straw, from W. Brett- müller two sacks of white turnips and 12 heads of cabbage. From Fort Wayne Township, from Mr. Griebe! §4, from Mr. W. Meyer §2.50. From Past. Zagel's Gem^fromMr. Torbeck one ounce of wood and one ounce of kraut heads. Collected at the baptism of Mr. Wagner at Pittsburg §3. From Past. Fleischmanns Gem. from Mr. Brackhage §16, from Mr. Griebe! §5. from Past. Bürgers Gem. from Mrs. Stutz 6 sheets. From Past. Bodes Gem. from Mrs. Kohlmeier 10 Psd. butter; from his branch from Mr. G. Gothe a basket full of TomatoeS, a peck of roots, a barrel of pickled cucumbers. 60 crawls. AuS Past. JäbkerS Gern. 24 cabbage heads. From the Women's Club in Past. Frickes Gem. 2 bosom shirts with 3 collars. From Past. Iox's parish a pair of woolen stockings. From the parish of Past. Mees by Miss E. D. §16; from Mr. M. G. §l; from Mr. H. T. §1. W. Reinke.

The following gifts of love were subsequently received for the church building in St. Paul: Through Rev. Winter from an unnamed person §l. From Past. P. RupprechtS Gem. §3.50. From C. Bieth in Detroit §1. From Past. Grupe §2. By Past. SprengelerS Gem. §10. God bless the charitable givers! E. Rolf.

For the Lutheran have paid:

The 18th year: Messrs. L. Kolb, I. Wil- kening, G. Schröppel 50 ctS., H. Nickert 50 ctS.

The 19th year: Messrs. Klein, L. Kolb, I. Wilkening, S. Paulus, G. Schröppel, H. Rickert50ctS., Past. W. Oestermeyer, Past. H. Schierenbeck.

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(Sent in by Prof. Dr. Sihler.)

What would also like to be very useful and salutary for us so-called What would be very useful and salutary for us so-called Missourians at the present time?

It is a common experience, and Luther also testifies to it, that the preaching of the divine word is seldom preserved in unadulterated purity and sincerity for more than an average human age, about thirty years, in one place or in one country. It is only because of the increasing ingratitude for this most precious gift of God that the Lord is moved either to withdraw this gift entirely from the ungrateful, or to leave room for the devil, the liar from the beginning and the father of lies, to introduce pernicious sects through false teachers. For in this connection "there must also be sects in the church, that the righteous may be made manifest."

But if God has not yet brought this terrible judgment upon his Christians, who have become lukewarm and insipid, and whose salt has become dull, what is the usual result, when satiety and ingratitude for the pure Word and Sacrament creep quietly and gradually more and more into the hearts? Answer: The diminishing earnestness in daily sanctification and renewal.

But this is manifested in the following things: First, there is no increasing, repentant, recognition of the sinful corruption that is inherent in all of us. And this is due to the fact that, precisely as a result of this satiableness towards The word of God, the salutary self-examination in the mirror of the divine law, decreases in depth, sharpness and breadth, while God wants it to increase in it. Hence, of course, the deeper, sharper, and broader knowledge of sin and self does not increase. The practice of the divine law in church, in the home, in school, is becoming more and more a dead form and a mechanical habit. Many of our present-day orthodox Christians are far from gaining deeper and deeper insight into the majesty and inviolable holiness of this eternal and unchangeable rule and guide of the divine will, and at the same time into the unfathomable abyss of the inconceivable and unspeakable inherited and inherited sinful misery and the satanic enmity of the human heart against God.

Many of our orthodox Lutherans also lack much in the way of the hammer of the divine law smashing the originally hard rock of the heart ever more thoroughly, of this lamp of the all-knowing God shining ever more sharply into this and that nook and cranny of the deceitful and deceptive heart; of this sword of the Spirit showing itself more and more in its penetrating and separating power as the inner judge of the thoughts and senses of the heart. But what is the use of having the form of the pure doctrine of the law in one's head, and lacking the increasing experience in one's heart, how the same is spiritual, and requires a perfect spiritual and holy man, and how, in opposition to this requirement, believers also are carnal by nature, and sold under sin? What is the use of having the right knowledge of the operation of the law in the conscience, and lacking the growing experience of it in one's own heart and conscience, that one does not recognize himself in his own eyes as a greater and greater sinner, and not more and more willingly surrender his flesh to the killing and condemning power of the law.

Truly this, "I am afraid that my skin shivers, and am astonished at thy judgments"; and this, "Create your blessedness with fear and trembling"; in short, the demanding, threatening, cursing, killing, and condemning of the law seems to be less and less the inward experience in many a one, who in their very aversion to this power of the law, wherein it is

They think that they are the right Lutherans who are out of line, in their hasty flight from the law into the gospel. It is no wonder, then, that a carnal, pernicious certainty creeps quietly and gradually into their hearts and spreads therein, so that the earnestness of sanctification necessarily diminishes, and they even experience and enjoy the comfort of the gospel all the less in their hearts, although they know much about it.

For on the other hand, where the law does not steadfastly preach the gospel, and does not sharpen in the heart a repentant acknowledgment of sin.

It is impossible that the desire for the gospel and the true comfort of it should not diminish. For it is not only for the first conversion from darkness to light, and from the power of Satan to God, that the law must prepare the way for the gospel, and be a disciplinarian of honour, but it must also constantly do its work and office for the daily repentance of the flesh of the faithful. For it is only in this way that they do not become carnally secure, rich, and full, and do not make the gospel the cushion and resting-pillow of the old Adam, and so do not shamefully abuse it, but rather receive from the fullness of Christ daily and hourly grace for grace, forgiveness for forgiveness, comfort for comfort. And again, it is precisely through this exercise and strengthening of faith that they alone come into ever more intimate communion and spiritual union with Christ, so that they live ever more in Him through faith and He in them through love. But where the orthodox Lutherans do not proceed in this way, that they grow salutary in repentance toward God and in faith toward their Lord Jesus Christ, but boast and comfort themselves carnally in the pure Word and Sacrament then it is very natural that

Third, there is no mention of a serious and persevering struggle against the devil, the world, and the flesh. First of all, as far as the devil is concerned, of course such Christians who are becoming dull do not have to suffer any great spiritual temptations from him; these only happen to those who pursue sanctification with great earnestness. On a good number of our present Christians, even those of Lutheran orthodoxy, he seems to work by his secret activity in such a way that he noticeably strengthens and increases in them the natural unwillingness of the flesh to devoutly and searchingly contemplate the Holy Scriptures and to diligently pray, silently, give thanks, and intercede in the closet. And this is connected with the fact that the devil at the same time strengthens and increases the lust of the flesh in Christians to put themselves on a par with the world and to speak, live, and enjoy after its manner.

But are not true Christians people who have much nobler and more delicious pleasures than the children of this world? For Christ, the heavenly Bridegroom, has betrothed himself to the believing soul by his gracious work; as John in the flesh, so it rests spiritually on his breast, and by the constant bestowal of his sweet and consoling promises, he kisses it with the kiss of his mouth, and makes it taste more sweetly and sensitively in the Gospel and Sacrament the powers of the world to come; And if she is already drunk with spiritual delight from these single drops of the joyful stream of eternal life what awaits her above at the heavenly wedding feast where He will water her with lust as with a river!

How unworthy it would be for a Christian if he began to give room to worldly lusts.

and to join in the amusements and pleasures of the world, that is, of the children of unbelief, such as comedies, operas, balls, and so forth: comedies, operas, balls, etc.? Would it not then come to pass that his soul, from being a chaste and modest bride of Christ, would be turned into a slutty harlot, whoring with the children of this world? How revolting and disgusting would it not be in the sight of men if such a harlot, whom a mighty king's son, in spite of her impurity and disgrace, nevertheless took in marriage and placed in the joint possession and enjoyment of his goods and dignities, then ran away from him again, courted with loose companions, and went about in the streets in whores' garments.

But how much more disgusting and abominable it is in the sight of God when a Christian who has been a believer until then begins again to live according to the flesh and to follow the example of the children of the world in this morally slack and pleasure-seeking time and to join in their pleasures and merrymaking. What man who has fresh well-water in his house will quench his thirst from a dirty pool outside? and what man who has noble and pure wine in his cellar to gladden his heart and that of his friends will drink counterfeit wine or dross in the boozer's house with dissolute drinking companions?

Truly, our time is serious enough that we who want to be Christians would rather have cause to put on mourning clothes after the manner of widows and repent in sackcloth and ashes than to choose opulence and prosperity and enjoy ourselves after the manner of the world. Or is it not so, that the enmity against Christ and his word becomes more and more violent and general? that accordingly the idolatry of the spirit of man, and of his knowledge and skill, increases more and more? Can not even the duller eye see without difficulty that, in consequence of the increasing unbelief, unrighteousness is also gaining the upper hand everywhere, and love is growing cold in many? Who could not perceive that the hostile tension and mutual distrust between princes and peoples is increasing everywhere, and that not only here in this country is the blind fanaticism of political partisanship to be found? Who could fail to see that in all spheres of life, at the instigation of the devil, and after God's judgment on the ungrateful and apostate children, all kinds of agitators and agitators are tirelessly engaged in undermining the prestige of the Holy Scriptures, and in defaming the divine Word? Who, after God's judgment on ungrateful and unfaithful children, are tirelessly engaged in undermining the prestige of the Holy Scriptures, in overthrowing divine and human orders, and, under the false pretence of universal liberty, in making of the whole world nothing but a great den of robbers, a den of murderers, a den of drunkards and whores, in which, however, they and the like of Satan's filth would be the foremen and captains? But compared with such a many-headed tyranny of the devil, the local persecution of Christians by an anti-Christian prince of recent times, for example, would be a far lesser evil.

But if, as is hard to deny, the

If the children of the world, in this present age, have a decidedly antichristic character, it is all the more necessary for the children of God to deny their ungodly nature and worldly lusts, and to live chastely, righteously, and godly in this world, that is, in the midst of the children of unbelief, and not to be like them even in their social pleasures.

What more serious Christian, who recognizes the character of this time, could therefore have a special desire to attend the far and wide shooting, gymnastics, and singing festivals, which the coarser and finer Epicureans of our time organize more and more abundantly, and for which they never lack money and time? For he knows well that it is not only a matter of enjoyment, but also of the mutual strengthening of unbelief and enmity against Christ and his Word, even if this does not always break out grossly and depends on the circumstances. In their speeches, songs, etc., however, enough of this unrath is to be perceived; and the chiefs and vocal leaders of these Epicurean cooperatives will hardly miss these opportunities to strengthen each other in hatred and disgust against the holy Scriptures and the church. They will hardly miss these opportunities to strengthen each other in their hatred and dislike of Holy Scripture and the Church, and to give and take wise advice on how best to work on the people orally and in writing the longer the more, in order to free them from the stultifying superstition of Scripture and the Church and to introduce them to the bright and luminous spaces of pure intellectual knowledge and the joyful enjoyment of life.

In sum, even in the sphere of social life and its pleasures and amusements, the choice for or against Christ is becoming more and more pronounced and thoroughgoing; and therefore it behoves the stronger and more practiced Christians not to put themselves on a par with the world in this respect either. After all, according to the flesh they have the same inclination to the pleasures and enjoyments of the children of this world as the latter themselves; for their flesh is of no better kind than that of the latter; but while the latter cannot help giving room to this natural inclination and realizing it in their worldly festivals, comedies, songs, etc., the children of God, by virtue of faith and the indwelling Holy Spirit, have a new spiritual nature, too. The children of God, by virtue of faith and the indwelling Holy Spirit, also have a new spiritual nature and life and therein the power to kill the business of the flesh and to nip that natural inclination to worldly lusts in the bud.

But someone might object that among the social pleasures of worldly-minded people there are many things that are not in themselves of a sinful nature and are contrary to God's Word. For example, at the singers' festivals, musical pieces are performed that belong to the best that has been accomplished in Germany and Italy, even in the field of sacred music.

Why should a Christian-minded music lover not listen to such noble artistic performances on the occasion of local singing festivals, since he hardly has any other opportunity to do so here in this country? Does this not fall within the scope of Christian freedom?

To this serve as an answer: indeed, Christian liberty comes into play here; for who would and could make it a sin to listen to such and similar pieces of music? But it must be remembered that the use of Christian liberty according to the will of God is by all means a sin. should be done in the service of the love of neighbor.

For thus it is written, Gal. 5:13, "But ye, brethren, are called to liberty. But see to it that through liberty ye give no place to the flesh, but through love serve one another." But it would be contrary to love if, by partaking of these and those social pleasures and enjoyments, which in themselves are not contrary to God's commandments, and therefore not sinful, I should give offence to my brother in Christ, and vex him. But this could happen in one way or another. Either I would give him cause to judge and condemn me inwardly as a frivolous, worldly-minded man, and thus sin against brotherly love myself, or I would give him the opportunity to follow my example with the offense of his conscience, and thus mortally wound his soul, in violation of 1 Corinthians 8 and Romans 14 and 15.

It is certainly true that God, out of faithful and undeserved grace, has entrusted to us the pure doctrine of his word, so that we may testify to it against friend and foe, defend it, and "propagate" it; but it is just as true and certain that we would soon lose it if the fruit of this doctrine were to remain more and more noticeably absent, indeed if we so-called Missourians, teachers and hearers, shepherds and flocks, were to begin to show no real earnestness in sanctification and godliness. For where there is a healthy nature in Lutheran congregations, the love of truth and the truth of love dwell together in harmony, as we have an example of in the mother church of apostolic times at Jerusalem. For of its members the Scriptures testify and boast that they are the best. For the Holy Scriptures testify and praise of its members that they remained constant in the apostles' teaching, in fellowship, in the breaking of bread and in prayer, just as much as that they were one heart and one soul in love, and that this love urged the wealthy to sell their fields and houses, so that none of the many poorer brothers would be left unprovided for.

May the gracious and merciful God help us Missourian congregations to the right, holy ambition and competition, that each one may become more and more like that congregation in Jerusalem in faith and love, and for this purpose use the means of grace earnestly and persistently.

Report on a missionary journey of the Rev. Stecher on the occasion of the introduction of the

Past. Rohrlack in Rockland, Mich.

Since I could most easily make **the trip from here, and since** a number of former members of my congregation live in Rockland, I thought it unreasonable, despite the advanced season, to refuse the introduction trip. On the thirteenth Sunday after Trinity the introduction was to take place. I hoped to -come up in the week days before, and be back before the next Sunday. The trip by steamer, the agent here said, was to take only three or four days. Because several Lake Superior boats had been wrecked shortly before, however, none went up the whole of the following week, and it was not until Tuesday, September 12, that the "Planet", which had already been announced for Sunday, arrived here, with which I left here in the afternoon at 5 o'clock. The very first evening we were surrounded by such an impenetrable fog that we could not find the harbor at Manitowoc until the bells were rung in the town in response to our signals. The next morning, in clear weather, we drove along the western shore of Michigan, in sight of "Sleeping Bear," a green rounded hilltop, and landed at Glen Harbor, a solitary settlement of only a few houses, surrounded by coniferous forest and brambles, to take in firewood. Quite a number of Indians approached the "Planet" in their canoe, their whole load of blackberries to sell. As Grand Travers, where many Lutherans are supposed to live, cannot be very far from there, I inquired about this settlement and learned that it was over 3k) miles away.

Continuing to pass between Michigan and the long row of large and small islands to the left, we passed Grand Travers Bay in the afternoon and got the 'lighthouse and the lights of Fort Mackinaw Island in sight before 9 o'clock in the evening. Several of our passengers were talking about the sinking of the "Lady Elgin" and the "Austria", which prompted me to try strapping on the cork life preserver hanging over my bed. I had scarcely put it back in its place and taken "Praetorius' Spiritual Treasury" to hand again when one of the women jumped in from the deck and exclaimed that the boat was on fire. As we hurried out and saw the glowing steam rising beside the smoke-catcher of our own steamer, the mothers raised a heart-rending cry, hurrying to dress their children. The rest of us passengers also rushed to pack our things and strap on the life preserver. It was only in consequence of this appearance that the ship's crew themselves seemed to notice the fire, and now the captain's emergency command sounded: to lower the lifeboats, to get the fire-engine going, and to get the firewood out from near the fire under the machine away, eerily through the darkness. By God's grace the situation was such that only by rashness and unreasonable caution could a human life be endangered; for we were only 1-2 miles from the shore and had ample room in our five lifeboats for our comparatively few passengers. While the smoke already filled the cabin and the loudly wailing mothers attracted a whole row of screaming children, the first lifeboat was made afloat, and at the command: a,n<1 oiülären to tdo boat! they hurried, as they were, to be lowered into it. The captain's son was to ferry them to Mackinaw, and, as our engine fire had first to be extinguished, and a light breeze was driving the "tarpaulin' seaward, to fetch a tow-boat. We then assisted in getting the remaining lifeboats afloat, other passengers helping to pump and carry wood.

We were soon able, thank God, to unbuckle our life preservers dry again. In Mackinaw, the people had heard the shouting and the emergency command on the "Planet", and before we knew it, several ships and barges came to help save the ship, and the steamer "The Sun", which had just come in, took the "Planet" in tow and pulled it to shore before a tugboat could be heated. However, we did not need to go ashore at all that night, because the fire was completely mastered by 1 o'clock, which is why, after a heartfelt "Now give thanks to God!", I lay down on board the "Planet" to rest gently. The next morning the voyage was to be continued; but the discharge of the coals in the lower hold lasted almost the whole day, and the insurance inspection that came on board declared the ship unfit to continue the voyage. For this reason, an agreement was reached with the captain of the "Union", which arrived the following night, to take over the entire cargo of the "Planet". It was not until Friday, September 15, in the afternoon, that we sailed from Mackinaw with the "Union" nearly overloaded. Saturday morning we entered the Sault River, passing between Catholic Indian settlements with several churches, ascended the rapids of the river, decorated with small wooded islands, in two very solidly built locks following one another, and then entered the largest freshwater lake in the entire world. But Lake Superior soon made us realize that it is particularly rough and difficult to pass, especially at this time of year. A strong and cold wind, which gradually degenerated into quite a gale, worked our vessel to such an extent that we all swayed, and was still raging when we entered the harbor of Marquette at 4 o'clock on Sunday morning, which we were therefore unable to leave until Monday morning. The situation of the town, which has settled picturesquely on the high shore, from the lighthouse onwards, round the harbour, which steps deep into the land, is really beautiful. A large overgrown boulder rises out of the water,

others adorn the shore opposite, and four very high railroad viaducts, for disembarking iron ore from the Jackson Mines at Negaunee, 14 miles away, extend a long distance across the water. Because of a strict Sunday law, the whole town was silent.

Early on I inquired about Lutherans in town and was led to an engineer at the Iron Mines Compaguie,who reacquainted me with others. A former parishioner of the Rev. Steinbach lay hopelessly ill, another family had moved from Past. Schwan's congregation. As much as I would have liked to preach to the people, since it was Sunday, no one really wanted to call the Germans together for a sermon, since only a few in town would care and most of the Lutherans lived at the mines. The hope of establishing a congregation here was even weaker. The sick man had kept school nearly two years and had succumbed to the burden; he had wanted to get reading services going and had despaired of success. In recognition of his efforts, he is now supported by mild collections. Whether the prospects of raising up the sacred. I have not been able to investigate on the spot whether the prospects for the establishment of the holy preaching ministry at the Jackson Mines are more favorable.

Monday, September 18, early in the morning we drove further west, towards the channel leading to Padish Lake, which one only notices when one has come very close. Several years ago, the narrow, shallow and crooked waterways between low banks and grass islands could only be navigated by flatboats, through which the largest steamers can now enter. Between the entrance and the lighthouse to the north a camp of white tents for land and sea knives, engineers, and helpers was spread out in front of the woods, the supplies of which a Ver. St. gunboat crossing at the shore had on board. About 25 miles from the left bank is a large Indian settlement, one half of which has a Catholic missionary on one side of a river, the other a Methodist missionary on the other bank. I met the former on my return voyage on board the "Northern Light." His remarks on the moral temptations of the poor Indians were substantially the same as those of our own missionaries.

About 2 o'clock in the afternoon we arrived at Padish Lake. The houses are situated on both sides of this tongue of lake, which is about a mile wide here, spreading from the shore over a rather steeply rising terrain. Including the magnificent copper ore mills and smelting works, Hancock now stretches a mile along the northeastern shore; Houghton, on the southwestern shore, is much more narrowly enclosed by the forest, but, judging by the inns and shops, seems to be the main place of business. It was not until I reached Padish Lake that I encountered the land-locked life and bustle of Lake Superior, and more so than at any other place.

...in front of your eyes. One complains about many drinking places in other towns, but Hancock is hardly inferior to any other town in this respect. Because the miners work part of the day and part of the night, and because those who work for a monthly wage (as the saying goes) are not paid for their work or for the time they spend in the mine, many of them are seen going from one saloon to another, even during the day, until they stagger. Some Germans made the apologetic remark that it was not as rough and savage there as they say elsewhere; at the same time, however, they confessed that they could hardly stand it there any longer.

Since hundreds of Germans from the Lutheran Church live there and have no pastor, it was close to my heart to do what I could to come to their aid with advice, exhortation and teaching, so that they and their children might also be made partakers of the truthful preaching of the Gospel through the establishment of the holy preaching ministry in their midst. The clerk of the "Union" had said that he would do everything in his power to help them and their children with counsel, exhortation, and teaching. The Clerk of the Union had told me that it might be 9 o'clock to-morrow morning, over the unloading and loading on both shores; so I immediately stepped ashore and crossed over to Hancock in the ferry-boat, and inquired the home of a former church member of mine. One of my former confirmands greeted me first, and volunteered to show me the stamp mills and smelters. Then a young girl offered me her hand, whom I also recognized as my confirmand. Her father was away at work, so her mother led me to one of the most influential Lutherans, who also seemed to really care about the calling of a pastor. Pastor Rohrlack had lodged with him on his way through. He showed me to a baker's family and a row of Schenk. Innkeepers. The former seemed heartily pleased at the prospect of getting a righteous Lutheran pastor in time; the latter wanted to support the cause to the best of their ability for the sake of their wives and children. What I have learned of the state of things there is, in sum, this: To establish a Lutheran congregation there has been the intention of the people for years, the execution of which was prevented at first principally by the disagreement as to whether the church should be built at Houghton or at Hancock. This dispute was settled by the Mining Company by means of the gift of a building lot and the pledge of H300 to build the church in Hancock. Another obstacle was the lack of a suitable pastor. By the intermittent hanting of pretended preachers among them, the planting of a church had been more hindered than helped. Finally, this summer, a pastor of an unchurched church had come, preached a few times, and, though regarded with suspicion by some, had received a call. Instead of taking up his congregation, however, he had

I first made conditions in writing concerning the legal insurance of his salary, as a result of which it was written to him that he need not come. Since the return of the appointment was expected, I advised them, if this should happen, to avoid further bad experiences, to lay a solid foundation for their congregation from the beginning by appointing a pastor who was faithful to the confession. That two of my former parishioners did not take up the cause is partly due to their lack of talent and partly to the circumstance that they only wanted to stay there temporarily. One of them led me in the evening to a family who, having become completely misled by the success of the Lutheran church plant, had for some time adhered to the English Presbyterian Church and did not want to know anything about the calling that was in progress. The woman accused herself of having received Holy Communion from a pretended pastor. The husband said he had sent two children to Catholic school and had to pay $5 for one month. But because they had to practice ceremonies, he could not send them there anymore. If a pastor of our synod gets a job, he will immediately turn back to the Lutheran cause. Next Sunday he wants to meet with the rest of the people to discuss the matter, so that I can be informed of the result on my way home. Since I am convinced that a congregation will come into being as soon as a capable evangelical-minded man is found for the people, who will at least faithfully preside over the school until a teacher of his own can be appointed, and that such a teacher will have a plentiful livelihood, I cherished the hope during my onward journey that Rev. Rohrlack would, in time, have his next ministerial neighbor at Padish Lake. Owing to the great difficulty of finding a suitable dwelling, and to high pensions, people would prefer to call a pastor with no family, or only a small one, for the beginning. At about 9 o'clock, warned by fellow passengers not to spend the night in the city, we drove, because the ferry boat no longer crossed, still with a propeller occasionally to the other shore, in order to start our return journey through the channel again with the dawn.

Tuesday, September 19, we reached Eagle Harbor at about 3 o'clock. A straight row of single boulders jutting out of the water separates the harbor from the lake, and the black remains of the "Traveller", recently burned here, rise about 10 feet out of the water in front of it. Lake Superior had been choppy all the time, but now we feared a strong storm, which is why our captain was determined to only go as far as Eagle River at the most, and advised me to change boats here for Antonagon. The splendid propeller "Lake La Belle" had already arrived here before the "Union," but the

The captain did not want to take cattle or goods from the latter for Antonagon, because it was uncertain whether he himself would be able to land there. Still undecided what to do, I went into town to seek out the Lutherans whose names I had written down in Padish Lake. One of them had been a parishioner of the same pastor who had received a call from Padish Lake, and seemed very interested in getting him to Lake Superior. He even wanted to visit his synod occasionally in a few days. In consequence of some instructions and admonitions from me, he promised not to be an obstacle to the calling of a pastor from our synod. A married confirmand of mine, who recognized me on the street, I had to baptize two children and promise the baptismal witnesses, because I could not stay until Sunday, to visit the! Mines and to preach, where possible on the return journey to audition again to baptize another child. Then I noted three names of their Lutheran acquaintances in Eagle River, where there were also children to be baptized, and decided just before closing time to board the "Lake LaBelle". About 8 o'clock in the evening we sailed on the same further west and landed after 9 o'clock in front of Eagle River. Because many people from the city came on board, I asked whether A. K. or S. were among them, and was told that the latter was in the coat room. I found him immediately and took him alone. He seemed pleased to hear from me, knew parishioners of mine at Clifty Mine, and regretted that I could not stay there through Sunday. Because a laborer in the city/that, in order to make money, there and all along the shore from time to time bungles into the holy preaching ministry, he said. Because he was a "worker in the city/who, in order to make money, occasionally bungles into the holy preaching ministry there and along the shore," and did not have the trust of other people, he asked for Rev. Rohrlack's address, whom he would invite to come as soon as he had written to him, if and when he could come to Eagle River to preach. If, on the one hand, I had not been on my way to a late introduction, and if, on the other hand, my congregations, my family and the dangerous season of the year had not been too great obstacles, I would have had to stay at each station the whole week, including Sunday, in order to be able to really do missionary work. Unfortunately, in my situation, I had to decline the repeated invitations to do so, and with heartfelt regret, without being able to serve the leaders, I had to travel on. On Wednesday, September 20, at 4 o'clock in the afternoon, the "Lake La Belle" docked off Antonagon at high sea, more than a mile from the shore, and because I missed the flatboat, I, together with some other passengers, had to be carried ashore by French bargemen. Before we knew it, our propeller had begun its return journey. After breakfast we left at 9 o'clock by stage for Rockland.

Pastor Rohrlack had been there 2-1/2 weeks, but had only moved into the rectory the day before.

His joy at my arrival was all the greater, since he had just spoken with his host friend M., with whom Rev. Hoffmann had also stayed with him, and I was welcomed as a guest. He had expressed the conviction that I must have had some special obstacles at home, or bad luck on the journey, and that I would certainly not come again. He had already preached twice, and a school with about 30 children was already in order. However many people I visited, some of whom had been members or guests of my congregation, or some of whom I had just met there: they all seemed to approach their new preacher with confidence. At the introduction on Sunday morning the church was completely filled. I preached on 2 Cor. 5:19-21 and preached a funeral sermon at the grave of a baby in the afternoon.

Past. Rohrlack casually said that he could not comply with an explicit suggestion made to him to regard his post there primarily as a missionary post for the entire Lake Superior region, as he had already recognized. I myself am now of the same conviction, for more than one reason. Experience has first taught me that travel on Lake Superior is much more cumbersome, time-consuming and costly than one would think. In addition to this, Past. Rohrlack ^miles from the landing-place without telegraphic communication with the same. This, however, is so uncertain and silted up that no boat is allowed to come near it in a storm, and all who actually land more than a mile from land generally remain at anchor for only an hour or some hours, and then immediately depart before news of their arrival may have reached Rockland only. People who went to the town on my arrival had to wait there for opportunity until Monday, when the ship came in which I also took my return voyage. Then, too, Rev. Rohrlack's congregation is in itself an actual mission post with adjoining mining settlements, which are likely to take up more time than he has left. Finally, under the present circumstances, he can only take as little time and energy away from school as possible. There is already little enough time left for him to study.

If something further is to be done on the part of our Synod for Lake Superior, then either a traveling preacher by profession, or in the absence of one, a brother in office, must be sent up for at least two months, in order to become more closely acquainted with the conditions there, especially at the mines inland, with leisure and prudence, and for this purpose be represented in his congregation for so long. Since there are also several copper mines on Canada's shore, of which we have not yet learned anything, a trip there should not be without good success.

Without having seen a copper mine to a depth of 900 feet and having collected some beautiful copper specimina and mountain crystals, I did not leave Rocklaud, of course. At the Mon-

On the 25th of Sept. I returned to Antonagon in company with one of my landlord's daughters, who had been waiting for me to come on her journey to Wisconsin, and soon after our arrival we caught sight of the Northern Light. Immediately after noon we departed on the same, but unfortunately arrived at Eagle River and E. Harbor this time in the middle of the night without landing. Tuesday morning 11 o'clock we reached Padish Lake. Without baggage a person could have got from Rockland to P. L. by mail wagon in a day. The clerk of the L. L. B. told me that unloading and loading would take the whole afternoon. So I had time to visit my acquaintances again. My parishioner had stayed home from work and accompanied me. But my good expectations were deceived. That man from Eagle Harbor had come to me on his way through and had said that he was going to the synod to get the pastor himself and that if they did not want to keep him in P. L., he would take him with him to E. H. You can easily imagine how badly this affected the people's minds. They were now quite undecided about doing anything in the matter. From all that I had the opportunity to hear and observe about people and circumstances, the motives for this activity did not seem to me to be any louder. For my part, I could not say much about it either, and limited myself to reminding people of the great responsibility that those have in whose hands God has placed it to found a new congregation, that it should also be supplied with a pastor who is faithful to the confession. I was to be informed if nothing came of this appointment.

Arriving back at the dock with my guide at 3 o'clock, the Northern Light was already making arrangements on the far shore for departure. The ferryboat was behind her, and had first to lead across to the lowest stamp mill, and then back again, before she could come diagonally across to us. For this purpose I could not see a barge up and down the bank, and before such a one was loosed and lowered at the smelter, my guide said, the ferryboat could be here. As my travelling bag was on board and I had taken the girl's travelling money, my position was an embarrassing one. I sighed heavily to God, as he had so graciously preserved me on the whole journey so far, may he also in some way graciously pull me out of this embarrassment. And this He did faithfully. Looking anxiously over to our steamer and then back to the ferry boat, a bargeman suddenly appeared out of the water and rowed past us at our feet. We join him, and the man works so hard that the sweat is constantly pouring off his forehead. We reach the other shore just as the ferryboat has not yet reached the other side; I take leave of my companion, pass the connecting bridge of the boat, which is just being pulled in behind me, and with full steam power, we are on our way to the other shore.

the N. L. resumes its journey. It is easy to imagine how my heart overflowed with gratitude to the faithful God who had so obviously heard my sighs and had thus pulled me out of such an embarrassing embarrassment.

The lake was unusually calm on the return voyage. Wednesday, Sept. 27, morning 5 o'clock, we reached Marquette. After 2 o'clock the train was to leave for Escanaba, which route we were obliged to take, as our steamer was going to Detroit. If I had been alone, I would have immediately taken the early train to the iron mines near Negaunee, in order to continue my journey there on the afternoon train. Now I went to the family of Cleveland, near the R. R. depot, who this time insisted that I should preach the evening there, and then visited the other acquaintances. Also the German doctor from the army, who had stayed behind on the journey here, had already had quite a practice, told me that several Germans had expressed the wish that I should preach there next Sunday. But with Sunday approaching so quickly and possible obstacles to travel further away, I could not make up my mind to stay even one day longer, and left there at 2 o'clock in the afternoon. Passing through coniferous forest, rocky parthia and groups of hills, we reached Neganee and the Jackson mines, where we had to change cars in order to continue the journey in a slightly different direction. Then we drove almost miles across the water and partly hard to the right of huge iron ore boulders, passed a black-scarred dead spruce forest for miles and reached Escanaba at 8 o'clock in the evening. Railroad and steamboat should be in communication and we should be able to travel on immediately. But one of the mailboats had broken the engine and had gone to Chicago, so we had to wait 24 hours for departure. I had long been tired of travelling, but this news increased my desire for home and church to the point of indisposition. In addition, there was no lodging to be found, except in the Fildenhaus, where one pays K2.50 for a meal and $1.00 for a night's lodging. Since they finally managed to let the ladies have a room in another inn, when the rest of us wanted to make ourselves comfortable in the guest room, we stayed there. I had already met German Catholics in the evening while looking for a place to stay. The next day a rather easy-going Dr. med. from Selle told me that there was also a Lutheran living a mile back over the railway. I went to see him at once, but did not find what I was looking for. Because he has relatives here, I was welcome to him as a Sheboyganer. As a minister, it seemed to me, I could at least stay ten paces from him. At least he would not allow me to greet his terminally ill wife. There is not yet a church in this brand new, sandy little town built in the middle of the huckleberry bushes. But shouldn't the Lord have a soul here that asks for him? Should only people live here who never tire of finding a life of their own in order to get rich quickly? Wistful and weary I slowly returned to the inn. This time I passed the R. R. depot and a shop where cars were built to transport iron ore. The one man with the blond beard who worked here must be a North German. When I questioned him he gave brief information. He said he was a West Prussian and a Protestant. He had only found work here and had kept it for two years without interruption. He had also had his wife come over and had built himself a little house. When I told him who I was, he first emphasized that he was an Old Lutheran and had converted in Bromberg. Once a pretended Lutheran pastor came to him and ordered him the Cleveland Sunday paper, but he soon realized from its contents that he belonged to the enthusiasts. With closing time he intended first to send word to his wife, and then to come and get me, to linger with them till the steamer left. He desired to have Dr. Luther's house postilion, a faithful account of his life, a pure catechism for his children, and the Lutheran. - After this meeting I felt better again. When I told Dr. L. that I had found a second Lutheran, he replied: "That's right, I hadn't thought of him at all! He is also a real prayerful man. Since by mid-afternoon the movement on the road convinced me that our boat was in sight, I only quickly wrote down the necessary addresses for the man, hurried to bring them to him, and then went on board the Sarah Vanerps, which in the meantime had docked and was pushing off from the land as night fell.

On Sept. 29, at 10 o'clock in the morning, we reached Fort Howard, which is connected by a long bridge with Green Bay to the east. There I visited a wagon maker from Schwarzburg - Rudolphstadt, who told me the history of the so-called Lutheran congregation there and asked for the addresses of the Lutheran and the evening school. Afternoon 2 o'clock we went by Mail Road through Appleton and Oshkosh to Fond du Lac, which we reached about 7 o'clock. Saturday morning at 5 o'clock we drove on the Stage to Glenbulah, boarded the cars after 11 o'clock and reached Sheboygan happily at 1 o'clock together with another family who had accompanied us from Rockland.

Should these communications contribute even a little to our Synod's more serious consideration of providing our abandoned fellow believers in the Lake Superior area with orthodox pastors, my most heartfelt wish would be fulfilled.

A. D. Stecher.

To the ecclesiastical chronicle.

Something else from the seventeenth general assembly of the

Catholic Associations of Germany in Trier. From the speech of the Cathedral Chaplain Bieling from Paderborn it is evident that the Papists know how to use every opportunity to expand their church. The last Schleswig-Holstein war also served this purpose. In that country the old laws against the Catholics were still in force. "With the German army now came the German priests." In Flensburg a Catholic mission is now firmly established, maintained by the faithful of the dioceses of Münster and Prague. On the island of Rügen a catholic priest has again settled. In Hinterpommern two missions have been founded. In Holzminden in Brunswick, after three hundred years, the Catholic service is reopened. InRinteln on the Weser a post is already ordered. In Nassau two Catholic missions exist. Missions are opened at Porta Westphalica and Barup, and also in the province of Saxony, at Hötensleben and Salzmünden. - The "Broschürenverein," which was founded with the aim of attracting the so-called educated classes, distributes 30,000 copies of each number annually. The Catholic bookstores are lending a helping hand. - The papal blessing was communicated to the assembly by telegraph. The same had been requested. On Sept. 13 in the evening the telegram from Cardinal Antonelli arrived; it was listened to standing and reads: "According to the wish of the Catholics assembled at Trier, His Holiness imparts his apostolic blessing to the assembly." "A solemn hymn to the Holy Father, repeated three times, followed this joyful opening. Father followed this joyful opening." (A very fitting "Amen" to a papal blessing - Professor Dr. Gruscha from Vienna hopes! to see "a future blossom out of the good disposition of the youth (the boys had shaken hands with him in the street, which is not the custom in Austria), in which it will be possible" to hold a general assembly of the Catholic associations of the whole world in Rome with the motto: "All for the Holy Father! Father!" (From the speech of the merchant Jakob Lindau from Heidelberg, one also learns something about the school dispute in Baden, in which the Catholics opposed the election of non-Catholic school authorities. When the first order of the government did not result in elections, they were brought about by force, and just such Catholics were elected of whom one knew that they would not accept the elections, "in order to be able to punish them quite severely". Thus some have paid fines of up to 500 florins; "but all have borne them willingly for their convictions!" (Thus the Catholics in Baden have become martyrs, which can only be to the advantage of their church in the two conditions there. Through the union system, the devil has excellently prepared for the resurgence of the papacy.

Indifference and ignorance in divine matters has been their next consequence; the last will be that the Pope-God in Rome will have mercy on the disorganized Protestant church, send missionaries to it, and thus receive it back into the bosom of the only beatifying church). At the last primary elections in Baden - as Jakob Lindau also reports - the Catholics in Baden have already won a complete victory. In most of the official towns and 500 country villages their party has won and 300 of their clergymen have become electors. The speaker concluded with the words: "If one loses in Baden, the example of the Baden government will soon be imitated elsewhere. It was certain that revolution would come everywhere, if not from above, then from below. But the conservative reaction would have to come from the people, if the destruction were to be set in motion from above. Israel, if you corrupt, it is your own fault. Praise be to Jesus Christ!" A threefold cheer and a thunderous, never ending

Desirous applause followed the splendid speech. X. Voice from the Reformed Church on the doings of the Rev. Hartmann in Chicago. This is expressed in the "Reformirten Kirchenzeitung" of November 4, as follows: "The " "Old Lutheran"""" Church has been working for many years with great zeal and energy on its members in the city in order to awaken the Lutheran consciousness in them and to lead them to the realization that their church is the only true church. At present, it has two flourishing congregations here and another small one in the process of being established. Each of these has its own weekly school with one or more teachers, in which the youth is taught the Lutheran catechism. In addition to these congregations and opposite them, four "united Lutheran" congregations have been founded in the city. congregations have been founded in the city (by Pastor Hartmann), each of which also has its own weekly school. In these the children are instructed in a so-called Lutheran catechism, which at the front contains the five main pieces of the small Lutheran catechism; this is followed by a catechetical interpretation of the doctrine of salvation, which is supposed to be unirt, but is very powerless and sapless, and yet cannot deny the superficiality of the rationalism which it seeks to conceal. What do these congregations actually want? Why do they call themselves "United Lutheran"? They want to gain as many followers as possible. That is what the name is calculated to do, and for that purpose it was invented and introduced. Who would not know what a spell the name ""Lutheran"" casts over many German minds? Many, even if they are otherwise very lukewarm in religion and have long since inwardly fallen away from the core doctrines of Christianity, nevertheless, when they outwardly

The people who think it is good to join a congregation do not accept the name "Lutheran". On the other hand, the more meaningful name "reformed" is very repugnant to these people. It is almost as if they sense something of the meaning of this word.

The inventors of this strange name knew this, and that is why they chose it. There are many others, however, who have already heard of "Vereinigung" in Germany, and in order to win them over where possible, the word "vereinigt" (united) was prefixed. At the same time, however, a hint is to be given to those who are by nature "Reformed" that they will find open acceptance if they can only overlook the name "Lutheran. This is the way to do it, if one wants to bring all kinds of people under one hat. It has indeed succeeded. Four strong congregations are gathered under this name, in which there are also many Reformed people. Well, if only the right nourishment for their souls is offered to them there, there is very little in the name. Does this not happen? Is God's Word not proclaimed loudly and purely in these United Lutheran congregations? We do not want to assert that so easily. But as in the choice of names, so also in the preaching and administration of the ministry in general, it is not to be forgotten that, above all things, one should gain a large number of adherents. This is not always achieved by the naked, sharp, and deeply incisive truth, but rather by acquiring the art of preaching evangelical truth in such a way that it touches the surface, but does not seek to wound the old man to the point of death. The old Adam would a thousand times rather put up with becoming pious than go to his death. One of the chief qualities that a preacher must not lack for this kind of people, if he is to gather a large congregation quickly, is that he must not only be a great speaker, but above all be a good companion, who is exactly adapted to the people whom he has before him at the moment. In the company of worldlings he must not talk much of piety or religion. If he has to baptize a child in the house of such people, he must, however, deliver a beautiful speech, but in such a way that it only sounds, but does not cut into the conscience. Afterwards he must be able to entertain the company with his jokes and anecdotes; he must also drink well, but not get drunk. At funerals he must always be very touching and talk a great deal about reunion and heaven, and make no distinction between believers and unbelievers, the wicked and the pious. But if he comes to such people who still think much of religion, and perhaps can speak of it from experience, he must be able to present himself as an experienced Christian. If he can behave in this way in ordinary social life, he may sometimes proclaim the whole evangelical truth clearly and sharply from the pulpit, but Riemand will resent it. The educated unbelievers think that he must do this in order to please the believing part, but the believers praise the sermon and are convinced that a man who so

C.: "I am not a Christian, but a Christian who can talk, who must be a Christian himself, in spite of this and that, which often did not please them.

Röbbelen. This dear cross-bearer of ours still has the old loyal heart full of warm sympathy for us, but also his old, increasing sufferings. In a letter from him dated October 10, we learn the following: "I follow with lively interest the scanty news that the newspapers bring me about the United States. I am not surprised that some of them contradict each other. After so long a devastation, a new construction can only take place under ruins. In spite of this mixture, I am heartily glad of the peace that has now come and hopefully will also be good for those who so faithfully see to it that I can live in the state of retirement that has been granted to me. A very warm and long summer has also brought me some refreshment. After the winter, my physical condition looked very bad. A renowned physician in Badenweiler, Doctor Sigel (brother of the well-known General), visited me at the request of my wife and, after careful examination, declared that my illness was very complicated, and that it was also connected with a gradual abnormality of the right ventricle. (The valve that leads the blood into the lungs had come apart). He prescribed me medicine and forbade me to go for long walks, which I needed so much because of the obstructed blood circulation. In agreement with the other physicians, he advised rest and rest of every kind. I then remained quietly in my hospital for a long time, until the spring and summer air gradually strengthened me again to some extent. With God's help I finally got so far that I made a journey through the picturesque Black Forest to the Feldberg with my whole family, especially to strengthen my wife, who had become very depressed. On this highest peak of the mountains (4600-5000 feet) we spent two nights and one day. Herb-rich milk, invigorating, fragrant forest air, and the magnificent view (including the entire chain of the Alps as far as Mont Blanc) combine there with delicious spring water to refresh depressed sufferers, and a good inn makes a longer stay possible. So I am now approaching winter with a fresh spirit, even if everything is essentially the same with me and the stagnations, of which, as the doctor said, I am full, make the head and the rest of the body incapable of any exertion.

Our local seminaries for preachers. It will not only be desirable for all Lutheran readers to hear more about them, but, since these seminaries are institutions of the Synod, we also consider it our duty to publish here in the organ of the Synod how much the Lord, in accordance with His kind grace, has made them known to us in the latter times.

with a considerable number of students as with rich gifts of love. In the recent academic year, no less than 14 students of the theoretical institute, among them a Norwegian, have completed their studies.

and have already entered the preaching ministry, with the exception of two who were forced by their failing health to make a trip to Germany. Likewise, 15 students of the practical institute, among them 7 from Brunn and 2 from Norway, were examined and are now working in the vineyard of the Lord. Thus, at the end of the previous semester, the total number of our students had dwindled from 61 to 32. But behold, the kind Lord has supplied us with 35 new pupils for the 29 who have left, thus increasing the total number of our pupils to 67. This blessing is distributed as follows: 7 pupils remained in the theoretical school, one of whom, however, is a vicar. At the beginning of the present academic year, 11 new students joined them, among them a Norwegian. In the practical seminary 21 students remained, 7 Norwegians and 14 Germans, of whom 4 are absent as vicars. 16 were newly added, 9 from the dear Brunn Institution, 2 from our Proseminar, 2 from outside and 3 Norwegians. 4 students remained in our proseminary, of whom, however, one is temporarily absent because of illness and another as a school assistant. 8 new students have entered, among them one from Brunn's Institution, and one young African, a gifted, hopeful boy of sixteen, who has quite free station at the Institution. Although in the last academic year we exceptionally had a study period of one and a half months, the cost of board did not exceed 24 dollars per person, which would have been impossible with the enormous prices of food, some of which now cost 3 to 4 times as much as a few years ago, if the Lutheran congregations here in Missouri and in the southern part of Illinois had not supported us so generously with their gifts of love. And that these gifts are not lacking even in the present autumn, in spite of the partly meager harvest, nnn, the Lutheran readers will already have seen from the receipts. So let us thank God from the bottom of our hearts for this rich, undeserved, bodily and spiritual blessing, and next to Him, let us also express our heartfelt gratitude to the generous donors of these rich gifts of love. Let us also pray fervently that God will not withdraw His hand of blessing from these institutions of ours. institutions. May He bless the teachers and grace them with the light and power of His Holy Spirit. May he bless the teachers and grace them with the light and power of his Holy Spirit, so that they may carry out their highly responsible ministry well. May he bless the disciples, and by increasing their number, may he give them, apart from their distant bodily needs, above all a right growth and prosperity inwardly, so that they may one day, after their efficient preparation, be found to be his faithful servants and wise stewards in the ministry that preaches reconciliation, and fill the land far and wide with the knowledge and praise of the glorious name of our friendly God, who has done such great things for us. C.

A New Anabaptist Church. In the "Happy Messenger" of the "United Brethren in Christ" of 24 October, the following is mentioned

The report states that a man named Elements, a former but subsequently excluded member of the United Brethren in Christ, is now wandering about in Ein Cincinnati, with the intention of founding a new church, which is to overshadow all those that have existed up to now. "Elements, it is said, is in union with a negro preacher, and the new church is to be composed of white and black. In defense of such mixture, he simply says, "If you cannot be together here, how will you get along in heaven?" These two ministers hold meetings and hours of prayer, by day and night, in the homes of the negroes, in the market-house, and in the streets also.

Elements, who has a wife and ten children near Winchester, Ohio, often walks the streets in the morning with his head uncovered and sings from a hymnal, with a number of children following him. He also wears a sash of sackcloth, as a sign of mourning over the decline of true Christianity. He pretends to have had a revelation - a face - of a dying child who had stretched out his hands to him. In this child he now recognizes the Christian church and in the reaching out of his hands to him the calling to come out as a reformer. Among the outward signs of the new church is the baptism of adults and the practice of foot washing. Elements feels that he is all alone in the world. No church or community is right, or truly evangelical, which is why he persuades as many as possible to come to an understanding with him and join the new church. Proselytizing seems to be the main purpose. Many suspect he has one too many or too few rafters in his head. Others admire his method, and say, "If the work be of God, it will go; but if it be of Elements, it will soon cease of itself." Perhaps he is one of the erring stars of whom Judah writes in his epistle. W. [Walther]

Fillstems.

He who does not know how to over-see as well as to over-see is not fit to govern any domestic, civil, or ecclesiastical community.

The most insipid, tasteless and disgusting theologians are the mostly unionist or pantheist-minded so-called mediation theologians, who not only try to mediate between Lutheran and Reformed doctrine, but also between divine revelation, the Holy Scriptures and human philosophy of time. They are not only trying to mediate between Lutheran and Reformed doctrine, but also between divine revelation, Holy Scripture and human philosophy of time, although both are as opposed to each other as heaven and earth.

Introduction.

After the faithful dear Saviour has given the dear brother, Mr. Pastor Adalb. Wüstemann, whom he had fatherly plagued with sickness for a good time, but has now restored him to good health and thus comforted him again, and so arranged that he be removed from my previous Filialge.

Since he has received a regular appointment in Kendallville, which he has also accepted, he was duly and solemnly inaugurated by me on the 20th Sunday after Trinity Sunday in the presence of the President of the Middle District of our Lutheran Missouri Synod, Pastor Schwan, with the assistance of Pastor Lehner. Lehner, he was duly and solemnly inaugurated into his office by me.

May the Lord and Saviour, Jesus Christ, our faithful shepherd, graciously grant this servant of his health and strength to carry out his ministry, which he has now reassigned to him, and give him to be a salt of the earth and a light to the world, so that he may let his light shine before the people, and they may see his good works (especially the pure doctrine) and praise the Father in heaven. Amen. F. Schumann.

Dear Brother's address is:

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A. Crämer.!

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Müllheim on 10 October 1865.

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Archibald, 23 October 18651

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(Sent in by Prof. Dr. Sihler.)

What is the truth concerning the origin, exercise, and change of the particular earthly and civil profession?

If we look around us a little here in this country, we are often confronted with the following fact: Not only farmers and craftsmen, but also, for example, doctors and lawyers, even preachers, leave their professions, which they have practiced successfully for years, perhaps even decades. And why? To become merchants, or to engage in speculations likely to be profitable. And in doing so they have no other aim in view than to acquire as much money as possible with as little work as possible in as short a time as possible, which they then usually squander again with the help of their wives in all kinds of lavish enjoyment of life, or invest it again in order to make even more of the unjust mammon.

In such unchristian and immoral endeavors, however, not only obviously unbelieving worldly men participate, who ask nothing of God's Word and of the natural and moral law written by God in the heart, but also such people who walk blamelessly according to the civil law, even those who are born into church communities.

This pernicious example is then followed with lust and love by the adolescent male youth. Already in the election of the young journeymen are usually very loose and frivolous in their occupations. It is a common experience in our time that almost all of them ignore the word of God: "In the sweat of thy face shalt thou eat thy bread. For this reason almost all young people have a hearty unwillingness, even if they had any other aptitude, to learn a coarse trade, which costs much sweat, as, for example, that of a blacksmith, carpenter, farmer, and so on. In most cases they are inclined to choose easier occupations, in which no constant strenuous labor is required, and good earnings are more likely, with idle time and idle chatter.

Such a desire is not only among the young people who have godless parents and have grown up like trees in the forest without the teaching and discipline of the divine Word; it is unfortunately also found among such young journeymen who have been brought up in the church, but who lack the true inner life of faith and a conscience sharpened by God's Word and Spirit. They, too, do not mind so carelessly leaving their chosen profession and, if the opportunity presents itself, exchanging it for a more comfortable and profitable one. If they still have fathers, they are usually not serious Christians who would have guided the choice of their first profession with love and wisdom in the fear of God. They have raised them in admonition to the Lord. Without struggle or resistance, they followed the customary pernicious impulse of the local parents, who usually do not keep the adolescent boys in the bounds of wholesome discipline, but let them do what their flesh desires, and even, like Eli, do not look upon it with displeasure when their children behave disgracefully.

Such slack fathers are most to blame when their adolescent sons, according to the flesh, choose the easier and more lucrative kinds of occupation and then exchange them in a short time for those that are even more comfortable and yield more wages, so that they can indulge in pleasure all the more abundantly; For the most varied enjoyment possible, in fine clothes, fine cigars, good lager, merry society, attendance at plays, operas, and balls, sometimes also in secret love affairs with young strumpets, who are also not adorned with shame and discipline-this and other things, that is the goal of their life and activity, the purpose of their professional work, their kingdom of heaven on earth.

And, as I have said, not only obviously unbelieving young journeymen are inspired and imbued with this Epicurean attitude and view of their civil profession, but also not a few of those who have been brought up in Christian doctrine, some of whom still outwardly adhere to the church and at least pay a ceremonial visit to God on Sunday mornings. Also

Unfortunately, the same complaint is heard from Germany about the shyness of the young people before strenuous and persistent professional work, about their moral slackness, softness and addiction to pleasure. And since the devil, as is well known, has very long legs and does not care at all for the Atlantic Ocean, it almost seems as if he had set his sights on corrupting the adolescent generation both here and over there, as if by a poisonous meblthau, and on endangering the moral existence of the civil community, as well as the church of the future, on a wider scale and in a more sensitive manner.

Now, since among young and old the Christian, and even the moral, knowledge of the nature of the earthly civil profession and of the changing of it has, God be lamented, become quite faded and weakened, even among many Christians of our day, it will hopefully do no harm to the readers of the "Lutheran" if these three questions are answered briefly in the following:

1) Whence comes every particular earthly and civil profession of a Christian?

2) How has a Christian of the same to wait?

3) How does it hold up with changing this profession?

Whence, then, does any particular earthly and civil profession of a Christian derive?

The answer to this question may be' first put in the following two brief words: From God; for it is his special gift that calls into being every special earthly and temporal profession. Thus it is undeniably from God that here and there, now and then, a babe or a maiden is born. As for the latter, they all have the same calling from God. They are to be married by average, to beget and bring up children, and to take care of their households in due subjection to the will of their husbands, whom God has set over them, partly according to his original order of marriage, and partly according to his wholesome order of punishment, after the woman, seduced by the devil, had introduced the transgression. This profession of women and especially of wives, is essentially the same regardless of the status of their husbands, whether they be princes or peons.

But it is different with the earthly and civil profession of men. These make up the civic community, the fields of science and art, and the shepherds and teachers of the church in public service and office should also be men. For God has bestowed upon the male sex, as he wills various distinctive gifts for these various occupations and for the common good of the civil and ecclesiastical community. Thus, according to God's will, one man is a lord, another a servant, one a prince, another a subject; likewise, it is of God that one man is a farmer, another a craftsman, a third a merchant, a fourth a scholar, and a third a merchant.

The fifth is an artist, the sixth a statesman, the seventh a man of war, the eighth a jurist, the ninth a physician, the tenth a teacher in high or low schools, the eleventh a preacher, who in addition to the spiritual gifts of grace also needs natural gifts. Each of these and other professions is based on a peculiar gift from God. Yes, even a day laborer and handyman, for example, who works in the fields and on the walls, must have received from God a gift, namely, a strong body and strong arms, if he is to successfully perform his service and profession, which is very necessary and useful to the community.

Summa, from God comes every special! And according to his fatherly providence, every individual of the male sex is assigned and destined to his particular occupation in the commonwealth. St. Peter testifies to this in his first epistle, 4:10, when he writes to the Christian people that every Christian, with the gift he has received, should serve the common good as a faithful steward of God.

This then leads us to the answer to the other question, namely:

How a Christian should wait for his earthly civil profession.

The answer has already been given to us by the dear apostle, namely, for the glory of God, the householder and giver, every Christian should put his gift to work and perform his professional work in servant love for the benefit and good of the whole.

The natural man, that is, the unborn, unbelieving, unconverted man, the non-Christian, whether he be a heathen, a Jew, a Mohammedan, or a Maulchrist, knows nothing of this, for he has no living knowledge of the true God, no faith in Christ, no holy spirit, no fear and love of God, and is spiritually dead in transgressions and sins, however richly educated, spiritually learned, and righteous before men he may be. He has no living knowledge of the true God, no faith in Christ, no holy spirit, no fear and love of God, and is spiritually dead in transgressions and sins, no matter how rich, educated, spiritual, learned, and righteous he may be before men. Such a man, being carnally minded, regards his special profession, his peculiar knowledge and ability, only as a means of procuring for himself riches, or honor, or well-being, or all these together, in ever increasing measure. And only as a means to this end does he regard all other men who need his professional labor and its products and works. And where, for instance, he unites with other men in commercial enterprises for common work, he regards these only as means to enrich himself through them. Similarly, young fellows of this disposition, who serve, e. g., merchants, apothecaries, etc., look upon them only as their wage-payers; and these again look upon their customers, as it were, only as living purses, from which they draw their profit. Now, of course, in the sphere of commerce, buying and selling, there is still a certain difference between the carnally-minded people, in that the one still have the voice of the

The first is that they follow their natural consciences and do not seek their own advantage with their neighbor's disadvantage, while the second have no hesitation in doing so. But what both have in common is that in the exercise of their civil profession there is no trace of the exercise of faith in serving love and of the conscious and deliberate procurement of the common good. Here everything proceeds from unbelief against Christ, and in wicked selfishness man lives only for himself, even against the first and second tablets of the holy Ten Commandments and the natural law of love of God and neighbor written in his heart - a miserable, lost and accursed life, which, if he thus remained, and no righteous conversion to Christ took place, after his death, according to the justice of God, eternal damnation would follow, even if he had kept the civil law and had never stood before a human judgment seat for its transgression; for "he that soweth to his flesh shall of the flesh reap corruption."

The true Christian, however, has a completely different, even opposite, view of his civil profession and its practice. After the inward, spiritual life which he leads, as a citizen with the saints and a companion in God's house, he has nothing to do with any earthly citizenship; for through faith in Christ and spiritual union with Him he is already spiritually risen and seated with Christ in the heavenly being, and his walk and citizenship is in heaven, from whence he waits only for the glorious return and the full possession and enjoyment of the kingdom of glory, which abides forever. In this inward spiritual life, however, he already tastes something of the heavenly gift and of the kind work of God and of the powers of the world to come; and as a chaste bride only fears her bridegroom, so the believing soul only clings to Christ, her heavenly bridegroom, and rejoices greatly in his voice, which speaks to it in his words; And as a priest before God, the believing Christian always offers to his Lord the fruit of the lips that confess his name, praise, glory, and thanksgiving, even in the hidden groaning of the heart that longs to see him. The believing Christian has a wife and children as if he had none; his house and farm are to him only a night's lodging, and as a guest and stranger on this earth, his shorter or longer earthly life is only a pilgrimage to the heavenly Fatherland.

But as a steward of God, who has entrusted him with this or that gift for this life, his mind is directed to putting it to work for the glory of God the giver and in the love of serving his neighbor for the common good within his particular civic calling, which corresponds to his gift. If he were to do otherwise, the members of his own body would put him to shame, for none of them serves the purpose of the gift.

The eye is not for itself, but for others and for the whole body. The legs and feet, for example, carry the workman to where he has to work with his arms and hands; the eye, however, guides the feet in their walking and the hands in their waking, and is not the light of sorrow for itself. Likewise the stomach - the righteous opponent of a miser - digests not for itself, but first for the nourishment and preservation of the whole body, and so on. Again, when individual limbs suffer, others hasten to help. Thus, for instance, the hands nurse the injured eye; and if even only the

If a small toe on one foot has come to considerable harm, the whole body bends down to the suffering limb, and eyes and hands work together eagerly to serve and help it.

Oh, how fine and lovely would be a civil community in which all citizens were true Christians in the exercise of their particular profession! Here, too, no one would live for himself, but for him who died for him and rose from the dead; and the grateful love of Christ for the forgiveness of sins, life, and salvation would move and impel each one, as a faithful steward of God, to serve the common good in true love of neighbor, according to the gift bestowed upon him and the peculiar earthly calling that corresponds to it. For since the Son of God and Mary spoke the great word:

"The Son of man came not to be served, but to serve, and to give his life a ransom for many," that is, for all. Since then the true Christian believer, even as a citizen, has no other purpose than to wait in the serving love of his earthly profession. And, for example, all the government of a believing prince is nothing else to him than to serve his subjects in the love of his neighbor. Yes, if all citizens were true Christians, there would be no need of penal laws, penitentiaries, and prisons; there would be no encroachments and encroachments on the rights of others; there would be no legal proceedings, advocates, and judges; in short, there would be no need of any of the things that are unfortunately now necessary in the state in order to ward off the grosser outbreaks of sin and injustice through the fear of punishment.

But this cannot happen, for there are only a few true Christians in human society and citizenship. And these few, moreover, have the naughty flesh and corrupt nature at their necks, and live in the performance of their special earthly profession in the midst of the children of unbelief, who sometimes do the same profession, but in a carnal, selfish way. Their tempting or annoying examples are then always around them; and then it cannot be lacking that with them, the children of God, also in the exercise of their earthly profession it does not go off without many a stumble and slip; and there they also therefore have great cause to pray the fifth petition daily,

They are not to be comforted by their Saviour and to live their faith. It is no less true that in the very performance of their civil profession they experience much tribulation and heartache through entanglement with unbelievers, of which, according to the flesh, they would gladly be free. And with such impatience under their professional cross, they easily fall into the temptation of entering another profession, in which, according to their opinion, they would not have to bear so heavy a cross. According to the spirit and faith, however, they are justly afraid to leave their profession and choose another, without God's clearly recognizable direction and arrangement of circumstances, fearing that they might easily come out of the frying-pan into the fire.

This now leads us to the third piece:

How it is with a Christian with the change of the occupation.

St. Paul writes in 1 Corinthians 7:21, 24, that every Christian remains with God in his earthly profession, in which he was called into the kingdom of Christ through the preaching of the gospel and entered it through faith in Christ. Then he also tells the believing slaves that they are freedmen of Christ, and the believing masters that they are servants of Christ. But in this he warns those who are Christian slaves not to take away their bodily rights in a carnal way and by unjust means.

For through faith in Christ they would have a much nobler, more glorious freedom from the dominion of sin and the devil and from the fear of death and hell. Yes, in 1 Tim. 6:1 he exhorts the believing slaves, "who have unbelieving masters, to hold them in high esteem, lest the name of God and the (evangelical) doctrine be blasphemed," as if he were teaching Christian slaves to despise their physical masters, to show no willing obedience, or even to demand their physical freedom from them. Similarly, then, where there is no state of slavery, there are many kinds of bourgeois occupations in the lower strata of society. Thus, for example, it is not fitting for a faithful servant or day-laborer, whom God has gifted especially for this occupation, to leave it in a self-willed and carnal way and pursue another easier and more comfortable occupation, for which he has not received from God the necessary material and the corresponding talent. Let him remain calm in his profession and know that in it he best promotes the common welfare of his part, which he, through his unskillfulness in one of the other professions, has not yet achieved.

He should take comfort in the fact that, if only he would show obedience and faithfulness even in the performance of the coarsest and meanest professional work, he would be just as pleasing, dear, and worthy to God as a believing prince who governs his country and his people out of the same spirit, faith, and love. And let him be sure that even if he spreads stinking manure on the land, he will be as pleasing to God as a believing prince.

and unloads, he serves God in it and is well pleasing, who also looks at him as a believer here in Christ, while it is a twofold abomination and stench to the Lord when an unbelieving papist priest swings the censer at the blasphemous sacrifice of the Mass.

But how then, someone might ask, is the changing and altering of one's vocation sin and wrong? Let that be far off. But two things must be involved and must have an effect. In the first place, our Lord, who, according to his fatherly providence and gracious will, directs and guides the course of every Christian's life, must take the matter into his own hands, and by the providence of circumstances, and usually also by the judgment of competent men, bring about the change of profession, without the self-willed running and running of the man in question. On the other hand, this Christian must be able to prove, and it must be clear, that in the new profession he can work and work more and better for the glory of God and for the common good in the service of his neighbor.

For example, it has happened many times, and is still happening, that young journeymen who were merchants' servants, or aspiring artists, or craftsmen, or farmers, were righteously converted through the preaching of the Gospel and the faith in Christ that it brought about, and began to live a new life in the love of God and neighbor. This, of course, did not go unnoticed by Christian-minded people, e.g. preachers, relatives, teachers or acquaintances; and at the same time it became obvious to them that these young people had fine gifts of memory and understanding, love and desire for the Holy Scriptures, a good knowledge of the Scriptures, and a good understanding of the Bible. At the same time, it became apparent to them that these young people had fine gifts of memory and intellect, love and desire for the Holy Scriptures, a good knowledge of the truth of salvation and the gift of communicating it, a new obedience for the works of their profession, and a cheerful courage as witnesses to confess Christ before men. These perceptions moved the Christian friends to direct the minds of these young men, for example, to the need of the church in this western land; and they were also helpful to them, after both parts were assured of God's good gracious will, to "come" to Christian educational institutions to be trained for the service of the church or school there. And not a few of the most faithful and capable pastors of our synod, several of whom have been in office from 10 to 19 years, and are blessed servants of God, an ornament to the church of Christ, have in this godly way left their former profession and entered upon this new one. But even otherwise God can so arrange circumstances that the change of profession is not sin and wrong. For example, the construction of canals and railroads has entirely eliminated the occupation of freight drivers; likewise, the invention of all kinds of machines in factories and manufactories, and even in agriculture, means that there is no longer a need for so many workers as before. It is therefore quite natural and necessary that these, even if they are Christians, should seek another profession, and

In this they serve the common good. But they must take care that this be done in the fear of God and in faithful invocation of him, lest the flesh deceive them; for unfortunately it not unfrequently happens, under such circumstances, that even younger men set up taverns and drinking-houses, in which they do more harm than good to the common good, and sin against the love of their neighbor. For what are the poor wives and children profited by it, if their husbands and fathers, induced by such occasions, are accustomed to spend their evenings out of the house, and to indulge in drinking, gambling, and idle gossip in such houses? And is it not unfortunately the case that these regulars gradually become habitual drinkers, and often drunkards, who perish in body and soul, and finally - for the righteous conversion of a drunkard is exceedingly rare - are lost forever? It is also clear that the more such drinking houses spring up, as is the case everywhere at the present time, the moral welfare of the bourgeois community will be very dangerously damaged; for instead of, e. g., being able to be seen at the forthcoming important elections, it will be possible for the people to be seen in the public eye. Instead, for example, of discussing the forthcoming important elections of persons in authority with serious-minded, knowledgeable fellow-citizens who have the common good in mind, the visitors to the drinking houses run into these places of pleasure to which they are accustomed and which are popular with them; and what wonder if they fall into the trap of a low, mean, partisan office-hunter or his agent, to whom they sell their vote for a few glasses of wine, brandy or even just beer?

Furthermore, it is not a sin or a wrong to give up one's former occupation and take up another if the physical strength necessary for certain types of occupation decreases noticeably, especially at an advanced age, or if increasing illness makes the former occupational work impossible. Under these circumstances, who would blame a farmer, for example, if he exchanged his landed property for urban land and houses, from whose rent he then lives, or if he became a grain or cattle dealer?

But where none of these or similar cases take place, where, on the contrary, the change of profession takes place out of the desire and craving for more money and well-being and the like, or out of impatience and shyness at the prolonged wearing of the profession's cross, For one thing, it is against God, who demands obedience and faithfulness in the very profession in which he has placed men and given his gifts for that purpose; and secondly, it is also against the common good of the neighbor, whom the Christian is to serve in love precisely through and in his special earthly profession.

For example, there are young people who have thoroughly learned a skillful trade that is very useful to the common people, and who are beginning to become masters of their trade, or who have sufficiently demonstrated their skill in the service of the country. What shall we say to this, then, when these, in good health and happily progressing in their profession, come out of this

Do they, in their carnal desires, abandon the same and choose another, in which they are more comfortable and earn more money with easier work? In this they undeniably deny their Christian vocation, which binds them to obedience to God and to the serving love of their neighbor in the earthly occupation assigned them by God according to their gifts. And to this is added this, that the more frequently this change of civil profession takes place, the more the moral existence of the civil community is endangered. For then it cannot fail that, for example, the status of peasants and artisans is not regarded according to its true value for the common being, and is looked upon with contemptuous eyes as a common and lowly kind of occupation. And yet it cannot be denied that it is precisely these professions that form capable male characters and that the core of a people is to be sought largely in these classes. A farmer and craftsman, for example, can easily do without a cigar-maker, a confectioner, a tavern-keeper, etc., but not vice versa. But then it is quite clear and evident that the more frequently the young people change their occupations, the more they become morally flattened and hollowed out, and fall prey to common selfishness and a vile craving for pleasure. It is also a common experience that such young people, who earn more money in their new occupation, have all the less to do for Christian and moral good and to share, since they tend to waste everything in machiavellian carnality.

But the sinfulness and reprehensibility of the change of profession increases in proportion as the profession left is nobler and more important than the new one chosen. This occurs, for example, when a teacher at a Christian parochial school, without any demonstrable physical ailment which made it impossible for him to continue his profession, leaves that profession and becomes, say, a merchant's servant or a music teacher or a prelude to a piano dealer, although from the moral point of view there is nothing to be objected to these kinds of occupation. For the object of such a teacher's professional activity is not cloth and piano keys, but the immortal souls of baptized Christian children. And he has not only to impart to them charitable knowledge and skills for this life'; rather, his most noble task is to bring God's Word to the memory, mind, and heart of his schoolchildren in such a way that, under God's grace, they may also, through his faithful service, be wholesomely encouraged in repentance toward God, in true faith in their Savior, and in new obedience, and take away with them from school a lasting blessing for their whole life.

But it is even more shameful and ungodly when even preachers, without just cause, leave their profession out of the same carnal desires and cravings for wealth, honor, and well-being, in order to become participants in profit-seeking speculations, for example, or to earn a lucrative middle-class living for a few years.

For can there be a higher and more important calling in the sight of God than to help sinners to righteousness, the spiritually dead to spiritual life, the slaves of the devil to the freedom of the children of God, and the damned to eternal blessedness, by the pure and sincere preaching of the divine Word and the kindling of true faith in Christ? And what gain in earthly goods and temporal honor can be compared in any way to the gain of even one immortal soul, purchased at great cost by the blood of the Son of God?

In sum, the change of profession is a dangerous and unfortunate thing; and where the above-mentioned two pieces and those and similar exceptions are missing, and the flesh has brought about the change, then it is sin and wrong, since, if he had it before, man falls from the faith and denies his Christian profession; there he runs away from God, deprives his neighbor of the service of love, corrupts his own character, sets an evil example to others, and helps to loosen and corrupt the moral fabric of the civil commonwealth.

To the ecclesiastical chronicle.

Brunn and his institution. With joy and thanksgiving to God, we learn the following from a letter written by this dear man of God on November 1, which we believe we must immediately share with our dear readers: "Our institution here continues to go on from day to day with great and visible blessings from the Lord. By God's grace, our institution is now completely filled, and recently the applications have again been so numerous that there is no lack of students to fear for next year. Of the 24 who are here at the moment, I am thinking of sending a part of them to Addison. My pupils almost always give me only the warmest joy. Peace and unity prevail in our entire house, and I only have to make sure that our physical health is not completely neglected in the midst of our diligent learning from dawn to dusk. Thus, the expansion of our institution and the increase in the number of students has been nothing but a source of joy, praise and thanksgiving to the Lord, who has so graciously promoted His work among us. In the second half of September I made a small missionary journey to Saxony, since I had not yet been there this year and many invitations to individual places had come to me. I was first at the Dresden Mission Festival, September 18 and 19, where I found a large number of dear friends and brethren gathered from all over Saxony. On the evening of the festival I also found opportunity to speak to the festival assembly about our American mission. Then I traveled on to Lusatia, where I had not been before, and spent a few pleasant days there in the company of dear missionary friends.

to. Every evening there was a missionary lesson to be held here and there; it was a pity that I had to hurry so much for the sake of my many pupils left at home. In Eibau, which was the actual destination of my journey, it seemed as if the devil would win the day; I intended to win over the parents and relatives of a fine young man who had applied to me for America, and to obtain their consent. But after a long and hot struggle I had to give way at last; the world and the devil had brought the poor people into delusion and zeal in such a way that no more reasons could help. But the Lord immediately gave a substitute in another proven young man whom I could win for us. By the way, in Eibau, where there is a large circle of believing Christians, I found the most active participation for our work. After my return from Saxony, I had the joy of attending a large mission festival in Kurhessen, near Marburg, that is, in the Lutheran part of Kurhessen, where I was assigned the afternoon sermon to speak on behalf of our American mission. I have almost never seen such a gathering of crowds as there. The large church was already packed when it was said that half of the congregants were still outside. There was therefore no other way out than to move the services completely outdoors, where arrangements had already been made for a pulpit from which to speak. But it was hardly possible to make my way to the pulpit by imagining that I was the man who was to preach there, and that I therefore had to be transported there first and foremost, and so I finally arrived there half-carried. But with the greatest silence and sympathy they listened to my reports about America, and even among the assembled pastors many expressions of sympathy for America were heard. Thus the Lord has now also broken the way for our American mission in Kurhessen. In addition to the missionary gifts that were given to me, you will receive the fruit of this in his time in some young people who have now come forward from Kurhessen to join our institution. - In addition, this last journey of mine to Saxony has become a cause of thanksgiving to the Lord. I have been able to experience that our separation from the Breslau Synod has not closed our hearts anywhere, but on the contrary, I have almost never experienced more cordiality and love than just this time." C.

The "Catholic People's Newspaper" from Baltimore rightly condemns the abomination that recently occurred in Pennsylvania, where a Christian congregation had the cornerstone of their church laid by Freemasons, the majority of whom were Jews. Yes, there must be great apostasy where that can happen! But when the said newspaper continues, "but Luther has taken the first step (to apostasy), has for the time being stepped off the track, and the an-

The Protestants are now falling behind and are rapidly falling into the jaws of unbelief in the form of the lodges. Whoever still wants to devote a tear to Protestantism must do so soon, for it is rapidly changing its form and its limbs are altogether recognizable only in the apron of the Freemasons," - thus the writer betrays either a very great ignorance or a very great malice. These so-called "Protestants," who in the long run fall prey to the lodges, are, like all right-wing papists, despisers of Luther, whose doctrine they do not want to believe, and are therefore struck with blindness by God. He who knows and believes Luther's teaching remains just as far removed from the cult of the Pabst and Mary as from the lodge system, for both erroneous paths are un-Lutheran, because ungodly. But if one wants to compare the two erroneous ways, a Christian who is to some extent enlightened will soon find that Pabbism is much more abominable and dangerous to the soul than the lodge system. It is only the devil's mirror-imaging when he lets the papists work so much against the lodges. He does this in order to keep the halo of the pontifical church, and even to increase it, so that people will not notice its hypocrisy, but will think it is vain holiness. If the pabstical church did not still have a whore's forehead today (Rev. 17:18), it would be ashamed of the things that are done in it. Sacrifices of the Mass, the service of the faithful, the veneration of the saints, the idolatry of the pope, the cult of the Virgin Mary, and whatever other abominations may be called, are going on as much today as ever. If you read their newspapers, you would think you were living in the Middle Ages. In order to convince the reader that this is really the case, let us add a "lie" taken from the same number of the above-mentioned newspaper as the words quoted above: "France. (Coronation of a miraculous image of Mary). - At Geraison (diocese of Torbes), in a desolate region of the Pyrenees, far from villages and towns, is a chapel where for three centuries (if it be mau true!) there has been a statue of the Blessed Virgin highly venerated by numerous crowds of pilgrims. Nearly four centuries ago (ha, ha!) the Blessed Virgin is said to have appeared there to a poor shepherdess and to have assured her "that in this place she would bestow her graces." Confirming her word by a miracle, she changed the shepherdess' black bread into white bread and multiplied it in the cupboard of her poor hut. A chapel was built on the said spot; an uninterrupted series of cures of the sick and miracles, and a concourse of pilgrims uninterrupted for three centuries, have earned for the image of grace the honor which the holy Father has recently conferred upon it. The crowning with a precious crown given by him. On Sunday, Sept. 17, the great celebration took place; seven archbishops and bishops, about 500 priests who had rushed from the neighboring dioceses in spite of the Sunday, and 40,000 pious pilgrims were present.

were present. On the feast day, as on the days before and after, about 24,000 pilgrims received Holy Communion. Communion. Truly, faith and love for the Blessed Virgin have not yet died out in France. Virgin have not yet died out in France."

Thus the pabstry is grounded in all the ends of the world, as if no reformation had ever taken place. He saith in his heart, "I sit and am a queen, and shall not be a widow, neither shall I see sorrow" (Rev. 18:7), while the knife is at his throat. For if all signs do not deceive, the Lord will soon appear and kill the god in Rome. - But "we ought" to watch, and cry to God day and night: tax the pope and Turk's murder! X.

Filling Stone.

It is not badly said that the world is a great fool's house, which only lacks a roof. It is understood that the world here means the children of unbelief. For what is greed and avarice but madness, even from the standpoint of natural reason and pagan morality? For already from this point of view, and how much more from that of the Holy Scriptures and the divine word? For already from this standpoint, and how much more from that of Holy Scripture and the divine word, the acquisition of earthly goods of happiness is never rightly regarded as the last and highest end in itself of the rational and moral man, but always only as a means in relation to such an end. Whose heart and mind, therefore, are caught up in the lust of money, his moral mind is also out of joint or mad; and however wisely he may act for the realization of his firn idea, his madness and insanity, to acquire, possess, and increase as much money and good as possible in as short a time, with as little trouble as possible: So stupidly, absurdly, and nonsensically does he think, speak, and act in this, if his actions are considered from the standpoint of the moral law that is also written in his heart, namely, love for God and neighbor. The exercise of this love, however, and especially its practice toward the neighbor - for God wants no other love than that his rational creatures fear him childlike, trust him, acknowledge and confess him, praise and thank him, and give him glory in all his good deeds and judgments - is the end of the rational-moral man, for which money and goods are only a means to him.

Church dedications.

It was with hearty joy and hearty thanksgiving to God that the Lutheran Zion congregation near Bethalto, Madison Co., Ists., on the 23rd Sunday after Trinity (the 19th of November) dedicated and committed their new house of worship to the Lord and his service. A splendid weather on that day had made it possible for a large crowd of people near and far, besides my congregation here and my Emmaus congregation at Dorsey's Station, to be present for this solemnity. With special joy were the dear fellow believers from the congregation of

of the pastor Rösch and the former Ge-!
said Pastor Moll. Since the space of the church was too small on this day to fast the entire audience, many had to be content to attend the service standing outside of it. In the morning, Prof. Brauer held the inauguration sermon, which, according to the promise of our Lord, Is. 55, II, was certainly accompanied by rich blessings for the listeners. Pastor Rösch conducted the altar service in the morning. At noon a communal meal was held behind the church. In the afternoon the undersigned preached on Ps. 84, 1-4. The new church is situated on a slightly elevated point where three streets cross. It is built of brick. Inside it is simple, but functional and nicely furnished. Its height to the beginning of the roof is 18 feet, its width 28 feet, and its length 42 feet. Since the community does not have the means to erect a school building immediately, the church must also serve as a school for the time being. The merciful God and Father has helped until now. He will also help in the future. May he only grant that the new house of God may always be and remain a lovely dwelling place of the LORD of hosts; that in this holy place his name may be healed and his kingdom come. May all who enter the gates of this earthly Zion also find the door to the right heavenly Zion. May the words of our Saviour, Matth. 11, 5, be fulfilled here in this house of God in the spiritual sense: "The blind see, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them."

I. G. Nütze l, Da8tor looi.

On the 21st after Trinity, Nov. 5, the Emanuel Lutheran congregation in Detroit, Michigan, had the great joy of dedicating a new church to the service of the Triune God.

It is a frame building, 26 feet wide and 46 feet long with a turret, choir, organ and annex for altar and sacristy.

Guests from far and near filled the festively decorated rooms and especially the choirs from Detroit, Waldenburg and Roseville sang many heart-rending songs of praise to the Lord.

Pastor Hügli said the consecration prayer and preached in the afternoon about Joh. 15, 4. 5. In the morning the undersigned preached about Luc. 19, 1- id. May Jesus and His salvation always return to this house, until we all come to Him in the heavenly Father's house.

Johannes G. Walther.

Church News.

On the 18th Sunday after Trinity, the Rev. A. E. Winter, since pastor of Prairie Monnt, Minn. was installed by me in the midst of the congregation at Logansville, according to the precepts of the agendas, as successor to the Rev. A. Rohrlack, who was called to Lake Superior.

Likewise, on the 2nd Sunday after Trinity, at Mequonriver, Wisc. Sunday after Trinity, at Mequonriver, Wisc., the installation of the Rev. I. M. M. Moll, since then pastor of New Gehlenbcck, III, after he, with the consent of his former congregation, had received the call as pastor vicarius to the three congregations of the sick Pastor Ruff.

May God the Lord be the sun and shield of the called ministers. But to our dear Nuff, who, as a result of a sore throat, must abstain from all ministry for a longer period of time, and therefore is currently in prison with his family. Michigan, may he in grace restore the full use of the voice for the further joyful preaching of his glorious gospel. Let us remember him in our intercession.

Friedrich Lochner.

Addresses:
Rev. D. Winter,
DoZausville, Lreulc Oo., Wiso.
Rev. Noll,
eare ok Rev. P. Doebmer,
424 Oeänr Ltreet. Älilivaukee, Wisc.

By order of the Presidency of the Northern District of our Synod, Rev. I. List, who, after his recovery, has been called by the Lutheran congregation at Town of Sherman, Wis. was installed in his office there on the 22nd Sunday after Trinity.

May the faithful Archpastor of the Church grant him right wisdom for the direction of his ministry, and crown his work with rich blessings. ' I. H. Werfelmann.

Address: Hev. J. Inst,
^.äeUD. 0.,
Lüebo^AAn Oo., Wis.

After Pastor H. Sieger of the Lutheran Jmmauuels congregation, Adams Co., Ind., had received a proper call and had also accepted the same with the consent of his former congregation, he was inaugurated by me on the 21st Sunday after Trinitatis by order of the high presidium of the middle district with the assistance of Mr. Pastor H. Sieger. Jäbkers into his office.

May the Lord also bless the work of this servant of His and let him produce much fruit for eternal life.

I. A. F r i tz e.

Address: Hev. H. LteZcr,
Decatur, ^.äams Oo., luä.

Rebuttal.

In the "Lutheran" of August 15 of this year, the pastors of the Missouri Synod are warned against me as a hypocrite who has become manifest and excommunicated. This is done by Mr. Pastor Stürmer in Plattville, Wis. who is already known to the gentlemen pastors by his un-Lutheran remarks which he once made in the "Bohemian Mittheilungen" about the Missouri priestly people. (See "Lutheraner" of April 15, 1864.) I now feel compelled to reply somewhat to such a warning. First, as to the hypocrisy of which I am accused, the matter is simply this: I once found myself saying to Pastor Stürmer that he did not treat his congregation according to the word of God. He must have taken this very badly, for he immediately replied that my hypocrisy had now become apparent. I was then asked to make amends, but I was not able to do so. Later I left his congregation.

stepped. But I only found out that I was excluded when I read about it in "Luther's Reader"; before that I knew nothing about it. When Pastor Stürmer writes that I have joined the Presbyterians, this is unfortunately true, and I also confess that I have sinned grievously against God by such a step and that I am heartily sorry for it. I also recently confessed this in writing to Pastor Stürmer, but he returned my letter unanswered. In accordance with the truth, I must also confess that my joining the Presbyterian congregation in Plattville would not have happened if I had known their teachings at that time as they are known to me now. I could not, therefore, in conscience, remain with the Presbyterians, and have confessed to them that for the sake of their false doctrine I must break away from them. Nor would it have occurred to me to leave Plattville if I had not desired the pure doctrine of the gospel. Pastor Münkel in the Kingdom of Hanover has known me for many years, but I have never been accused of hypocrisy by him. May the merciful God not impute it to Pastor Stürmer that he has falsely testified against me. May He also be merciful to me for the sake of His Son Jesus Christ.

H. H. Masemann.

St. Paul, Minn, Oct. 28, 1865.

Editor's note. We are all the more pleased to be able to publish this "rejoinder" here, since, in the absence of the only one of the editors who was already personally acquainted with dear Masemaun, the "warning" in No. 24 of the previous year, which so bluntly denounced him, unfortunately appeared too hastily in the "Lutheran" out of carelessness. Let this be a serious warning to us.

Conference display.

The Fort-Wayner Preachers Conference will hold its next meeting in Fort Wayne from Jan. 2 at noon to Jan. 4. Evening.

L. Dulitz.

(Receipt and thanks.

For the Brunn'sche Anstalt received from Mr. Jakob Thiirwächter in Palmyra, Mo., 85. Bon the Lehmbaner brothers there P5. Bon to Mr. I. Dobler in New York 85.

For poor students: from the Virginians' Association at Rock sland, III, by Past. Mennicke 86.

C. F. W. Walther.

Entered the preacher and teacher dvitt- wen- and lVaisen-Raffe.

I. Contributions from the members, pastors, professors and teachers:

For UM G 8t,5U:

Tb. Gotsch, Merz, Schneider, Schmidt.

For 1865 G 81.51):

Albrecht, Brackhage, Detzer, Dicke, Dulitz, Frederking, Fricke, Th. Gotsch, B. Gotsch, Hattstädt, Hörnicke, Huß. mann, Jäbker, Jor, Kirsch, König, Klinkenbrrg, Kühn (8l.96), Lindemann, H. Meyer, Merz, Orstermeier, Reich, hardt, T. Niedel, P. Rupprrchl, I. Rupprecht, Schäfer, **Sallmann, Saxer, Schmidt, Schneider, Schönederg,**

Schumann, Schuster, Schwan, Seucl, Sieger, Stubnatzi Tramm, Tröller, Wambsgans, Wilde, Zaget, Zitzlaff.

Grs,o":

Achenbach, Auch, Fleischmann, Fritze, Hesse, Herpolshei "er, Keller (§3.00), Küchle, I. G. Kunz, Nolting, Nützet, Sauer, Wyneken.

For 1866 G §1.50:

Auchl§2,00), Lobe, Behne.

H. In gifts:

Of the congregation of Mr. Past. Kühn §2,57. from his branch congregation §4,47. from the congregation of Mr. Past Schombcrg 517,15. collected on Mr. Büscher's baptism of children §2,M. Don N. N. in Lafayette, Ind. §1.00. From N. R. in McKean County §5.00.

I. F. Bünger

Received:

For theev. Hospital and Asylum: by F. M. iu S, rw, estate of the blessed Maria Lindt §2 50, by Mr. Brl- sazarLindtkl; by Mr Lilienkampf, Carondelet, thank-offering, §1; ^by Mr. Past. A Saupert by Mr. K. Griesbächer 55; ^by Mr. Past. Schäfer ges. at the wedding of Mr. Ph. Meuges in Germantown §3,50, by Mr Past. Schäfer himself §l,20, by Mrs. Ruehn 50 Cts.; by Ch. L. in St. Louis, vows for the recovery of his child, §50; Hr,Better, St Louis, §l; Hr. Tbeod. Reinhardt, Cbicago, III-, 52; Caspar Klingenberg, Lafayette Co., Mo., §5 - Further acknowledged with hearty thanks: from Mr. Waltkc j Bor soap, from Mr. Haas L Schenkel 1 box soap, from Mr. Leonhardt L Schuricht 1 barre mebl, from Mr. Kalbfleisch L Lange 2 Sck. Flour, from Mr. Westermann L Meier various china goods to the value of §l>.

For the orphanage: By the congregation of Hrn. Past. Beyer Collecte am Reformationfest, §lZ.

L. E. E. Bertram, Kasssrer.

' Received:'

> For the seminar household in Fort Wayne: From the community of Fort Wayne from Mr. Schaper 2 sck. Wheat flour. From the community of Mr. Past. Jäbker W Krautköpfr, 7 sck. Rye, 20 sck. Potatoes. 10 sack. Wheat, 2l Sck. Grain, 1 Bush, yellow Reuben, I Pcck Beans, 1 Peck Aepselschnittr. From the former comm. of Mr. Past. Stephan from Mr. Rothenbeck 2 sck. white reuben, I sck. Kartoffeln, 60 Krautköpfr, 1 Peck Zwiebeln; from Mr. Hitzmann 1 Fuder Straw; from Mr. F. Prange 1 Sck. Wheat flour, 1 sck. Ruben; M Herr D. Roihenbeck 53 cabbage heads, 1 sck. apples. LuSLerGrm. of Mr. Past. Traub of Mr. Gönemann LSck- wheat, 3 sck. Grain, 1 sack. Potatoes, 24 cabbages. From Mr. Past. Zagels Gem. from Mr. Trier 1 Fuder Krautköpfr from Chr. Blecke 3 Bush. Korn. tz2 Krautköpfe, I Sck. white turnips; from Herr Frosch 1 Büttel beef. From the Wem. of Mr. Past. Bode from Stephan Jung 1^ Bush. Wheat; from Mr. P. Pegel 1- Bush. Wheat, 1 Bush. Grain; from Mr. Ernst Becker 2 Bush. Wheat. 1 Bush. Grain; from Mr. Chr. Uhlmer 2 Bush. Grain 9 Crumbs; from Mr. Conrad Thanneu- selm 2 Bush. Wheat from Mr. Joh. Bonderau 2 Bush. Wheat, 10 Aram heads; from Mr. I. Meier 2 Bush. Wer- zw; from Mr. Janzow 2 Bush. Wheat 1 bush. Grain, fj Bush. Potatoes; from Mr. Bro. Bolmer 2 bush Wheat. 2 Bush. Oats; from Mr. H. Jung, 2 bush. Wheat, 2 Bush Potatoes, 7 cabbages; from Mr. F. Gurrkz H Bush. Potatoes. 21 cabbages; from Mr. Anton Kohl- Mkier 2 Bush. Wheat, 4 bush Grain. 14 cabbages, i Bush. Potatoes, 4 Bush, red turnips; from Mr. Conrad Hvmikck 2 Bush. Potatoes, 1 Bush. Grain, 8 cabbage- soxse, white turnips and beans; from Mr. Conrad Körte 45 cabbage heads; from Mr. Ernst Buske 2 Bush. Rye, ^l Bush. Korn; from Wittwe Hosfmeier 2 Bush. Rye, 1 krriit heads; from Mr. W. Schäfer Buch. Oats; fromN. N. 2 sck. Corn, 3^ Bush. Wheat, 74 cabbage heads; from Mr. W. Luhmann 1 Sck. Potatoes, 1 sck. Oats, j Lush. Beans, 31 cabbages, 1 roll of butter. From the parish of Mr. Rev. Fritze from Mr. Christ. Körne* 2 Bush. Potatoes, 1 Sck. Wheat, 20 cabbage heads; from Mr. Fölinger 2 Sck. Korn, 43 Krautköpfe, 1 Sck. Oats; from Mr. Past. Fritze himself 2 sck. Potatoes, 24 cabbages.

For the pupil H. Fischer: From the comm. of cherrn Past. Reinke in Blue Island, III, from Mr. Peter England §2, from Messrs. Daniel Sloll and Chr. Tcmme is rl, from Mr. Daniel Stein 50 Cts.

l/W . Reinke.

Received in -er Raffe Eastern District:

To the Synodical treasury: from the congregations in: Boston §12.82. St. John's §4.01, West Seneca §22, Richmond (incl. Agio) §11.68, Washington §25, Buffalo §20, KingSville§5, Longgrecn§4. Oiean§7, WcüSville §4, Balt. Eo. §5.40, Northampton §2,25, Philadelphia §10, Rainham §6,90, WolcottSville §6; of the LiebeSverein in Washington §25; of the Rev. H. Hanser, Ruhland, Kähler, Müller, Eilgelder each §1; of Rev. Tirmenstein §2; by Teachers Bürger, Knoche, Hilt each §1; by Teacher Brö- ning §2; by Carl Rothe §3; by Mr. Pürner §1; by Hrrrn Rüppcl in Baltimore, third Collecte, §40,52; by Past. Keyl, Sr. §17; thank-offering by D. S. §2.

For the General Presidency: By G. Miede- l mann §1. j

For poor students: By G. Wiedemann §3; > By G. Lange 59 Cts.

For the mission to the Gentiles: from the congregation in Boston §20.94, from that in Richmond (incl. premium) §12.53; thank-offerings from the confirmands: E. Röchel §1.50, Anna Moses §1, Pb. Dörr (his first week's wages) §3.50; from Past. Ruhland & Mrs. Lepp jc §1; from Mrs. F. §3; from the Philadelphia Young Men's Association §2.

For inner mission: Don Carl Rothe §2; by the churches in: Johannisburg §4,61, MartinSville §1,60, Baltimore Co. §6,25; from the Young Men's Association in Phila- drlphia §3; by Mr. Nuppel of Baltimore §34; from Sander 25 Cts.; thank-offering from M. Pfaender §3,60; ges. at C. Rebwald'S wedding §3,35.

For teachers' salaries: Of the municipalities in r Boston §6, Allegbany §4, Baltimore 518.67.

For college maintenance fund: at K. Klose's wedding sent for Fort Wayne §2; from the Virgin Society in Buffalo for Addison §6; from the Young Men's Society in Philadelphia §6; from the New York comm. per September u October 523.

For Past. Röbbelen; By Mr. Past. Keyl sen. §15.

For Brunn's pupils: by Carl Rothe §5; by Miss Emilie Fischer §3,75; by G. Wiedemann and H. Janke each §1.

For the seminar in Addison: From F. Blum for curtains §2.

For the widows' fund: from Paul Bürger §1; from Past. Röder §2; by Past. Ruhland §3.

For Director Sarer's substitutes: From the Gem. in Johannisburg §3,08, from the Gem. in Martius- bura §1.

For the Richmond congregation: from Past. Ruhland and H'N. Schmerling each §2; from the comm. in Buffalo §36.50.

For Past. Gross in Richmond: Don of the Gem. in Johannisburg §4,31, vcn that in New York §39; of Wolter in Buffalo 55.

For seminary construction in FortWay.'ne: Don of the comm. at Olean §6.

For Past. BrunnS seminary building: From the comm. of Ncw York 525.75.

For the Lutheran congregation in Russia: By Hrrrn Past. Kcyl sen. §10.

New York, Nov. 1, 1865.

I. Birkner, No. 92 William Street.

Received in -er Raffe western Districts:

To the Svnodal treasury: from Mr. Caspar Klingenberg, Lasavette County, Mo., §5; Collecte of the Gem. of the Past. Diltz in the same county, 58.20; Collecte of the Filial- Gem. of the same, §5.50; Collrrte at the Harvest Festival of the Gem. of the Past. Matuschka, New Mile, Mo. §4.85; of Mr. W. Vettkötter in New Mrlle & of Mr. Past. Matuschka each, §1; Harvest Festival Collect of the congregation of the Rev. Müller in Pittsburg, Pa, §31,60; by Mr. Jakob Lauer, Chicago, III, §5; Collecte at the Reformation Feast in the congregation of the Rev. Wagner, Pleasant Ridge, III, 26.25; by "Past. Lehman' by Jakob Wörther, St. Louis Co. mo, 50 cts; by the Gcm. of the Rev. Gräbner, St. Charles, Mo.", §10.25; by Mr. Heinrich Mcyer, Cook Co.", III.", 90 Cts.

On the college maintenance fund: from Mr. Friedr. Schünzel, Ottawa, III, §5; from the comm. of the Past. Köstering, Altenburg, Perry Co, Mo, §12; from the comm. of the Rev. Fick, Collinsville, III, 514.10; of the comm. of the Past. Gräbner, St. Charles, Mo. §10; by the comm. of the Past. Schaller, Red Bud, III, §14.80.

For the widowed Mrs. Prof. Biewend: From Mr. I. O. Meier, Trete, III., §5.

Concerning the Synodal Missionary Fund: From the Comm. of the Past. Heinemann, Trete, III., §19; from the Gem. of the Past. Polack ibid. §8; of the Gem. of the Past. L. Lochner, Matteson, III, §10; of the Zion comm. deS past. Hoppe, New Orleans, La. §3,75.

For inner mission: from Mr. Caspar Klingen- berg, Lafayrttr Co, Mo, §10; from Mr. A. D. Bruns ibid. §2; from the comm. of the Rev. Heinemann, Trete, III, §20; by the Gem. of the Past. Polack rbendas. §8; of the Gem. of the Past. L. Lochner, Matteson, III, §10.75; by teacher Bunge, ges. at E. Fiege's wedding, Columbia, §3.30; by E. Meyer, New Mile, III, §1.50; by Messrs. W. Vettkötter and Br. Windhorst ibid. each §1; by Messrs. W. Wulfekötter ibid. 75 Cts. each; from Messrs. H. Lau- mann and W. Födebusch ibid. 50 LtS. each; from N. N. by Teacher Kurz, Carondelet, Mo. §1; from the Gem. deS Past. Fick, Collinsville, III, §8.80; by Past. HollS ges. at Ad. HochstetterS wedding, Centrevillc, Ill^ §8.25; Collecte of the Gem. of the Past. Muller, Pitteburg, Pa, §30.

For Mr. Past. Röbbelen: By Mrs. Kammeier, Lafayrttr Co.,Mo., §l; by Mr. I. O. Meier, Trete, III. and by Mr. M. S., St. Louis, Mo., each §5; Collecte, ges. at Mr. A. Fcdders infant baptism, Collinsville, III., §4 35; Collecte, ges. on Mr. H. Wendlers Hochzcit ibid, §5,l5; deSgl. on Mr. G. F. Graß' wedding ibid. §8,25; by Mr. Past. Dartling, Springfield, III, §4.

For poor sick pastors: By Mr. I. O. Meier, Trete, III, §5; by Mr. I. A. Breber, Eddyville, Iowa, §2.

For poor students: From Mr. L. Vogel, Springfield, III, §2; from Mr. Heinr. Pfeil's wife in Cook Co, III, as a thank offering for happy delivery §1.

For Past/Brunn's pupils: Bon Hrn. Biermann 8en., Venedy, III., §5.

For Mr. Past. Great, Nichmond, Da.: From Mr. Bro. Great, Collinsville, III, 50 cts; from the Zion comm. of the Rev. Hoppe, New Orleans, La., §14,15; from Wittwe Meier, St. Louis, Mo., §2; from Mr. C. P. Rohlfing the same. §1.

For the Proseminar in Striving: By Mrs. Marie Voigt in Mivdleton, E. W., §l; by Mrs. Rosine Beck ibid. §1.50; by Margarethe Arendt ibid. §3.50; Sunday Collecte of the Gem. of the Rev. Arendt ibid. §1; by Mr. I. Martin, Smithport, Pa. §3; from N. N. by Past. Wagner, Pleasant Ridgc, III, §15.

For theSchool Teachers' Seminary atAddisonr From the Zion Comm. of the Past. Hoppe, New Orleans, La., §3,45.

For P a st. Lange'S G rm. in Humboldt, A eans.: Don den Gem. des Past. Köstering in Altenburg and Frohna, Perry Co., Mo., §21.

On the building of the church inDrtroit: From the Gem. deS Past. Moll, New Gehlenbeck, III, §7,45; Collecte on the Reformation Feast of St. Paul's - Gem. of the Past. Lehman" on the Manchester Road, St. Louis Co, Mo, §9.

Ed. Roschke.

Received in -. Raffe -es mittlern Districts:

On the synodal treasury: by Past. Bode §1; by Past. Königs Gem. Collecte §14,30; by Past. Klinken- bcrg by Heinr. Möllcnkamp §25. by his Gem. from the bell-bag §7, by himself §l; by Past. Gotsch §1; by Past. Saupert from Mrs. Däuble as Danko > er for happy delivery §2, likewise from Mrs. Noble 55, on Mr. Noble's child baptism ges. §8.25, on Mr. Peters- heim's child baptism gcs. 2.50, from Mrs. Eickmeier §1, on Mr. Schnarpu's wedding gcs. §5.70, from Rev. Saupert himself §1; from the Virgins' Society of the comm. of the Rev. Schmidt 3 50; from Past. MerzS Gem., Coll , §18; by Past. Kühn of F. Schumm §l, of the latter's Filial §4.70, of the latter's second Filial §3.65; of Past. Schuster's branch in St. Joseph Co. §5.30; of Past. TraubS Gem. §9; of Pak. DeßerS Gem. at Florida §7.50; by same of Christ. Krull and Herm. Krull each §1; by Past. Jox Gem. §12.10; by Past. Scholz §3.

For Dir. Saxer's Substitutes: By J.Birk- ner §14.26; by Past. Geyer §1; by Past. Hattstädt §7.55; by Past. Jox Gem. §13; by Past. RupprechtS Gem. §3.75; by Hildebrand 5l.50.

On the construction of the dormitory at the college at Fort Wayne: by Past. Bode by N. N. §11; by Past. King's comm. second mission. §11; by Past. StegerS Gem. §9.50; by Messrs. Fr. Tbiemeyer in Baltimore, namely, from C. Brauer and Ch. Strobel 25 cts. each, F. Hampe, F. Jackel and F. Zink jc 50 cts. each, F. Rawolleck, G. Schimpf, F. Luis, H. Burmann, E. Rudolph, C. Rci^ singer. L. Dieterich, C. Ernst, I. Hilgärtner, P. Schlerf, C. Dunker, F. Nadeke, F. Hollerbein, H. Dreier, A. Klein- A. Hilsemann. F. Schneider, F. Autner, G. Frank, A. Ein-

Wächter, P. König, M. Eckert, W. Engelhaupt, C. Priesert, G. Lindemann, C. F. Kleppisch, W. Lchaumlöffel, A. Weldemeyerje-l, H. Schäfer, G. Bauer, W. Leise, A. Henkel, M. Fritz, A Pabst, E. Barman, H.Könkerje-2,J.Brüns, R- Lange, W. Letmate each -3, A. H. Sieck and C. Schnitz -10 each, F. Tbiemeyer -15, L. Thiemeyer -5; by Past. Fleischmann's Gem. -10; by Past. ScholzS Gem. of Pentecostal Trolls, -6.69.

On the purchase of college land at Fort Wayner By Noschke -10.

For inner mission: By Past. König from Mr. Meier-5; from vr. Sihler's church, proceeds of a collection, sent to the mission feast held on the 15th Sunday after Trinity at Oakgrove near Fort Wayne, -170; by Rev. Schmidt's parish, -10; of Rev. Horst's congregation, half of the collecte at the church feast,"-4; by Rev. Hattstädt -8'; by Past. Schönebergs Gem. -2,50; by Fr. Förster -1.

For poor students in St. Louis: By Fr. König from Mr. Herzog -3; by Past. Bühl at the wedding of the daughter of Adam Gemmiuger -10,15.

Tuition received from college students in Fort Wayne: By Joseph Specht -6.

For Missionary Mießler: Through Past. König von Jetter -1.

For the parish in Richmond: from Past. Dulitz Gem. in Hnntington -8, from whose Gem. in Lauraster -2.

For Past. Röbbelen: By Past. König by Mrs. Werner and Mr. Friedrich each -2; by Past. Schwan by I. Schmidt -1; by Past. Bode's Gem. -7.82; by Johann Haffner -5; by Past. Haserodt's Gem. -I.

For Past. Great in Richmond: By Past. King by Lkppelmann and Friedrich each -2, Rich! 25 cts, Voigt and D. Hogrefe each-l, Frankhaus -5; by Past. Schwan by Mrs. M. Giese -2; by Past. Sch'öneberg's Gem. -11,l5, by the same from K. Rümmlrr -2.

For poor students: By Past. Klinkcnberg from F. W- Meier -1, from whose congregation from the Klingel deutel -5; by Past. Merz for the student Barthel from Mrs. Plinke and Wittwe S. Brandes each -1.25; from Past. Schönebergs Gem. -3.50; by Past. Kunz ges. on the wedding day of Messrs. H. WeSling, A. Richmann, and Car; Treuer -6.20; by Past. Scholz for the pupil Sommer, and namely by Mrs. M. Reimers (thank-offering) and V. M. each-1.50, Mrs. Pürtzer, Hel. Meier, A. Neubauer, M. Vogel M. Mulzer, Ch. Scholz, A. Förster, Engebrrcht each 50 Cts./ B. Stach -I, K. Meier 30 Cts, M. Polster -15 Cts.^ A. Merta 20 Cts, K. Klahn, M. Lautner, M. Wolf,

M. Schmidt, A. Wittmann, Fr. Fuchs, H. Raßin, i B. Schrizer, E. Ries, M. Hübsch 25 Cts. each, Wittwe Leistner 35 Crs, G. B. 5 Cts.; by the same for pupil Scholz from Mrs. M. Reimers (thank offering) - .5" , from Mrs. K. Mcier, Joh. Bramm and I. Förster sen. each - 1, Mrs. M. Vogel 25 Cts., M. Mulzer 50 Cts., Th. Stach 15 Cts., Bro. Scherzer35 Cts., G. Großmann 15 Cts.; by Past. Scholz by Mrs. M. Vogel -1, N. N. 25 Cts.; by the same at G. Vogel's wedding ges. -1.85.

For heathen mission: By Past. Klinkenbrrg by F. W. Meirr-1; by Past. Schmidts Gem. -10; by the. same from N. N. -3; by Past. Horst's Gem. half of the Collecte on Kirchweihfeste, -4; from an unnamed one by Past. Kühn -2; from Past. JA Gem. in Logansport -14.65, from its branch in Peru, namely from Schmidt, Lehmann, Aleemann each -1, M. Hetzner. Bro. Hetzner, Mrs. Konradt Kolb, Kuppner each 50 EtS., Jordan 35 CtS, Schmoll and N. N. each 25 Cts.; by Past. King by N. N. -5; by Past. Rupprecht by L. Dunagel -2; by Past. Scholz Gem. of Christmas Coll. -6.26.

For teaching institutions and teachers' salaries: BonPast.KlinkenbergSGem., Coll., -2; von Past. ScholzS Gem., Osterroll., -10.45.

On the Nassau Mission: by I. Schmidt -1.50.

For poor schoolteacher seminarians: By Past. Sauvert for Christ. Strikter on the infant baptism of Mr. Däuble ges. -8.75; by Past. Schäfers Gem. in Eentre Township -3.85; on Mr. Christ. C. Pfeiffer's wedding s. -6.10.

To defray the travelling expenses of Brunn, scher Zöglinge: By Past. HorstS Filial at Dublin, Kirchwrihcollecte, -4.50; by Past. Drtzer by Mr. Krull -1; by some members of the Ge", in Logansport -3; by K. Rümmler, thank-offering for recovery of his child, -2.

For the budget of the Schoolteachers' SeminaryS: By Past. Horst von Fr. Haueisen -2.

For sick pastors: By Past. Hattstädt -1. For Mrs. Biewend: ByPast.KühnSGem.-2,24.

To the debt redemption fund of Fort Wayne College: from Past. ScholzS Gem., Collecte, -3.10.

To the Synodal treasury of middle districts: from Past. Haserodts Gem. -2.

Fort Wayne, the 2V. October 1865.

C. Bonnet.

Received for Mr. Pastor Gross: Don Pastor Stecge and his congregations-4.50; By Pastor Lemke from M. Forester-1.29.

To pay the substitute of Mr. Director Sarer: from the congregation at Monroe -6.30; by Past. Speckhard by G. Schönamsgruber -1.00; by G. Finzrl 25 EtS.; by Past. Darb -1.36; from his parish in Grand Haben -4.51.

To the synodal treasury: From the congregations of the Past. Steege -4.00; from the congregation of the Past. Hügli -15.00; from the comm. in Cedarburg, Wis. -3.78; from the congregation in Monroe -10.00; from Galsterer in Frankenmuth -4.00; from Sabine Meier, thank offering for happy delivery, -1.00; surplus from the travel money of the deputy of Frankenmuth -9.01; from the St. Johannis congregation of the Rev. Lemke -7.72; from M. Förster -3.00; from Karl Lietz -5.00; from St. JohanniSgem. in Plymouth, WiS. -7.57; from Bro. Köbn in Sheboygan -2.0^; by Past. Also by Bros. Mich, and Friedr. Hanselmann -1.00; by congregations of Past. Steege, Harvest Festival Collect, -5.00; by the congregation of Frankenmuth, Reformation Collect, -21.29; by G. L. Meier in Frankenmuth for the recovery of his wife from

of a precarious illness -10.00.

To r Synodal Missionary Fund: collected at a wedding in Town Abbott-4.00; by Rev. Ahner collected at the wedding of Ernst Reinbold-3.17; by Casp. Grubner in Frankentrost as a thank offering for the recovery of his child -l.00; by the school children deS Teacher Grrtrnbach in Racine, Wis. -3.31; collected by Rev. Strafen at a community mission feast in Watertown -25.43; collected by the congregation in Adrian at mission hours-10.00; at the infant baptism of the Rev. I. F. Müller collected -1.00; on G. Abraham's wedding subsequently collected 40 TtS.; by Rev. Grupe on the double wedding of L. Wachholz and I. Jagow collected -7.00; thank offering for suppression of rebellion by Bro. Köhn Jr. in Sheboygan -2 00; by an unnamedrn-1.00; by Past. Penalties from Martin Keup -8 00; from the Gem. in Monroe -2>.16, namely Collecte -12 92; from the Unnamed -5.00; from d/n school children -3.24.

I n the parish and teachers' widtwenKasse: From K. Mohr in Monroe, Znrückbezahlung for his wife -25.00; by Past. Daib collected at the wedding of Ludw. Ewald -2.70; Thank offering for suppression of rebellion by Bro. Köhn in Sheboygan -2.Oll.

For the general pres.: From the comm. of the Past. Steege -5,00.

On the construction of the dormitory at the college at Fort Wayne: From the Gem. ku Grafton, WiS. -4,00.

To cover the Collegrbau debt in St. LouiS: By Past. Werfelmann from the community in Town Xl -3,27.

For the preservation of teachers at the institutions: Through Past. Werfelmann from an unnamed person with the address: A gift for the church" placed on the altar -5.00; by Rev. Speckhard by Löhm -2.00; from the women's treasury of the congregation in Adrian -lO,llO; from the cent treasury of the same -8.00; from Mrs. Emmert in HillSdale -1.00; from the congregation of the Rev. Speckhard -5.15; from the comm. in Monroe -9.56, with -2.00 from I. Bicking.

For the proseminary at Nassau: Bon G. Keck at Freedom, Washtenaw Co, Mich, (for cultivation) -1.00; by I. Küffer -2.00; by Past. Ottmann at the wedding of Mr.-Wedepohl collected -7.04; by Past. Hahn -1.00; by Past. Also by the brothers Mich, and Friedr. Hansrlmann-1.00; thank-offering for the suppression of the rebellion by Bro. Köhn Jr. -2.00; at the infant baptism of Gottfr. Matthes by Past. Steege -2,70.

For Past. Röbbelen: Collecte from the Gem. Frankenmuth -33.20; collected at Johann Zucker's wedding in Frankenmuth-4.30; from J. Birrlein -1.00; from LSohn 50 Cts.; from Galsterer-2.llO; fromPast. Keller-1.00; thank offering for suppression of rebellion from Fr.Köhn Jr. in Sheboygan -2.00; from an unnamed -1.00.

To the college maintenance fund in Fort Wayne: From the comm. in Monroe -11.00; and namely, by M. Kronbach §5.00, I. Wagner §5.00. To" Stadrlmann §l,Ol>; by Past. Lemke §7,85; and namely"" W. Schröder §1,50, on the infant baptism of G. Görlach g" collected §2,25, on the baptism of C. Rnm collectedL §4,10; by Past. Also §1,84; and namely by him sclM 84 Cts." by brothers Mich, and Friedr. Hanselma"" §1,00; thank-offering for dir suppression of rebellion viH Fr. Köhn jr. §2,00.

To the maintenance fund of the school teachers' seminar: Gratitude offering for the suppression""" of the rebellion of Fr. Köhn jr. §2.00.

For poor pupils and students: B" Galsterer in Frankenmuth for H. Crämer §2.00, collected byPall Keller at the wedding of M Fallbaum to Morrison gcsams melt §4.00; at a society at Hcinr. Wier in Sm boygan §6.00; by Past. Hahn §l,50; du" Past. Also collected at Hrn. FlicgelS infant baptism §1,W by same from brothers Mich, and Friedr. Hansel" mann §1,00; thank offering for suppression ofNebclli" from Bro. Köhn jr. §2,00; from the Gem. in Monroe §dl,01>> namely from the Frauenverein §'16,00, from the Jungsrauenverm § 7,20, from the Jünglingsverein §2,25, from individual Gliedeni for the pupil W. H. §35,55, collected at the wedding of PaftD Johannes Gottlob Walther for the pupil G. F. and M H. §5,00, from I. Schmid for the Seminaristt G. H. §2,50 and for the pupil W. H. §2,50.

OnthechurchbuildingoftheparishofPassStürkeninBaltimore: BytheComm. d" Past. Steeg, §5,00.

For the HoSpitalin St. Louis: Dnn Past. Lemke von M. Förster §1,00; auf de, Hochzeit des K Schmidt in Grandhaven gesammelt §1,74. !

FortheOrphanHousein St. LouiSrA" the wedding^ of Bro. Schmidt in Grandhaven collectedrl §1.74; Thank-offering for the suppression of the rebellion " Bro. Köhn, Jr. §2.00.

For inner mission: by Past. Günch on EgererS infant baptism collected §3.00; on a Hoch;" in Town Abbot collected §4.68; by Past. Steege, thanks^ offering for dir happy delivery of his wife §3.00; du>H Past. Werfelmann by an unnamed me the adresÄ "A gift for the church" laid on the altar §5,va collected by Past Straft" at a congregational MissionSf" in Watertown §25,00; from the congreg. in Adri" §8,00; from the St. Peters congreg. of the Rev. Lemke §9,1^ from W. Schröder §1,00: from the congregation in Monror §10,A and namely collected on the infant baptism of G. Ohrs §2,?q from I. Schmid as a thank offering §5,00, collected on the ^wedding of ds Heinrich Niedermeier §2,54; from Past. I. " Mueller as a thank offering for the happy delivery of his" wife §1.00; collected at the celebration of the silver wedding of I. K" per §5.04; from H. Borges §2.00; from the Ge" in Grand Rapids §8.00; from the Gem. in Town Caledo" 80 Cts.; from the Gem. in Town Ehester §2.15; from Pa8 Daib §2.00; by Past. Also from Mich. brothers, "a Friedr. Hanselmann §1.00; by Past. Winner collected at d" wedding of Bro. Gardener §6.46; by a W named 1.00. j

To the seminary building in Addison: by T Trupke 51.00; by Rev. Stecher by Joach. Ohdc §3,0^ by Past. Lemke by M. Förster §1.00.

To the college maintenance checkout if

St. LouiS: Thank Offering for Suppression of Rrbelliß by Fr. Köhn Jr. §2.00.

For the plundered andVerirtt those in Missouri: by ^the Gem. in Grastest Wis. §3,93.

To curtains in the schoolteacher st m i n a r : From G. Mohr 25 Cts.

W. Hattstädt.!

Changed addresses r

kev. I'r. Wyneken, Olevolsnö, "Ier86)t str. 64, Okic

ksv. kk. 8. lstsl, Oranä Hapiäs, Vox 80.

OouM^, ^VisecEin.

Printed by A. Wiebusch ". Son. St. Louis, M",

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 22, St. Louis, Mo., Dec. 15, 1865, **No. 8.**

Dedication of the college of our dear Norwegian brethren in the faith at Decorah, Iowa.

We celebrated a true festival of joy on 14 October in Decorah. - There are Norwegian Lutherans here in America who are serious about their Lutheran faith, who confess the truth openly and freely, and who are heartily averse to all sectarian, humanistic, and unionistic nonsense. The good Lord has brought these Lutherans to us as our brethren. We are united in faith, therefore also united in love; their joy is our joy, their welfare our welfare.

Decorah lies in a lovely valley, through which meanders a clear stream; to the east of the town rises gently a mountain, which, however, slopes steeply to one side of the valley; on the flattened summit of this mountain rises a majestic building, in the form of a Norman castle with towers and! battlements. Although only the middle building and one wing have been completed for the time being, the building makes a tremendous impression, for it is very large, which can already be deduced from the fact that it has so far cost over $80,000. This building is the college of our Norwegian Lutheran brethren. On Saturday, the day of the dedication, several thousand Norwegians, some from very distant congregations, had gathered. The Preachers in their vestments, the congregations on foot and in carriages, carrying Norwegian and American flags, and singing beautiful chorales, formed a solemn procession from the city to the college. The architect, Mr. Griese, had a tasteful platform erected under the portal, and after the great crowd had assembled in order, Pastor Brandt began by extending a cordial welcome to all present at this great celebration of the Church's joy, and exhorted them to give thanks to the Lord for his kindness, and to transplant the remembrance of what was done today, with grateful hearts and lips, to their children and children's children. This was followed by a prayer in which Pastor Brandt offered praise and praise to the Lord for all His goodness and benevolence, mostly for the gift of His only begotten Son and His beatifying Word and sanctifying Spirit, as well as for the blessed Reformation of Dr. Luther, for happiness and salvation in the building up of the Church in this country and now also of this house, which the Lord wants to make His temple and to move into it with His blessing.

Now followed the actual consecration speech by Praeses Preuß: "Dearly beloved Lutheran brothers in faith and fellow countrymen! "The Lord has done great things for us, and we are glad." Was it not such joy, you Christian men and women, that moved your hearts and drove you here today to praise the Lord in unity of faith, who has done such great things?

has done for us? This work that the Lord has done among us seems to many of us to be a "great" one, so that our joy over it is expressed only in holy amazement. Some years ago we talked about the erection of a suitable building for our school, but only as a beautiful hope in the future. Last year we laid the foundation stone, and asked one another, "when do you suppose the building will be finished?" And behold! now it stands there, large, strong, and beautiful, and well executed in every way. Therefore let us rejoice in the power of Him who gave it to be finished, in the desire and zeal which He has shown for the preservation and preservation of His holy gospel. Gospel's preservation and propagation. We want to rejoice that the Lord has blessed our weak testimony and given us the opportunity to strengthen many a young man in the word of truth, yes, he has strengthened our hope that he will graciously preserve the same word for our descendants. How many and great obstacles threatened to frustrate the accomplishment of this work! Our enemies mocked and prophesied an end with shame. A terrible civil war, precious time and heavy burdens seemed to make it impossible to procure the necessary means. And now this building stands finished before our eyes! Surely the Lord has done great things for us; we are glad.

But while we thus give glory to God alone, let us also gladly give our thanks.

I wish to express my gratitude to those who have been his instruments in the work, first of all to the venerable Missouri Synod, through which the Lord has led us to so much purer and clearer a knowledge of the doctrine of our Lutheran Church, and thereby to so much greater joy in the precious Gospel and to greater zeal for its preservation. and thereby also to so much greater joy in the precious Gospel and to greater zeal for its preservation and propagation, without which knowledge, joy and zeal we would certainly not have brought this building to pass, least of all for the holy purpose of "serving the Lord in spirit and in truth; furthermore against our dear and capable architect, and our building committee, who performed their duties with dedication; and finally against the preachers and members of the congregation, who supported the work with their faithfulness and gifts.

The stone building is now finished, but the spiritual building for which it is erected, and which is to be carried on in it, is not finished; rather, we are now all to work at it with zeal, desire, and strength. Only the Lord can accomplish this building, as it is written, "If the Lord build not the house, they labour in vain that build it." On the basis of these words let us consider today: First, what kind of work and spiritual building it is that is to be done here. The main work is namely: to educate church teachers, through whose ministry the beatific Gospel can be preserved in Word and Sacrament for our descendants, unadulterated, according to the teaching of the Lutheran Church. This, however, does not exclude the endeavor to provide our youth in general, as far as possible, with the opportunity for higher Christian education, which will put them in a position to grow with their pound of Christian knowledge in various professions. But the building up of the Kingdom of God, first in the hearts of the young people here, is closely connected with the building up of this Kingdom in wider circles, in our congregations around. - We are living in terrible times. The devil has risen up for the last great battle against Christ and His bride, the church. The idolatry of man in so-called humanism and the lust for the world in so-called materialism are becoming more and more evident as powers of darkness, and our congregations, especially the youth, are in danger of being drawn into the current. Therefore it is necessary to watch and to fight against the powerful and cunning enemies, and herein lies a main difference between our "Norwegian Luther College" and other institutions in this country, even those of communities calling themselves Christian. Our college is not to be a school for the world, but for the church, which is in the world, but not of the world, but rather is called to the unceasing struggle against the world.

But who are the builders? - First of all, the teachers and students in the institution; These, however, have their mothers in the congregations, and every member of the congregation is therefore a master builder in this work. This is especially true of the members of the synod and our church council.

We now come to the third part, namely, how we, as master builders, are to let the Lord build the house, so that we do not work on it in vain. - By our own natural powers we can only sin; we are slaves of Satan, sold into sin and liable to eternal damnation. But God sent and gave us His only begotten Son as a Savior (John I:14, 3:16, 2 Corinthians 5:19), who reconciled us to God and purchased for us forgiveness of sins, life, and salvation. All that Christ has earned for us, he gives us by unmerited grace in Word and Sacrament, as the proper means of grace, in which Christ is powerfully present and active for the salvation of souls. But by faith, which accepts and grasps Christ and all his merits, we are justified and accept God's forgiveness. - The word of God, then, must be the chief means of our work, and we must hold it in honor as God's power for salvation, and make abundant use of it, each according to his profession and station; in this alone lies our part in the work to be performed here.

- How high and holy, but also difficult and responsible, is the profession of teacher! Only the teacher who has experienced the power of the law and the gospel in his own heart will be able to carry out his work with joy and diligence, with faithfulness and patience. In all his teaching and discipline, his chief aim will be the salvation of the soul, and he will seek to lead his pupils to the right knowledge of their sins and of the grace of God in Christ. Other science should only serve to promote the main purpose all the more powerfully; but in our institution the youth should not be trained by a mass of superficial knowledge for the attainment of sinful ends, as: Honor, power, and riches of this world.

Our disciples, in order to carry out their part in the work properly, will have to recognize first of all what unspeakable grace the Lord shows them by making them partakers of Christian instruction and discipline. The Word of God, in which they are instructed, must be held in honor, and they must willingly accept all the discipline and punishment, all the comfort and encouragement of it. In the faithful assurance of the forgiveness of their sin, they should feel impelled to devote themselves daily anew to the work of the Lord. They should beware of the spirit of the world, and seek to promote God's glory and kingdom. Pride and unfaithfulness should be far from them.

In our churches God's word should be more recognized as the only true treasure and riches, and should be more abundantly proclaimed and used. There they will find their desire and The school and the work in it should be enjoyed by all, and their sons should be trained in the fear of God, humility, obedience, diligence and frugality at an early age, so that when they enter the school, they will already bring the right Christian spirit with them. Furthermore, the communities will have ample opportunity in the future to contribute to the school by supporting poor and gifted students, as well as by contributing to the institution as a whole.

Finally, we come to the Synod and the Church Council, who, as servants of the congregations, are entrusted with the supervision of the institution. They not only have to use God's Word diligently and faithfully, but also see to it that it is properly practiced and used in the school in all ways, and that the external existence of the school is secured by procuring the necessary means.

If we all work in this way, "the Lord will build the house," and our school will progress happily, for it is built on the right foundation, namely on the Word of God. Many and beautiful fruits of our labor will come forth from this institution, either as teachers and preachers in the churches, or as more knowledgeable church members. Thus we and our descendants will look upon this institution with praise and thanksgiving to God, and often say, "The Lord has done great things for us; we are glad of them."

In the name of the Father, Son, and Holy Spirit, we consecrate this house. Spirit we consecrate this house to the service of the Lord our God, for the preservation and spreading of the word of his truth for the salvation of souls. Amen, in Jesus' name; Amen.

After this, Rev. Koren spoke a special welcome greeting for the brothers from the Missouri Synod. Then Endesunterschriebener addressed the assembled in German. Both will be communicated to the Lutheran readers in a later number.

After Prof. Larsen had spoken a few words about the good workmanship of the building and also urged the students: "Keep in mind the necessity that the right spirit be preserved in our school; if this should fade, then this house would just as soon collapse into rubble again. For this, nothing is so necessary as humility, and nothing is so dangerous for us as arrogance, to which the outer splendor of this building and the better inner arrangement of our school could so easily tempt us"; Prof. Schmidt gave an English address with approximately the following content: What is it that gladdens our hearts today, and those of so many who are absent? Not both the external splendour of the building as an ornament to our little town, but rather the high purpose of the institution as a Christian school. The great benefit of high schools for the welfare of human society is understood by all.

It is clear that the education of the learned is recognized by many people, even though individuals, without having attended high schools, have held influential positions and have rendered extraordinary services to their fellow men. In particular, the Christian Church, as the nurturer of true science, has always favored and promoted the establishment of high schools, and has used them as an effective means of attaining its high aim. Of course, she cannot be content with the fact that in the institutions under her direction only worldly ends are pursued and only worldly knowledge is taught. Here, too, it must let its light shine and seek to fulfil its heavenly task by making heavenly truth the subject of instruction and a firm basis for all action in the school. This shall also be the case in this institution, from which not only our congregations will benefit through the preachers and teachers who are at least partially "trained" here, but also, through the influence of Christian morals and customs, the state in wider circles. God bless our work in grace!

Prof. Lange, of Fort Wayne, replied in English, "Only a few moments will I engage the attention of my hearers. You have undertaken the noble work of giving your youth an opportunity to equip themselves with the most estimable knowledge for greater effectiveness, and have especially sought to promote the salvation of immortal souls, in that here, in addition to earthly knowledge, the wisdom of God's eternal love for fallen humanity is to find a place. In this noble enterprise the heart of your German Lutheran brother is with you, and although we differ from one another in language, customs, and national characteristics, yet our souls are one, and we rejoice with you in the day of your joy. We therefore want to praise God for the progress he has given to your work of love and ask him to make this institution a source of blessing for future generations.

Past. Ottesen ended with a fervent closing prayer. Although the weather threatened to become very unfriendly around noon and even a few raindrops fell, the sky soon cleared again, and this was all the more pleasing because the table was set out in the open for all those gathered. The fresh air and the somewhat advanced noon time had sharpened the appetite of all, and so the food was added with Nordic freshness, and general joy and brotherly cordiality spiced up the meal. In the evening the beautiful building was illuminated and shone far over mountain and valley into the dark night. -

May the merciful and faithful God further bless our dear Norwegian brothers!

E. A. Brauer.

Honorary Memorial

of the blessed

Ernst Friedrich Hüsemann, faithful pastor of the Lutheran congregation at Neu Minden, Washington Co., Illinois.

Died at 8 October 1865. *)

Motto: "Remember your teachers who have told you the word of God, which end look on, and follow their faith." Hebr. 13, 7.

Ernst Friedrich Hüsemann was born on 2 August 1827 in Wimmer (a large Banern village), in the parish of Lintorf, Wittlage Office, Principality of Osnabrück, Kingdom of Hanover. His father, Colonus (owner of a farm) there, was named Gerhard Heinrich Hüsemann, and his mother, Elsabein, a née Evers. - We cannot refrain from first sketching a picture of the excellent parents of our blessed Hüsemann; for the description of the parents will teach us to know our dear son all the better.

As far as his father was concerned, although he was only a simple farmer's man, he was a very wise, intelligent and understanding man, who, because of his high intellect and his honest heart, which he wore under a coarse, simple farmer's coat, was universally loved and respected by high and low, in the church as well as in the state. He was indeed a man of the people, in the good, noblest sense of the word. He was a man who - we would like to say - never, in any part, sought his own private interest, his own benefit, but the good and the best of the whole, as far as he could. Such people are truly rare game in our days! Most of them seek only their own benefit and enjoyment, and before they let the same go, the good of the whole might come to grief over it. But it was not only his wisdom and prudence, manifested in humility and modesty, and his obvious sense for the common good that won him the respect and love of all; but much more his blameless, strictly moral conduct, his honesty, his love of justice and his care for the poor, whose provisor (provider), chosen by the community, he was for many years until his old age.

That our old father Hüsemann's word was valid in the church as well as in the state, we want to give a few examples of that here, which we still remember from our youth. We must, however, take the matter a little further. - God had shown Himself in our town, even in spite of the appalling spiritual

*) As we now set out to describe the life and work of our dear Pastor Hüsemann as best we can, we must ask the dear readers for their kind apology if we now and then become a little rambling and go off track; - we want to guard against boredom as much as possible. We are firmly convinced that a good part of the "Lutheran" readers, who are somewhat familiar with the life of our blessed Hüsemann, will find our prolixity pleasant.

In the darkness that prevailed generally in the Lutheran Church of Germany about twenty years ago, there always remained a holy seed, a small group of faithful Christians, in the midst of the perverse generation, who, because they found no spiritual nourishment for their souls in their church, because they had a horrid wolf in sheep's clothing for a pastor, often gathered in the houses, read with each other a sermon from a good old book and prayed, and in this way sought to strengthen their faith during that prevailing spiritual drought in the church. And in this they did quite rightly under the circumstances of the time. We are by no means of those who speak in favor of conventicles, but generally declare ourselves decidedly against them, because they lead into groundless raptures; but under circumstances such as they were in the church at that time, the Christians had no choice at all but to exhort and build one another. They did not mean to separate themselves from the church, nor did they despise the preaching ministry; no, they would have run with a thousand joys to the house of God, if there they could have heard the voice of their shepherd, Christ. But because there was a wolf in the sheepfold, they had to avoid the church; for a stranger's voice, says our Saviour, his sheep should not hear, but flee. In those days, if the Christians wanted to hear God's word, they had to go to churches far away. If they wanted to stay in their own country, they went, as long as the pious Pastor Weibejahn was still alive, to Osnabrück, where they had a way of 24 English miles. But when God took away this His dear, much persecuted servant, who had been stoned in the pulpit, by a premature, blessed death, they had to seek the Word of God in the unchurched church in neighboring Prussia. Under such circumstances, what could the dear people do better than to edify each other in private meetings and to strengthen themselves in the faith? But at the instigation of the local rationalist priest, they were persecuted. He not only scolded the Christians from the pulpit as stupid, ignorant fanatics who wanted to be masters of the Scriptures and hardly understood the ABC; but when he wanted to vent his anger against the Christians, he used to say: "Well, I must report again to the great bell, must let the great bell ring," by which he meant the Consistory. For one must only consider that the priests, the consistory, the authorities and their beadles, Annas and Caiphas, Herod and Pilate, were all agreed that they did not begrudge the innocent Christians their breath! The priests drove the consistory, the consistory drove the authorities, the latter again drove their beadles - all against the Christians, who were blown apart at their meetings. At last it came to such a pass that the secular authorities, in connection with the Consistory of Osnabrück, instituted an inquiry into this

...and had it done. Many sins were charged against the Christians, which they were supposed to commit at their meetings. A commission appeared, and all who had ever attended the! A commission appeared, and all who had ever attended the meetings of the Christians were summoned, and individually cross-examined.-Among them were the two parents of our blessed Hüsemann. The pious mother had been a regular visitor to those private meetings, and the father had also taken part in them from time to time. So he too was brought in for questioning, and that was very good. For although these people could not be accused of any unseemly deed, and although they all cheerfully confessed their faith, that they were poor sinners, who hoped to be saved through Jesus Christ alone, their testimony, as may easily be imagined, was given little credence. The testimony of our old father Hüsemann, however, was trusted completely, because he was considered a man of honor. He made his confession for the Christians to the effect that they were honest people who only came together for the sake of God's word, of which anyone could convince himself if he would only come to their meetings. These people would be a blessing to the place where they lived," because they led a Christian life, hated sin, and also punished others in a Christian way, and sought to lead all with whom they came in contact on the right way to heaven etc. This testimony had such a powerful effect on the people. This testimony had such a powerful effect that not only were the Christians able to hold their simple meetings undisturbed from that time on, but also that the completely rationalistic preacher would have been deposed from his office if the congregation had only taken up the cause.

Another example of how much the word of our old father Hüsemann applied in the congregation can be found here.-In our Osnabrück region, the office of church elder (presbytery) was also completely forgotten in the time of rationalism. The fateful year of 1848 (if we are not mistaken), however, which had so many changes - though no improvements, but many changes for the worse - in its consequences, brought this office in our country back to its former, due respect and validity in the congregations. The Consistory issued the order that each local congregation in a parish should elect the named number of men to the respective office itself. In our town, too, the congregation came together for this purpose; but almost no one really knew what the thing was supposed to mean, because the proper knowledge of this office had completely disappeared; just as little was known about what kind of people should be elected to this office. Many thought that they should be people who at least had a good mouth; indeed, that would be the main thing. Then old father Hüsemann was asked for advice, and he gave it. I will tell you this," he said, "they must be men to whom the matter is likely to

The only thing that is important to them is that they should represent the people they represent; then they must be of blameless conduct. This advice was also followed, and the result of the election was that our old Hüsemann's eldest son and his brother-in-law (who have both been in heaven for some years) were elected. Both were not only blameless, not only wise, intelligent and understanding men, but also righteous Christians.

The mother of our blessed pastor Hüsemann was a small, gentle, friendly woman, an ornament to her husband, who loved God's word with all her heart. She came from a pious family which had faithfully kept its home church even in the time of ecclesiastical decline and which therefore counted among its members many faithful souls who did not place themselves on an equal footing with the world. She was of the same mind as her husband in that she took care of the poor with merciful love. No poor person knocked in vain at her door. Even the most depraved, impure beggars, who often came in masses from the neighboring Prussian country (for in our town the poor were cared for in such a way that no one was allowed to beg), she took in under her roof and prepared a resting place for them. At the same time, however, she did not lack a good, Christian admonition, which was directed toward the salvation of the poor. She fulfilled in deed what the Lord requires of His Christians when He says, Isa. 58:7: "Break bread for the hungry, and bring into the house those who are in misery; if thou seest any naked, clothe him, and abstain not from thy flesh." Both parents have already received the reward of grace in heaven. The mother went into blessed eternity some years ago, and last year the father also followed her there at a very old age (he must have been not far from the 90s). In his later years he also left the more legalistic position he had held earlier and through the blessed Gospel came to the knowledge of his Saviour Jesus Christ, and was strengthened and founded in his faith in Him.

According to this picture, which we have sketched here - with a few features of the parents of our Blessed, it is now also easy to measure what kind of education he enjoyed from his youth on in the parental home. We can confidently say: a Christian one, but with the addition that it was, on the part of the father, more a legally strict one. The father was by no means a boisterous bully who ruled his house only by scolding and beating, no; only he did not tolerate debauchery and frivolous behavior, but punished it, as he did his children, so also his servants. He was, however, a man of extraordinary will-power, and possessed a talent for ruling that was second to none. Every word he spoke was

da Gesctz for all the household. At his beck and call, all were obedient. And yet servants and day labourers probably never lasted longer in any house than in the house of Columbus Hüsemann. This was a sign that justice was done to them in this house, despite all the severity of the master of the house. - But this strictness on the part of the father, which was not coupled enough with the evangelical exhortation to the Lord, did not have the desired fruit in the boy Ernst, who was of a very tender disposition. He was an obedient and willing boy from his youth, who could rather be governed with kind words than with harsh severity, which was well meant. Therefore, unfortunately, his father's severity had such an effect on his gentle, tender mind that he learned to fear him more than to love him. This reminds us of the words of Luther, who also says something similar about his upbringing when he writes: "My father once pushed me so hard that I fled him and became angry with him until he took me in again. My mother once pushed me for the sake of a small nut, so that the blood flowed after it, and the serious and strict life she led caused me to run away to a monastery and become a monk. But they meant heartily well, and could not distinguish the gifts, according to which the punishment must be measured. For one must punish in such a way that the apple is with the rue." (That is, discipline and exhortation to the Lord, law and gospel, must be together, then it is a fatherly discipline and education.) -

Also the loutish school discipline, of which we will hear more below, which prevailed in our school at that time, had to have a depressing effect on a mind like that of our Hüsemann, to make it melancholy, stupid and despondent, for which it was actually not naturally designed. Those who, like us, know our Blessed One's upbringing and life so well, will say with us: In his legally strict upbringing, the foundation was first laid for the melancholy that characterized him throughout his life. But we shall hear further on how it was later increased and nourished. Summa: If we want to portray the boy Hüsemann correctly, we must say: he was an obedient, willing, studious and hard-working boy, who avoided all debauchery and outrages, who therefore also avoided and fled the company of bad boys. Even as a boy he never completely lost sight of the fear of God, even though he stood similarly to his heavenly father as he did to his earthly father. He was afraid of God's wrath, and the fear of hell often tortured him so much that he crawled into a corner and begged God, with tears on his knees, not to send him to hell.

...and push them down into hell. These were traces of the fact that the bonds of God's grace, tied in holy baptism, had never been completely broken in him. He was not a man who had been completely torn apart.

When our Blessed had completed his sixth year, he was sent by his parents to the local village school, which at that time was on a very low level. Especially the religious instruction was quite miserably bad. Luther's little catechism was no longer taught at all; only those who had the good fortune to be urged to learn it at home by their parents learned it. Biblical history was not taught at all. The only good thing the school had left was that the Bible was the exclusive reading book for the older children. Because reading was still diligently practiced, it happened that more talented children, while reading, memorized many sayings and stories, the only valuable things they took away with them from school for life. The great catechism of Hanover, this monstrosity of a catechism, which is full of horrible heresies and of which one tried to make the people believe that this was actually the great catechism of Luther, played the leading role in the school. We take the liberty of placing here as a sample one of the many heresies contained in this book, which, however, is not yet the worst. It is in the third section, and reads thus: "What are the most estimable virtues of the human soul? (Answer:) **Reason,** which can learn many useful things, and even rise up to God with its thoughts; further, memory, a **free will, which** can choose good things, accustom itself to noble virtues, and direct useful actions; and finally, **conscience,** which feels the beauty and ugliness of good and evil attitudes and actions, and judges them." Who does not see sufficiently from this tittle that this book is as full of heresies as the dog is full of fleas? Reason, blind, unenlightened reason, this great, mother of the devil, is credited with the feat of being able to rise up to God, that is, to know God. The poor creature cannot even tremble up to the little grass, that she might comprehend its growth, etc.'. And now the free will to do good! Yes, the devil has gone through with it in paradise, but he is said to have found himself again in the Hanoverian state catechism. But the devil lies about that in it. And finally the conscience - yes, that is a tender thing in the natural man, so tender that, when it is sharpened, he lashes out like a wild horse, or grasps at dumplings with simei, or even throws stink and muck about. Indeed, such a catechism deserves to be honored before the Elsterthor at Wittenberg, or that a millstone be hung around his neck and he be drowned in the sea, where it is deepest. This catechism was drilled in with sticks and blocks in the school where our blessed Hüsemann received his first instruction, and whoever had devoured it with its eight obdurate and cranky sections and with the completely insane "History of Religion" appended at the back, stump and stem, head and tail, was proud of it and was considered, if not a doctor, then at least a little professor.

(To be continued.)

Dedication of the new Trinity Church in St. Louis.

If this time we take up a little more of the columns of the "Lutheran" for the description of a church dedication than is usually allotted for this purpose, it is done solely in the interest of our dear readers, whom we do not want to deprive of the participation in the great joy and the rich blessing that the Lord has bestowed upon us here, and because we are convinced that a more detailed description of what the faithful God has done here can only be to His honor and to strengthen the faith of the brethren. For truly he has done great things for us, and we are glad of it. Great and stately is the new church building which the Lord has given us. When the traveler crosses the Mississippi River from the Illinois side, or especially when he approaches the city on his way up the river and rests his eyes on the lower, southern part of St. Louis, he will see the new church building that the Lord has given us. Louis, his eyes will soon be captivated by a large, imposing church, there in the middle of the two Catholic churches, which used to be the main buildings in this part of the city, but which are now far surpassed and overshadowed by the mighty building of the new Lutheran church. And the more he surveys the whole panorama of the lower city, the more he will convince himself with satisfaction and pleasure that this church is not only the most beautiful ornament of the southern part of the city, but also gives it an entirely different and nobler appearance. And when, walking through the streets of the city, he comes to the place where Eighth and Lafayette Streets intersect, his eyes will involuntarily turn to the church. eye will involuntarily gaze up at the heavenly tower at the southwest corner and then rest with pleasure on the entire large building, built of brick in the shape of a cross and in a purely gothic style. This is the new Lutheran Trinity Church, which we were allowed to consecrate to the service of the Triune God on December 3 and 4 of this year. It stands from east to west and measures 134 feet in length; the width is 60 in the nave of the church, 90 in the wings, and 42 in the highest part. Foot. The pointed arch vault is supported by 8 large columns. The main entrance is under the 202 feet high tower. From the front entrance 2 stairs lead to the choir, on which there is an organ with 2 manuals and pedals and 34 stops. It is a work of the local organ builder Mr. I. G. Pfeffer, costs 5,400 dollars and does honor to its master. Opposite the organ, on the back wall of the church, the magnificent altar rises on three steps, which, like the pulpit and the baptismal font, is distinguished by its delicate carving. It is executed in the Gothic style, 35 feet high, and occupies the whole back slope. To its right is the sacristy, and to the "left" the sexton's apartment. In the altar niches on one side are the figures of Moses and Aaron as representatives of the Old Testament, on the other those of Peter and Paul as representatives of the New Testament. The altarpiece depicts Christ's resurrection after Albrecht Dürer and was executed with great care by the local painter Mr. Schulz. The baptismal font is richly decorated with carved images of Christ blessing the children, St. John the Baptist, Noah's Ark and the stag at the water's edge. The pulpit, which is accessed from the sacristy, is decorated with the figures of the four evangelists; on the central panel, one can see the angel with the eternal gospel. The windows are decorated with stained glass, whose colours are exceptionally pure and beautiful and whose execution is excellent and meaningful. A large chandelier of 16 flames and three smaller ones of 8 flames each serve to illuminate the church during evening services. In addition, there are numerous gas flames on the marble-smooth walls. In" the tower there is a clock; the bells, however, have unfortunately not been finished, but the casting has already begun. Four bells are to be placed in the tower, which together will weigh 11,000 pounds and will be tuned in C major. The magnificent, spacious church contains 900 seats on the ground level, 150 in each of the two galleries in the wings, and about 80 in the choir, for a total of 1,300 seats. The roof is covered with coloured slates, the whole courtyard is fenced with a lattice of wood. So the church stands there, splendid to look at from the outside, even more splendid and truly beautiful and uplifting from the inside. But of course it also cost a lot of money, over 100,000 dollars. Some will ask: Did the people, who form only one of the four districts of St. Louis Parish, need such a large church? They did need a church. In the old "Sachsenkirche" on Lombardstraße, which has now been standing for 23 years, they had to make do with very little, especially on holidays. The location of this church was unsuitable in many respects. It was too far from the center of the district, which, like the large number of the rest of the German population of St. Louis,

mainly occupies the lower town, south of the old church. In addition, it stood in a corner in the middle of noisy factory buildings. The fulfillment of a religious purpose among the many churchless Germans here was therefore out of the question. So a new, more spacious, better situated church was an urgent need. Of course, it did not need to be as large as it has now become. But you see, dear reader, the brethren here have had the pure Word of God in abundance for so long and know its inestimable value and love it with all their hearts. Yet here in half of Sodom they see daily dews of countrymen beside them, staggering along the broad way that leads to damnation. This broke their hearts, that they, moved by the love of Christ, by the love for those poor souls, wanted to build a large, beautiful church, in order, if God would give grace, to thereby draw many and bring them under the sweet sound of the gospel, so that they would be decided into the net and saved from perdition. But, thinks another, why the great splendor and costliness? Are the people so rich that they could spend so much money on a beautiful church? They must be millionaires in the end. Well, they are certainly not. But how the new church has nevertheless become such a splendid one, that is a miracle before our own eyes, and how it happened, I will now tell you, dear Lutheran brethren in the distance, for your heart's joy. You all know that St. Louis was a dangerous place during the recent wars, when the sword often hovered over our heads. The Lord has yet spread his wings over us and has graciously averted the threatening danger again and again. This has filled the hearts of your brethren in faith here with mighty thanksgiving to God, and often, when they were together in smaller or larger circles, they spoke of how they could offer a pleasing sacrifice of thanksgiving to the Lord, and it became ever clearer to them that it should be, at the same time as a sign of the value of the pure Word and Sacrament and as a lure for the many who are still outside, the building of a beautiful, splendid church. So a circle of members, whom God had not only blessed abundantly in the temporal, but had above all done with love for the cause, quietly went about it and first bought the magnificent, beautifully and expediently situated building site for the sum of 11,750 dollars. Then he went in God's name to the signing of the new church building. And when a considerable sum had been collected in this way, he went before the congregation with his plan. And lo and behold, the fire that was already blazing in the hearts of some was also kindled in those of others, and unanimously not only was the building decided upon according to the plan presented by our dear master builder Griese from Cleveland, but also that circle of people who had first been invited to join in the work.

The church elected the members of the building committee and placed the entire execution in their hands. The committee went to work with vigor and initiative, collected information from the members of the congregation with untiring zeal, chose the right man as master builder and superintendent in Mr. Griese, and confidently began to build in the spring of last year. And even though, as with all God's works, there were enough obstacles in the way, even though, with the enormous prices of building materials and wages, the costs rose higher and higher, the zeal never waned, and with the growing work the willingness to make sacrifices grew so that some gave the fourth, others the fifth or sixth part of their fortune to it. So it went on and on in restless activity and never disturbed harmony, and God gave the prosperity to the godly work and finally crowned it, without even an accident ever dampening the joy, with such glorious success that now the building stands completed in majestic splendor and beauty and that the high costs of the construction are already covered from the funds of the congregation alone. Truly, a glorious work of faith and love, a delicious altar of thanksgiving, an honorary monument to the esteem of the pure Word and Sacrament, a resounding witness against the blasphemers who call us Lutherans dead orthodoxists! God and men are pleased with the magnificent building. That God is also pleased with it, well, he made us feel that on the two days of the consecration of the church, by showering the beautiful festival with abundant blessings. Five times during these two days the sweet Word of God was preached in proof of the Spirit and power in the new beautiful church, four times in German and once in English. And though the weather was not favorable according to man's thought, for it rained most of the time, yet it sounded at once as a prophecy that the pastor of the district, on the morning of the feast, spoke comfortingly in a familiar circle, "Rain means blessing." And the hope thus nourished was not put to shame. Great, exceedingly great was the blessing, and great, very great also the number of the festive guests. Not only in the other districts of the municipality, but also in the parishes first situated, the services were suspended, because everything flocked to the church consecration. From St. Charles the majority of the parishioners roared in six rented cars on the railroad, and so in greater or lesser numbers, even from Perry County, the seat of the old Saxon settlements, guests came from all sides. When at 9 o'clock in the morning on the first day of the festival the Hanpt service began, the whole large church was filled up to the steps of the altar and even in the aisles with a densely packed crowd, and many could no longer find a place and had to turn back, since they could not stand outside the church because of the heavy rain. And now, when the solemn tones of the mighty organ, which Mr. Diez had brought from

When the organ, masterfully played in Milwaukee, resounded from thousands of throats with the "Komm, Heiliger Geist, HErre Gott," even strong men's hearts were moved to the point of tears of joyful emotion. And then the wonderful Lutheran altar service and all the beautiful, powerful chorales and the wonderful Mozart motet, masterfully performed with instrumental accompaniment by Prof. Walther's Singkränzchen, and above all his powerful sermon on Psalm 87. The wonderful miraculous building of the church of God on earth, and thereby showed: 1) that it seems so weak and yet stands so steadfastly; 2) that it seems so poor and yet possesses such immeasurable treasures; 3) that it seems so small and yet comprises such a great innumerable multitude. Then the excellent confessional address by the Rev. Thh. Brohm and the heart and mind uplifting celebration of the Lord's Supper, which concluded the main service. Truly, from the thousands of shining looks shone the loud-speaking testimony that they left the beautiful, new, now so wonderfully inaugurated house of God newly strengthened in spirit and blessedly refreshed. And now it was time for the merry feast at the tables, which were richly filled in the houses of the parishioners, and even for those who had no acquaintances here, hundreds were fed at an open table in the school on Barry Street. The hour of the afternoon service was all too soon approaching, and the church was quickly approached, which was no less crowded with attentive listeners. And now again the solemn tones of the organ and the powerful chorales and the choral singing of the men's voices, and above all the powerful sermon of Prof. Brauer on Psalm 84:2 and 3, which had as its theme "The holy delight of true Christians in their newly built house of God," in which he showed: 1) how they admire the loveliness of it; 2) how they sincerely long to visit it; 3) how they heartily rejoice in the living God in it. The heart must have been filled with all the wonderful things that were preached, sung, and sounded, and the mouth must have overflowed with praise and thanksgiving to the faithful God who has done so great things for us. In the evening, at the request of many English-speaking residents of St. Louis, there was a service in English, to which the congregation, in grateful remembrance of the friendly willingness with which they, when they immigrated here 27 years ago and did not yet have a church of their own, received permission from a local Episcopal congregation to use their house of worship, invited this English congregation, which then also accepted the invitation, distorted their own evening service and, despite the rainy weather, turned out in large numbers in our new church.

Church. At this service Prof. Schmitt, a son of this town and congregation, educated at our institutions here and now professor at the college of our Norwegian brother in Decorah, preached on Rom. 1, 16, and proclaimed the praise of the gracious Gospel and the holy sacraments included therein in a victorious manner. Sacraments included in it in a victorious way. On the second day in the forenoon, Pres. Bünger preached on Psalm 119:72, on the subject: "Why do Christians love the Word of God more than thousands of pieces of gold and silver? 1) Because with money much can be gained, but not the true goods; 2) because the love of money is only harmful, but the love of the word of God is always beneficial; 3) because money and goods leave us in death, but the goods gained through the word follow us even in death." The worthy conclusion of the exceedingly glorious and blessed feast was made by a service on the evening of the second day, at which the pastor of the district, Rev. Schaller, preached on Matth. 21, 6-9. and the subject was: "The joy of a Christian congregation over the entry of Christ into their new house of God": 1) "how great a cause such a congregation has to rejoice, and 2) how this joy, in turn, should become a motive for them to receive Christ into their hearts. How powerful the word proved to be in the hearts of the hearers in all these sermons, and how great must have been the festive joy of all, you can also notice from the fact that the collections received at these services amounted to 1000 dollars. Now truly, you must all confess this with us: The Lord has done great things for us. Yes, the Lord has done great things for us; we are glad of it, and you are certainly glad with us, for "if one member is kept glorious, all the members rejoice with it." But the devil, our arch-enemy, has certainly suffered from this, and that is why, in great displeasure, he destroyed our church of St. Immanuel last Saturday. Immanuel's church, previously the largest of our churches, which was built 17 years ago, burned down. The fire came out in an almost inexplicable way and spread so quickly that the children were still sitting downstairs and next to each other in the school, while the roof truss was already beginning to burn. The devil meant to do evil to us, but God means well, for he has reminded us that we are still in the valley of tears and should rejoice with fear. And he will also graciously help us to rebuild the burned church more beautifully and more spaciously, so that it can fulfill its promising missionary service even more powerfully and the kingdom of the devil can only be broken even more in the upper part of the city. God be with you. C.

To the ecclesiastical chronicle.

Magnanimous character of the Past. Anstädt, Editor of the Lutheran Church Messenger, owner of the only true revival Christianity, terrible fighter of the Lutheran symbols, ardent hater of all strife among the synods! - The other day, Rev. Brobst had greeted the two newspaper editors Gehr and Ludwig in his journal, about which Anstädt now expresses himself as follows: "That is quite nice that Past. Brobst greets his colleagues. But why does he not greet the editor of the Luth. Kirchenbote at the same time, because his paper has begun to appear regularly again? We have always been good friends, and he recently sent us his calendar again for recommendation in the Kirchenbote..... But if he does not greet us, we do not recommend his calendar, and on top of that we publish how many errors we have found in his list of preachers." What a noble^ educated, high-minded, spiritually accomplished man is this Anstädt of the "Luth. Kirchenbote"! The "American Lutherans" can be proud of him, for such a thing is not often found. B.

Shameful Methodist lies against God's Word. Orwig, a Methodist in Cleveland, says in No. 47 of his "Christian Messenger," "Neither doth God require us to love Him with the faculties and powers of an angel, or with the faculties and powers of man before the fall of man; we are to love Him with the qualities and powers which we possess in reality, and in the circumstances and occupation wherein we find ourselves according to his will." How does Orwig know that God does not require us to love Him with the faculties and powers before the Fall? By this he only deceives his readers, for Christ says Matt. 5:48: "Therefore be ye perfect, even as your Father which is in heaven is perfect." Further, Orwig says, "Neither will it do to say, Christ hath so fulfilled the law, that his obedience is so reckoned to us that believe on him, as to cover our disobedience." Thus the insolent liar strikes the Holy Spirit in the face, who says Rom. 5:18: "By one righteousness is justification of life come upon all men"; Rom. 4:5-7: "To him that believeth not by works, but believeth on him that justifieth the ungodly, is his faith counted for righteousness". According to which David also saith, that salvation is of man only, to whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered." B.

The Ohio Synod, English District, met this year, from the 24th to the 28th of August, at Germantown, Ohio, as we see from their proceedings which have come down to us, and in a ministerial meeting, by a majority of 15 votes to 9, passed the following interesting resolution: "Resolved, That in the opinion of this ministry, and in concurrence with the spirit of the Thompson Town Resolutions *) (with the exception of the fifth, which the English District has already declared to be unconstitutional) no condition should be imposed against the admission of new members which did not also justify the exercise of church discipline on their present members. This ministry cannot say that membership in societies to which those resolutions refer (namely, secret societies) is necessarily sinful, and they cannot therefore make it a condition for the admission of new members. But we would heartily exhort all who belong among us to such societies, as well as others who have it in mind to join us, to examine these societies with prayer according to God's word and the confessions of the church, and if they are persuaded that they are wrong, to leave them." This resolution was proposed by the president, the notorious Prof. Worley, who some years ago wrote several articles in the *Lutheran Standard* against geh. Societies, and he, as well as D. M. Mortens, formerly professor at Columbus, and several sophomores not long out of the Columbus Seminary, voted in favor of it. That is what it means to grow in the knowledge of the truth and of pure doctrine! And this is the fruit of the much-vaunted wisdom and moderation of the great church lights of the Synod of Ohio! Verily, the apostolic word (Gal. 6, 7.) also applies here: Be not deceived; God is not mocked. For whatsoever a man soweth, that shall he also reap. The wisdom of Ohio's church policy has now brought it so far that almost the whole of the above Synod has again fallen into this blindness and been entangled in this grave error. A little leaven, if it is not swept out, but left in the dough according to Ohio's wisdom, acidifies the whole dough. Thereby it pebbleth mightily in this Synod. The above doctrinal matters, the examination and admission of new members, as well as almost half of the entire negotiations, were settled in the ministry, as being of no concern to the laity. And yet these people seem to consider themselves as the only orthodox synod. A proposal to amend the Constitution is before us, in which the following passage occurs: "No preacher may be dismissed by the presiding officer from this synod to another; this can only be done by vote of the ministry at a regular meeting, and then only to another district of the General Synod of Ohio, if his parish requires it." There Virgil's Sentence applies: *facilis descensus Averno est... sed* revocare &c.: hoc opus, hic labor est. But why should even such an excellent, orthodox, and matured in discernment and experience body, which includes the most illustrious

*These are the resolutions passed by the General Synod of Ohio in Thompson Township. 1854, against secret societies, in which it is stated, among other things, that no preachers belonging to secret societies shall be admitted to the Synod.

Father and founder of the Ohio Synod, do not diligently watch that no one escapes their light and strays from their brotherhood. The augurs seem to smell no good from the flight of birds.- By the way, the business went according to Stätten's wishes, and two papers-one on absolution and the other on regeneration through baptism-were postponed until the next Synodal Assembly. Past. Eirich.

Church dedications.

On the 22nd Sunday a. Trin. the Lutheran Zion congregation at Morrison, Brown Co., Wis. had the joy of being able to solemnly pasture their newly built log church to the service of the Triune God, after having been compelled for about 3 years to hold their services in a dwelling house. Since the pastors I. N. Beyer and A. D. Stecher could not attend the celebration, the undersigned was forced to conduct the festive service himself, whereby I preached the sermon on Ps. 84, 2-4 in front of a large congregation and in the presence of many foreign guests.

This was especially a day of joy for us, since our already small congregation was not only severely affected by the last war, which greatly impaired the building of our church, but also the ecclesiastical landlords, the so-called "Albrecht people," had been pressing us hard for several years, which gave us a bleak outlook for the building of our church; but the Lord has helped. Praise, glory and thanks be to Him for this! But we too have had to learn honestly how it is with the Methodist "perfect love and sanctification", since they have not only invaded our congregations as ravening wolves, but also out of pure overflowing Methodist love have taken our house of worship from us, kept it for use until now, and to this day have paid us nothing for it. And at the same time they boast and shout at the top of their voices their perfect sanctification to the world. May God have mercy on these blinded people and grant them grace to repent. But to us, to whom he has given his Word and Sacrament pure and pure, may he by grace grant a firm heart, so that we may not be swayed and swayed by all kinds of wind of doctrine and deception, but may hold fast to the heavenly jewel of the pure doctrine of his righteous and saving Gospel. May the Lord our God be kind to us and promote the work of our hands among us. Yes, may he promote the work of our hands!

Chr. Fr. Keller.

Brief notification

about the German Lutheran Zion congregation at Neu-Waldeck, Adams Co., III, and about the inauguration of Hrn. Past. Barth. Burfeind.

About years ago I was asked by some members of the aforementioned congregation to apply to our synod for a preacher for them. I promised to do so, but at the same time I explained that with our great lack of preachers, there was little chance of obtaining a preacher from our synod. Thereupon they asked me if I could not preach to them from time to time, whereupon I told them that I could indeed do so from time to time. I would gladly do it if it could be done on weekdays, but I did not think I could do it on Sundays, because my congregation itself is still in the process of formation and still needs a lot of justification. I feared that such a declaration would be very unwelcome to them, but they accepted it with evident joy. Thereupon I immediately appointed them a day on which I would come. When I arrived, I found a rather numerous congregation, which also listened attentively to the word of God. After the service I asked the congregation if they wished me to continue preaching God's word to them, to which they all answered joyfully in the affirmative, but at the same time made the remark that I should see to it that they were soon provided with a preacher of their own who would also take care of their children. So I went there once every three or four weeks and always found a numerous and attentive audience. With regard to the desired own preacher, I made the congregation hope that they could perhaps get one of the pupils of our seminaries in St. Louis, who would have completed their studies in 1865, as such hope was expressed by the Reverend President himself. As long as the congregation could comfort itself with this hope, everything went very well. However, when I was later informed by the Reverend President of the Synod that it would be impossible to provide for the congregation in New Waldeck from this year's candidates for the office of preacher, this news was received by the congregation with a general feeling of pain, and it was only with some effort that I was able to control the congregation's pusillanimity by pointing them to God's promises, according to which, when His time came, He would certainly help them, and by presenting them with the possibility of being able to get a pastor who was already in office as a pastor. On the advice of the Reverend President of the Synod, a call was then made to Rev. Burfeind in East St. Louis. But although he was personally inclined to accept the appointment, his congregation would not let him go. In the meantime it happened that a member of the New Waldeck congregation had a child die, and since it was not easy to call me from so far away, he sent for a so-called Lutheran preacher who lived about seven miles away. He used the opportunity to offer to preach to the congregation every other Sunday for half the salary promised to the newly called pastor. As the prospects of obtaining Mr. Rev. Burfeind were very dim, several members of the congregation were inclined to accept the offer of the aforementioned Lutheran pastor. Others, however, saw in this offer an encroachment on another's office and therefore did not want to know anything about it. Thus the way was paved for a disastrous separation. This need, together with several other urgent circumstances, was brought to the attention of the East St. Louis congregation, whereupon it pleased the Lord to direct their hearts in such a way that they dismissed their first pastor in peace, who then immediately accepted the call from the congregation at New Waldeck. By God's grace, this news, when it reached the congregation, served to prevent the threatened separation and to reinforce the unity of the congregation.

On the 24th Sunday after Trinity, Nov. 26th of this year, Rev. Barthold Burfeind to the joy of the dear New-Waldeck congregation by order of the Presidency of the Lutheran Synod of Missouri, Ohio, &c. St. Western District by me flierlich into his office. May the Arch Shepherd and Bishop of souls bless the labors of this his servant to the glory of his most holy name and the salvation of the dear New Waldeck congregation. Amen.

Jakob Seidel.

The address of the dear brother is:

Rsv. Lurdbolä Lurkeinst,
Oluvton, ^ärrms Oo., 111.

Conference display.

The Chicago District Preachers' Conference will assemble for its next meeting, God willing, January 9-11, at the residence of Rev.

G. S. Löber, Secr.

Acknowledgement and thanks.

For poor students received by Pastor Wunderlich, in New Bremen at the wedding of Mr. I. Weber ges. 4.50. By the same at the baptism of children at Mr. P. Bentz §1 55. By Past. Keyl in Philadelphia ges. at the baptism of his sonleius 44.50. By Dr. Bünger in Altenburg, Mo., -5. By Past. Sandvoß at Zefferson City, Mo. on Mr. A. Singer's baptism of his child ges. 4 l,55. By the same from Mr. Meise! 41.

For Brunn'sche Anstalt by Rev. St. Keyl of Eh. B. 42, by Rev. Grupe at Stockten, Minn, Collecte on Thanksgiving Day 4l 1.50.

For Past. Röbbelen by Past. St. Keyl by M. H. 41.

For Brunn's pupils here from the congregation in West Seneca, N. I., §5. On the infant baptism of Mr. H. Valentin there 43, and on the infant baptism of Mr. M. Hörner there collected 47.

C. F. W. Walther.

For the seminary handicap: From the congregation of Mr. Past. H. Meier from A. Wagner 2 sacks of potatoes and 1 s- apples; from Ehr. Wilhelm 2 Wall. Apple butter, l S. apples, 2 Bush. Potatoes. H Bush, sweet potatoes; from Freu; 1 S. potatoes and 30 cabbage kvpfe; from Fanistich 6 Bush. Potatoes and 2 gall. Apple butter. From Mr. Past. Lehmanus Gem. of Mich. March 4 Bush. Potatoes and 1 Bush. Apples. From Mr. Past. FickS Gem. in CollinSville 2 F. Flour, 57 Bush. Potatoes, 2Z Bush, sweet potatoes, 118Krautkvpfe, 1 ham, 1 shoulder, 1 Bush. Welsh corn, H Bush. Apples, z peck of red turnips, 14Pfd. butter, 3 gall. Fat, l pot of pickled cucumbers, Bush. Beans, 2 casks of Molasses, and 49 baar. From the comm. of Mr. Past. Wolfs from Mr. Bäumler 2 Bush. Potatoes. 1 S. cabbage, H Bush, red reuben. From Mr. Past. Baumgart's Gem. 2075 lbs. flour and 2 Bush, dried apples. By Mr. Past. Jox from his Gem. in LoganSport 423.85, from his branch in Peru 418.15. From Mr. Past. Clan's Gem. from gardener Kowert 75 cabbages, 2 Bush, yellow, 4 Bush, red turnips, 2 Bush. Parsnips, 2 Bush. Potatoes; from Bro. Bean, 45; from Mr. Schneller, 42. A. Crämer.

Changed addresses r

Oustuv Krnmu, teacher, **your ok Hev. 1^. Osvsr, Oarlinvillo, III.**

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Box 257. LaZinuvv Oit^, Uicli.

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Speech of the Rev. Koren at the dedication of the Norwegian College at Decorah.

It has become my dear and honorable duty to welcome the dear brethren from the Missouri Synod and to thank them for their participation in this joyful celebration of ours. In view of the relationship in which we stand to these fellow believers through the gracious guidance of God, it would have been a great detriment to our joy, in fact and in truth, if none of them had been present today.

It is just these days 8 years since our Synod, then 7 preachers and 26 laymen, met a few miles from here in the church at Washingtonprairie. There it was decided to send a delegate to the Missouri Synod to ask the dear brethren to grant us permission to employ a professor at Concordia College in St. Louis and to send there our young men who were to be trained to serve the Lord in the holy ministry of preaching.

What induced our Synod to ask for such permission, and to send our pupils to so distant a place, to a people of a foreign language? This is stated in the proceedings of that synod in the following words:

We hoped for a threefold benefit from this: 1. To secure us teachers in the near future; 2. to acquire insight and experience with regard to the establishment of an institution of our own; and 3. to grow and increase in Christian and ecclesiastical knowledge and strength through association with a synod that has been tested in ecclesiastical struggle and is built and fortified on a genuine Lutheran foundation.

How, then, after the lapse of these eight years, have those hopes been fulfilled? Have we had that benefit from our connection with the Missouri Synod? Praise be to the Lord for the answer which we can give to these questions, and if we were silent, if we would not honestly and gladly testify before all the world what God has done for us through these brethren in faith, we should well deserve that God should withdraw his hand from us, and little joy could we expect from this house which is built for the service of God; for how should we rightly consecrate it to God, if we do not give honor and thanks to those who have had so great a share in bringing about that hope with which we greet it.

Are these perhaps only beautiful phrases and after the manner of conventional formulas, whose love and gratitude consist in superlative adjectives and nouns? We can best judge this if we calmly and carefully consider what we have to thank these German brothers in faith for in the individual points. Well - eight years ago we thought that with their

We hope that, with our help, young people can be trained for the holy ministry, until we ourselves reach the point where this can happen among ourselves. Has this hope been fulfilled? Of our 31 preachers and teachers, no less than 11 are disciples of these men and of this Synod. These have borne witness to the love with which their teachers down there have labored for them as for their own, although no other recompense has been bestowed upon them than the joy that they thereby labored for the kingdom of God. With the same generosity they have let ours benefit from the love-gifts of their congregations, although our congregations, alas! have contributed very little to the support of the Seminary. And still further, while our own seminary must limit its effectiveness to teaching its students the necessary preliminary knowledge, we can, thanks be to the love of our German brethren, send our young theological students to the seminary in St. Louis.

Eight years ago we cherished the hope that through our connection with the Missouri Synod we could gain experience and insight as to how such an institution could best be organized according to the conditions here. And do not the experiences thus gained form the basis on which the plan for this educational institution of ours is built, not only as an ordinary school, but also as a Christian educational institution? And how powerful do we find

we have not been strengthened by the teaching institutions of the Missouri Synod to defy the prevailing spirit of the age with its fastidious superficiality and the haughty paganism of modern science which prevails in most schools, so that our young men may instead not only know thoroughly what they know, but thus know it as a Christian ought, namely in the light of the divine Word.

And if, finally, as the third main reason, the hope was expressed at that time that we would be able to grow in Christian and ecclesiastical knowledge and strength through union with a synod tested by ecclesiastical struggle and fortified on a genuine Lutheran basis, what testimony must we bear in regard to this?

To the glory of God, we must say with heartfelt joy and thanksgiving that we can only confirm the words which the venerable President of the Missouri Synod wrote to our Preachers' Conference at that time: "We are aware that from the beginning we have wanted nothing else than to hold fast to the beatific Word of the pure Gospel for our own salvation, as it was brought to light again through the faithful ministry of the blessed Dr. Luther and is recorded in the confessional writings of our Lutheran Church. Luther and is laid down in the confessional writings of our Lutheran Church, to confess it before the world, to defend it against mutilations and falsifications, and to spread it as much as possible by God's grace among our countrymen, as well as to arrange and order all our ecclesiastical relationships according to it and according to it alone."

This goal of life, which is indicated in these words, we have found in those brothers in a simple and unanimous faith and trust in the Word of God, in a thorough and unconditional recognition of the orthodoxy of the Lutheran symbols, in an undaunted confession of them even when they were rewarded with neglect and hatred, in a tender conscientiousness towards any misappropriation of the divine word, however insignificant in human eyes, and in a persistent striving to have everything, in spiritual and worldly matters, in the church, in the house and in the state, sanctified and leavened by the Gospel and given over to the service of the Lord.

These are the essential traits which have been revealed to us in the opportunity we have had to come into closer contact with this Synod and with the men so graciously gifted by God to whom the leadership of it has been entrusted. But when this is pointed out, it is not to deny that human weakness does not manifest itself among these brethren, so that the power of God is mighty even here in the weak; but the power of God thus manifests itself, and it is this which we ought to recognize with joy.

I said earlier that we preachers er

The number of teachers who have been educated at the St. Louis Institute is mentioned, but it should not be forgotten what not only they, but also the rest of the entire teaching profession of our Synod, and through them also our congregations, owe to this Synod.

With very special gifts of grace God equipped the men by means of whom he built Lutheran Zion in this country through difficult struggles. When we, the younger and inexperienced brethren, suddenly found ourselves placed in these circumstances, we certainly brought with us, as a holy inheritance, the Lutheran name, also reverence for the faith of our church and willingness to serve God in it; but we did not possess, and could hardly possess, what these brethren had won through the struggle, namely, such a calm and cheerful clarity in the word of God and such a practiced sense in the order of an evangelical congregation according to it.

Therefore it was a grace from God that he led us to meet them, and therefore we have been and are still their disciples and co-workers.

Their periodicals make up a large part of our reading; those books in which they have drawn from the dust of oblivion the treasures bequeathed to us by faithful fathers, and the instruction which they have drawn from the same sources for the right division and interpretation of the Word of God and for the order and leadership of the congregations, daily exert a growing influence on our congregations. Their willingness to sacrifice for the Kingdom of God has been a powerful admonition and a shining example to us. Their synodal meetings and preaching conferences have instructed and encouraged us in our work, and wherever we have met them, they have extended to us the brotherly hand with the brotherly spirit of true Christians.

It is not the first time in the course of time that God has brought Christians from the Scandinavian people into contact with the believers of the German tribe. Let us therefore recall today what God has done through them to us Norwegians since those years when our first Lutheran church ordinance was sent to Luther for examination, and when Bugenhagen ordained the first Lutheran bishop of Norway, until the days when the fog of unhealthy common sense had to give way anew before the heavenly sun of the Word of God.

You Norwegian congregations! Are these German brethren strangers to you? Is Luther a stranger to you, and Arndt, and Müller, and Scriver? Are you a stranger to the German singer who taught you to sing, "If God be for me, then tread," or to the German Lutherans who sing with you every Sunday, "Dearest JEsu, we are here"? Nay, as those are thy fathers in Christ, so are these thy brethren, and thou art heir with them.

So let these thoughts also remind us of what lies ahead of us as the common goal towards which we must strive, for the glory of our heavenly Father. The time will come, God willing, when another bond will bind our children and the children of the German brethren together, namely the common language, the language which is spoken in this country and which, after a shorter or longer time, will also be the language of the hearts of our children. Let us therefore work with one another in such a way that, when it happens, our descendants may have our holy heritage, the pure Lutheran faith and confession, pure and intact, so that they may then be one in spirit as they are in language, and let us seize with joy every opportunity which God may present us to enter into closer and more intimate ecclesiastical fellowship with one another, for which we have God's promises.

Now, then, let us seize the opportunity which this joyful feast offers us to express our gratitude to the German brethren, to thank them in the same name of our Lord Jesus in which they have met us, in which they and we here on earth bend our knees in faith and hope, and in which we shall one day bend our knees with them with unspeakable joy when we behold the Lord! Amen!

Speech of Prof. Brauer, delivered at the inauguration of the Norwegian Seminary at Decorah.

In Christ JEsu warmly beloved brethren in the faith and fellow-fellows! The holy apostle Paul says in 1 Cor. 12: "If one member is kept glorious, all the members rejoice with it." As there is a fellowship of sorrow and joy among the members of one body, so also among the members of the spiritual body, since JEsus Christ is the Head, among the members of the Church, who have One God and Lord, One Faith, One Baptism, One Spirit. - And this is the cause why I take the liberty of speaking in this assembly, to say publicly, in behalf of the Missouri Synod, and especially of the College of Teachers of St. Louis Seminary, that we heartily, sincerely, rejoice that our brethren of the Norwegian Synod, to retain the Scriptural expression, "are gloriously kept." For when the merciful God gives an ecclesiastical community a planting place for future church servants, a school for prophets, a glorious treasure is given to it. Let the servants of God come from it, who shall offer the pilgrims through the desert of this world the heavenly manna and the water of eternal life, so that they do not pine away on their way to the heavenly Canaan, but are refreshed and reach their goal. God wants to purify sinful people through them.

I will cleanse them from the filth of their sins and make them white as snow, and I will put on them the robe of Christ's righteousness, that incomparable adornment in which they will be eternally adorned as heavenly royalty before God and the holy angels. And does not this indeed mean "to be kept glorious"? But not only for the sake of God's messengers, who are to be trained here in the future under the blessing of the Lord, that is, for the sake of the fruit which God wants to give through this college, can we speak of a "gloriously kept"; but God has also already given glorious things by the fact that such a building could be erected at all. Who has put the desire in the hearts of the Norwegian brethren to erect such a planting school for God's glory and for the salvation of the church, since every natural man only desires to build beautifully for himself at best, in order to have it comfortable and pleasant for himself in this world? Who has purified the hearts and made them willing to give? Who has held his gracious hand over this region so that the civil war did not extend its crude, destructive power to here; but in spite of the raging waves, peace prevailed here, so that the work could come into being and be accomplished? Who has kept watch with mother's eyes that no one is injured in the building and that no sorrow disturbs the joy now? The Lord our God, the living God, has done this. But what God does out of mercy to us poor sinners, we rightly call "being kept glorious." - And because we love the Norwegian Lutherans as our brothers, because they are in truth our brothers, our true, faithful, dear brothers who confess the one faith with us, who fight the same battle with us, who bear the same shame with us, brothers whom the Lord, who sent out his disciples two by two, has sent to us as our dear companions, whom we have been walking our way through America alone for quite some time, often longing for brotherly fellowship; we cannot help but rejoice in the glorious grace of God in them, "for if one member is kept glorious, all the members rejoice with it." And when the holy And when the holy apostle calls out to his own, "Rejoice with the glad," we can on this occasion again really experience that the word of the Lord is true: "My commandments are not grievous. Oh, no, Lord Jesus, to rejoice with joyful brethren is not hard, but quite easy and quite delicious!

I can imagine how other brothers will have spoken in their addresses, which I unfortunately cannot understand due to my lack of knowledge of the Norwegian language, about how important a so-called class education is for theology students, especially since for the time being the young people here are given more a grammar school education than a seminary education. May it therefore be granted to me to draw the attention of my honored listeners to a

We would like to address the point that is closest to our hearts. Our fraternal union is a most precious good to us; so that the preachers and congregations after us will retain the same good, that will depend primarily on the spirit, the attitude, the principles with which the young preachers emerge from our mutual teaching institutions. The unity of our synods in the future will depend essentially on the unity of our teaching institutions. Wherever the young members of the Norwegian and Missouri Synods meet in the future, whether at synods, conferences, or in their journals, they will recognize each other as true fighters of Christ, fighting under the same banner, in the same battle, with the same weapons, against the same enemy; thus they will know and recognize that they belong together in dignity, as in a war the soldiers and regiments of the same army. And the consciousness of this inward togetherness, this truly brotherly fellowship, will greatly gladden their hearts and at the same time strengthen them in the struggle against all the power and cunning of the enemy.

The goal, which should be kept in mind by our mutual institutions, would therefore be the training of our young people to become well-equipped warriors of Christ.

The Christian church is the kingdom of light and the kingdom of peace, which the Lord Jesus came into the world to establish. The kingdom of light was founded to destroy the kingdom of darkness, and the kingdom of peace to destroy the kingdom of strife and enmity against God. Neither can come to pass without a struggle. The beginning of redemption, the first condition of the coming of the kingdom of God, is therefore the abolition of friendship, of union with the kingdom of darkness. This is why the Lord our God says at the very first Gospel, "I will put enmity between thee and thy seed, and between the serpent and his seed. And when the Saviour, the Redeemer, the Prince of Peace, comes into the world, He says: (Matt. 10:34.) "Think not that I am come to send peace on earth. I am not come to send peace, but the sword." "I am come to kindle a fire upon the earth, and what would I rather it burned already". "I am come to stir up a man against his father, and the daughter against her mother, and the cord against her in-law, and a man's enemy shall be his own household". - This battle is a hard one, because it must be waged not only outwardly, but also inwardly; for not only is the world outside us in darkness and hostility to God, but our own hearts are also dark and carnal, and therefore hostile to God. In addition to this, the actual commanders and warlords on the enemy side are not only earthly, weak, perishable men, but quite different powers and forces. The apostle says: "We have not with flesh

We are not to fight against the rulers and blood, but against princes and mighty men, that is, against the lords of the world who rule in the darkness of this world, against the evil spirits under heaven. - Now this is the first thing that our pupils and students must understand with God's grace: our institutions are schools of war, not secular but spiritual. Therefore, the real goal is not knowledge, scholarship, science, but through knowledge and scholarship, efficiency and skill for battle. Much less, of course, is the goal glory, honor, parochial prestige, and parochial leisureliness. Whoever seeks this should not enter our institutions, should not want to become a servant of the church, for in Christ's service it is a matter of struggle, of joyful denial of oneself, of patiently enduring the contempt and hatred of the world and the poisonous attempts of the devil. If youthful hearts are to be frightened and recoil from such a struggle, let us show them that only he who fights will be crowned, indeed, what is certainly true, that our highest good, our fellowship with Christ, can only be won as in struggle, so also only possessed and preserved in struggle.

But to the right fight also belongs the right watchfulness. The Lord says: "Watch and pray". All the apostles call out to the children of light: "Let us not sleep as others sleep, but let us watch and be sober. But right watchfulness is like an unceasing, such an all-sided, it looks once at the enemy without, at unbelief and the various forms of it, especially pantheism, materialism, and hypocritical, sweet humanism, which like a contagious pestilence pervades the air and threatens to contaminate our churches; to the swarming spirits of all kinds with their impudent addiction to traffic; to the false-name Lutherans who always speak of peace and friendship and yet have only war and the destruction of truth in mind. But the Synod of the Brethren does not let the right watchfulness out of its sight. Norwegians and Missourians have a sacred duty to watch over each other. We are all weak human beings, and precisely because we have, confess, and defend the truth by God's grace, we are certainly especially exposed to the attacks and temptations of the father of lies: if we become secure, if we fall asleep, the enemy will infallibly sow his weeds, and if we then even allow them to grow and tolerate them out of a misunderstood concern for others, weak love and sinful human service, then we will become a unionistic bunch that is displeasing to God. Therefore, faithful, mutual vigilance and open-hearted, unvarnished denunciation of what is wrong, wherever and however it may arise among us, and, if necessary, not shying away from the most serious fight, that is the right, healthy, genuine Christian brotherly love of various sister synods among one another. - The right watchfulness, however, is also always directed to the condition of our own synod, and there is now a

The most dangerous enemy, which must be resolutely opposed if it is not to bring great danger, is human partisanship, under the appearance of great synodal zeal. Fight for his Synod with all earnestness, in right, if it represents the truth. Half-measured, lukewarm Synod members, secret defectors, are a veritable plague. But if the synod leaves the truth in any point, then one should and must leave against one's own synod, and even if the dearest ties were loosened, even if the synod itself were torn to pieces over the struggle. Let it be so, for the devil would then only cheat us of the kingdom of heaven and our blessedness at the price of a false peace or an outwardly large church body. Finally, however, each one has great need of the greatest watchfulness for himself, for his own person. Alas, a fighter for Christ may stand for a time in mighty zeal and battle, and strike weapons at one another with much noise, when it is a question of the external enemies, while he himself has perhaps already succumbed within, he serves sin and lets it rule over him. How long will it be before the Holy Spirit departs completely, the light from above is extinguished, faith dies out, love grows cold, and a fighter for Christ becomes a man of the world and a servant and assistant to the prince of darkness and the father of lies. Oh, protect us from this, dear heavenly Father!

But in order to be able to wage the battle with proper vigilance and sobriety and with success, it is also necessary to know exactly to whom the battle is actually directed; one must know one's enemy and understand his way of fighting. The main enemy, the real enemy, who is hidden behind all other enemies and adversaries, as it were, and directs them according to his will and plans, is the old arch-enemy of God and Christianity, the devil. Hence also the Lord says, "The enemy that soweth them (the children of wickedness) is the devil," and the apostle Peter, "Be sober, and watch: for your adversary the devil walketh about, seeking whom he may devour," and Paul, "Put on the armour of God, that ye may be able to stand against the wiles of the devil." And this enemy's most covert cunning and dangerous stroke is against the highest treasure of our lives, against the only light in our path, against the one consolation of our hearts, against the Word of our God. His first question to Adam was, "Should God have said?" his first arrow against the Lord Jesus, who had just heard his Father's voice from heaven, "This is my dear Son," the base shameful question of doubt, "If thou be the Son of God, say that these stones become bread." Yet he cloaks these deadly attacks under the semblance of love, of well-meaning, caring love, so with Adam, to whom he would so gladly give divine wisdom and glory, so with Christo, to whom he would so gladly give bread. - When we recognize this, we are freed, for one thing, from the dangerous human idolatry that is so widespread at the end of the world, from the human idolatry that is so widespread at the end of the world.

Cultus. All human heights and greatness next to, apart from, even against the word of God, then no longer impress one at all. No matter how brilliant one's learning, no matter how profound one's philosophic systems, he would not necessarily submit to the word of God, but would come with the question: Should God have said, should this be possible, since it is against the results of the eminent researches of the newer developed science; then one knows at once who is hidden behind and in this beautiful snake-skin, and all respect and all astonishment are vanished all at once like mist. - On the other hand, one is then thoroughly cured of that exuberance of love which, even if it does not respect the word of God, if it only does otherwise kindly and tenderly, reaches out its open brotherly arms to all the world. The devil, as Scripture teaches, can also be very loving and tender. One then no longer thinks and speaks of different equal conceptions of divine truth, of different refractions of the rays of the one central sun, and how, in Christian love, humility, and patience, these different doctrines are to be considerately observed and allowed to stand; but freshly, firmly, and surely rejects every deviation from and addition to the word of God, and confesses it wholly and alone, and not merely so in general, as to the divine thoughts in Scripture, but absolutely to every word of it. "It is written," God has spoken, God has said it, with t h e weapon we, undaunted and unflinching by the reproach of Lutheran born- tireness, throw down all the heights which, by the wiles of the devil, have been raised up by men, even if they were the most spiritual, scientific, and loving, against the Word of God. Never will our love grow cold more quickly and turn into the opposite, into holy hatred, than when we are expected, out of love and humility, to concede a justification to Satan's question, "Should God have said? The deepest damage of our last, dangerous time within the circles of the so-called believers is without doubt the turning away from the word of God out of false respect for and out of false love for men, miserable creatures, who, as Scripture says, are all liars, and as perishable as the grass flower that stands today, withers in the evening and is thrown into the oven.

But we must not only put the pupils of our institutions into such a fight; what is the use of their being sober and watchful, of knowing and attacking the enemy, if they have no armour and weapon, no protection and shelter, to cover themselves and fight the enemy down?- What poor armour is often put on the poor students, which only hinders them in the straight fight and so that they can never mortally wound the enemy, where everything only amounts to mirror fencing and aerial blows! The Lord says: "My kingdom is not of this world," neither can the weapons of his servants be of this world. Worldly power and worldly wisdom are as impotent against the enemy of Christianity as a wipe of straw against a flame of fire. And yet the self-satisfied man often thinks that the best armor is precisely that which he himself devises with prudence, prepares with art, and uses and wields with proud courage and high senses, but shameful defeat is and can only be the end of such heroism. Do such men really think that with their inventions, their achievements, their unionist associations, general synods, and alliances they can beat out of the field an enemy whom God made it his own to overcome? Paul shows the only right armor when he says in Ephesians 6: "My brethren, be strong in the Lord and in the power of his might.

Then take hold of the armour of God, that ye may resist in the evil day, and that ye may do well, and hold the field. Gird up your loins with dignity," true doctrine must gird up like a girdle all the thoughts and heart motions of a warrior of Christ, lest they flap about like a loose garment in all the winds of doctrine. "Clothed with the cancer of righteousness." Who truly can fight but poorly against the devil, who is yet under the wrath of God; but under the imputed righteousness of JEsu Christ, as a sure armour, he fights with calm conscience, firm courage, and joyful heart. "Booted by the legs, as ready to drive the gospel of peace," we must penetrate to God in the midst of the battle-orders of the enemy, where it is necessary that the foot should be protected; this protection is the gospel of peace, for the gospel opens the way for us, that the enemies may fall down as the prey of Christ, and that we ourselves may hasten on to the goal, because we know through the gospel that God will not cast away a poor sinner who comes to Him. "But above all things take hold of the shield of faith, with which ye may quench all the fiery darts of the wicked one," the fiery darts are Satan's temptations, which come flying fast and hurt fiercely, but just as quickly and utterly quench in faith as fire in water. "And take ye the helmet of salvation," which is Christ our Head, by whom we are most surely protected, because He has already overcome for us all enemies. "And the sword of the Spirit, which is the word of God," in spiritual warfare only the word of God can give victory, for only that is living and powerful, and sharper than any sword of the sword of the sword, and pierces until it divides soul and spirit, even marrow and bone, and is a judge of the thoughts and senses of the heart. - In a word, the armor of a true warrior of Christ is: for protection, true doctrine; for protection, true faith. -

May God, the Merciful, help to make Jesus, our

For the sake of our one Savior, that in our schools the students may become sanctified, well-armed warriors of Christ in the truth; then as surely as they are one in God, so surely will they be one among themselves. God has brought us together; God also keep us together from generation to generation, for the glory of His name, amen!

Honorary Memorial

of the blessed

Ernst Friedrich Hüsemann, faithful pastor of the Lutheran congregation at Neu Minden, Washington Co, Illinois.

Gest, October 8, 1865.

Motto: "Remember your teachers who have told you the word of God, which end look on, and follow their faith." Hebr. 13, 7.

(Continued.)

The second role was then played by the Osnabrück country hymnbook (so called in distinction from the city hymnbook), whose corrupted songs, completely devoid of all faith, were forced upon the dear youth. In addition to this, one must imagine a radical unbelieving schoolmaster, who is boundlessly ignorant in divine matters, who, because he is almost completely without any supervision, can do as he pleases in the school; who is therefore more of a stickmaster than a teacher, and who seeks to instill in the children only fear and terror of the schoolmaster, but no fear of God-so one has a correct picture of a school, such as our Pastor Hüsemann "went through" and "endured" in his youth. Oh, that was a pity! The young children's souls were treated like a pig with a beggar's sack. Truly, it could not have been worse in the time of the papacy, of which Luther says that his teachers also belonged to the "unskilful schoolmasters," who often spoil fine, gifted minds with their rumbling, storming, pranks and blows, and deal with children no differently than as masters of sticks do with thieves. He complains about "the hell and the feg - (yours of the schools, since we are martyred inside, since we have learned nothing but vain nothing through so much prodding, trembling, fear and misery." "How sorry I am now," he complains, "that I have not read more poets and histories, and that no one has taught me them." This complaint was often made later by our Blessed that his school years had been so badly used. How many a noble gift lay dormant, because it was not awakened and kindled. He was endowed by his Creator with beautiful gifts and with a mind that grasped everything deeply and did not pass over a matter lightly. These talents and abilities, however, were not sufficiently cultivated in his youth, so that they would have developed to the extent that would have been desirable, and as they might well have done.

the judgment which he received. There he heard nothing of the causeless corruption of the human heart, nor of the salvation that is in Christ Jesus; Christ, who is the true God and eternal life, and apart from whom is no salvation, was utterly denied; when it came to the top, he was still praised as the ideal and model of virtue of mankind, whom one must strive to become like by his own efforts. Thus neither the law for the recognition of sins, nor the gospel for the production of faith, acted on the tender boy's heart; rather, the natural corruption of the heart was covered with a rationalistic dress of virtue, and faith was denied as a thing that in reality did not exist-as an unding. So it was with all doctrines of faith, that they were either utterly denied, or else falsely taught. Of the Holy Communion, for instance, a confirmant usually knew as much as nothing at all. That Christ's body and blood were truly present in the Lord's Supper, and were distributed and received in, with, and under the bread and wine, was not believed by the rationalists, and therefore they did not teach it; if they did not outright deny it, they did not do so only because they feared that they might one day be called to account for it before men as Lutheran church desecrators.

That such school and confirmation instruction was wasted effort is only too certain; indeed, even more than that, it brought irreparable harm to the soul when the leaven of false doctrine penetrated and took hold of the heart. How many, who in youth have imbibed nothing but wretched doctrines of reason, afterwards close their hearts to the truth when it reaches them, and cannot be dissuaded from their inveterate unbelief. How happy are the children who, from their youth, are instructed in the pure doctrine of all the articles of faith, and are led by the law to repentance toward God, and by the gospel to faith in our Lord Jesus Christ! Oh that all who enjoy this benefit would know it with thanksgiving to God and make use of it!

After our blessed Hüsemann had completed his 14th year, he was confirmed and dismissed from school.-After confirmation, an important, yes, probably the most important time for man passes. Here he enters the world, where the temptations of Satan, the world, and the flesh storm upon him with power. Now he is to practice what he has learned so far. Yes, the years of youth are years full of temptation. Many suffer damage to their souls. Few come through unharmed. The young man, by nature inclined to frivolity and all sins, looks upon life as a paradise where he sees only vain roses blooming, without perceiving the thorns hidden behind; this life, he thinks, must now also be enjoyed, and That is, to be enjoyed according to all the desires of the flesh. For it is only by the devil's deceit that the poor young man enjoys life, when he tears asunder all bonds of discipline and fear of God and man, and throws himself into the arms of the world, the devil's paramour, body and soul, in youthful frenzy. Verily, where the fear of God does not do the best and restrains him, he offers the flower of youth as a sacrifice to the Moloch of the world; and then what can be expected of him in the cold, frozen age, when he has ossified himself in sins in youth?

In our blessed Hüsemann, the fear of God was always so powerful that even in his youthful years he was protected from serious sins. For although in the first years after his confirmation the grace of God did not become so powerful in him that it would have thoroughly changed his heart, it was still the case with him that grace continued to knock strongly on his heart and gave him no rest until he opened his heart completely to it and surrendered himself without reservation to the Lord Jesus as his own. He was, in a word, an awakened youth. In this state man recognizes to a certain extent "his" sinful ruin, fears God's wrath, and the thought of death, judgment, and eternity stands before his soul even in the midst of the tumult of the world. But this revival is not yet conversion. It is indeed the first step towards conversion, and it must precede conversion; but thorough conversion must follow, if otherwise the awakened man is really to be saved. The conscience of the awakened man is indeed awakened, and the care for his soul's salvation leaves him no rest; but there is still no real spiritual life in him (or only a very weak one), and he has as yet no spiritual strength to resist sin. As long, therefore, as the inward restlessness and fear of God's wrath and hell lasts, so long does he guard against gross sins; but when the conscience no longer feels the pain so, when the first sensations are past, he also again becomes cold, lukewarm, and indolent, so that he consents to this and that sin, and does contrary to God's command.

The following example from his life may confirm that we have herewith correctly portrayed the in neric state of our Blessed One in his first years as a youth, that he was, in fact, an awakened youth.-At that time, in the place where our dear Hüsemann lived, there lived a completely godless man, who was not only a notorious drunkard, but also lived in many other horrible sins, which we do not want to name. One day, in the midst of his life of sin, this man receives an anonymous letter in which the unnamed man reproaches him for his many grave sins, proclaims God's wrath and curse on wanton sinners, and that his reward will surely be the abyss of hell,

if he did not turn around and repent in a hurry. The man himself confessed that he had received such a letter, and the contents of it had made such an impression on the mind of the most wicked man that he stopped drinking for a while, attended the private meetings of Christians, and it seemed as if he really wanted to begin a different life. But he who never in his life would have found himself deceived in a man will certainly still find himself deceived in the repentance of a drunkard. The repentance of a drunkard is in the great majority of cases (there are only very rare exceptions) an Ahab's repentance-a servile fear of the threatened punishment-and therefore not valid. But where that letter might have come from, no one knew to explain, and yet the curious would have liked to know. Some thought that it must have been written by the pastor, but this was not believed, because the salvation of his confessors was too far from the local pastor's heart for him to feel compassion about it, or even to write a letter about it. Yes, if on the previous Sunday someone had unfortunately forgotten to put his baptismal fees on the altar for the pastor, he could not have brought it over his conscience, which was very tender in material respects, that he should not have reminded the person of the "owed wages" by letter. As far as we know, no one but the writer of this letter has ever known that the author of that letter was no one else than our dear young man Hüsemann. The unhappy condition of that man, who was completely depraved in sins, had gone so far to his heart that he wrote that letter to him out of love for his poor soul; but partly out of shame, and partly in order to make a greater impression on the man's heart, he concealed his name. This example shows us clearly that our Blessed One was an awakened youth who sought to make himself and others blessed. But he still lacked the true knowledge of Christ, which comes only from the Gospel and makes the heart firm. Here, however, he could say with that chamberlain of Queen Candace, "How can I, if I have no one to guide me?" We have no doubt that even at that time a new birth would have come to him, if on the part of the ministry of preaching the gracious Gospel had been worked upon his heart in the right way. But we have already heard how things stood in that region. There could be no question of real pastoral care. To seek counsel and consolation from a rationalist would be to seek life among the dead. They are all sorrowful comforters, clouds without water, wells full of holes that give no water.

(Conclusion follows.)

To the ecclesiastical chronicle.

So much is said against the **so-called Missourians,** both here and in Germany, and so much evil is said against them, that it is permissible now and then to pass a favorable judgment on what is said about them, especially when it concerns things that do not do credit both to the Missourians and to the faithful God, who has given them, out of undeserved grace, to clearly recognize and fearlessly confess His pure Word. Such a judgment may then find place here. In a well-known city in Germany, there is a group of Lutherans who wrote to us on November 15, among other things, the following: "The terrible thing about our situation is that we are so little grounded in right doctrine. What we know and learn of it has come through the ministry of the Missourians. How wonderful the leadings of God are, e.g. that Pastor * * came here, is to be worshipped, that we have been lighted up with the brightness of gold, which you dear brethren bring to light from the shaft, in which the treasures of the Reformation fathers were so long kept, that they should once more shine into the darkness in this last afflicted time. This we praise, for which we praise and give thanks as often as we come together. Your synodal reports are of the greatest importance to us; will you send them to us by cross-band? Recently we received the Northern one. We seek to learn from it the difference between the Old and New Testaments ... ...commanded by the Lord Jesus. A thousand thanks for your love. It is as if we could not pray in our little fellowship without remembering the dear Missouri Synod before the Lord. A thousand greetings to all the brethren. JEsus All in All." - This is indeed a comforting voice, all the more so since here even those accuse us of unkindness and church-breaking because of our earnest testimony, who only as a result of our earnest testimony have allowed themselves to be urged to leave their unionist standpoint and at least formally profess the confession of the orthodox church. May God help our dear Synod to hold what it has, and not to lose its small idol through security and sluggishness, nor through shying away from shame, but rather to grow in the grace and knowledge of our Lord and Saviour JESUS CHRIST, and to grow cold one victory after another, so that it may be seen that the right God is in Zion. - W. [Walther]

An air prank. In the fourth issue of the "Ev.-luth. Gemeindeblatt, Organ der ev.-luth. Synod von Wisconsin" we read the following: "Recently we received the news that Pastor Brunn had collected funds from the Missourian Proseminar at Steeden in Nassau for the maintenance of the same among members of the Reformed and Uniate Church in Barmen, and in doing so had deliberately concealed the Lutheran character of his institution. The editor then makes his remarks on this. ...and the way he's going about it. He obviously wants to strike a blow at us Missourians by communicating the above. But it has only become an aerial stroke. Yes, it has happened to him, as it has to many a rash fighter, who, wanting to hit others, missed his target and damaged himself badly. So the editor has received the above message... From whom? It is certainly not acted openly and honestly, if one does not name one's own source for one's accusations; for it is easy to hear something and then to write it out into the world, but the proving of the accusation is still another matter. As long as this accusation is not proved, it remains a miserable slander. That the above, said by Mr. Pastor Brunn, is not the practice of our Synod, we would therefore also punish it on the same, - for although he does not belong to our Synod as a member, we nevertheless gladly admit that he works within our limits, - can hardly be hidden from Mr. Redacteur, since he observes us so closely. We might otherwise point out to him that our Synod once kindly refused a collection from an entire royal state church for the sake of the confession; whereas it is a fact that the Wisconsin Synod, through one of its members, has urgently asked for collections in Germany from an unchurched state church, setting aside the confession, and is said to have received them. Incidentally, we are pleased that the editor openly admits for once that the so-called Lutheran Wisconsin Synod allows itself to be supported by uniate associations, thus flirts with them, and is therefore nothing other than a uniate society. If we now study the final admonition to us in that church bulletin, Matth. 7, 5: "Thou hypocrite, draw first" 2c., the result for the author of it is a miserable one. Quite apart from whether the beam is to be found with us or not, so much is certain, he finds the mote in his eye. But then, is the splinter still a splinter, or has it not rather become a rather long, thick beam? St.

Death notice. We have just received the shocking news that Pastor Harms, who is well known and widely praised in three parts of the world, passed away in Hermannsburg on November 14 of last year. It is true that we have sometimes felt compelled to testify against certain peculiar views of the deceased which are not founded in Scripture, but we are nevertheless among the thousands whose hearts have been filled with sincere sadness at the news of his passing. As great as the zeal of the blessed man was for the cause of the mission to the Gentiles and as successful as his work was in this field, this was still the lesser blessing that God bestowed on the world through this highly gifted man. Even the certainly great multitude of souls who were awakened from their sleep of sin by his direct ministry of the Word and led to Christ, their Saviour.

is still the smaller part of the fruit of his great day's work. Above all, incalculable is the influence that this dear man has exerted on thousands of preachers through his zeal for office, which is unparalleled in our day, and through the fact that he stood firm like a pillar in the hour of temptation that came upon the preachers of Hanover, especially in the last few years, and not only made no concessions to the unbelievers in the church, although his fearful church authorities demanded it of him, but also declared this publicly, verbally and in writing, at the risk of being deposed. We are confident that in the case of this zealous servant of the Lord, as the Apology says, "some human thoughts and opinions have not overthrown the foundation of Christ," and that therefore he has not only entered into the joy of his Lord, but that his work on earth has not ended with his death. Though all that is his must become food for the fire, yet that which was gold from the treasury of the word shall remain undestroyed.

W. [Walther]

On August 27th in Mewe (East Prussia), the former manual laborer Repping, notorious as a thief and robber and sentenced to many years in prison, attended the sermon with the other prisoners in the church of the institution, which the priest had based on the following words: "If the Son makes you free, then you are truly free. As Repping was leaving the church with the other convicts, he secretly said to one of the latter, "I will yet prove to the black man (the preacher) that one can become free without the Son." During the night he made an escape from his cell on the fourth floor, which he had been preparing for some time, by forcing himself through the iron bars that had been cut or loosened every so often for a long time, and then lowering himself down on a rope made mainly of 2c. bed sheets. But he had not yet reached half the height when the rope broke, Repping fell down and broke his neck.

C. F. Junii kurzgefaßte Reformations - Geschichte, aus Veit Ludwig v. Seckendorfs

Historia Lutheranismi zur allgemeinen Erbauung zusammengezogen, herausgegeben von Benj. Lindner, 1755.

Reprinted unaltered by A. Schlitt. Baltimore, Md., 1866.

It gives us great pleasure to be able to inform our readers that the first issue of this previously announced work has appeared. Our pleasure is all the greater because we can assure you that the layout is excellent in every respect. It is a credit to the entrepreneur, Mr. Schlitt, just as it is a credit to the magnificent work and will serve its dissemination in no small measure. The format is large quarto, the printing correct, beautiful, rich and large enough even for the stupid deste eye, the paper pleasantly white, the cover tasteful. Each page has two columns. The first 30 pages (including the preface) have 68 pages of the old edition.

The only wish we have to express here is that the work may now find many buyers and eager readers. Whoever seeks to gain a thorough insight into the divine work of the Lutheran Church Reformation; whoever desires to be introduced to the history of the same in such a way that he is thereby edified in faith and encouraged to godliness; whoever desires to have an irrefutable defense and justification of the Lutheran Church against the Papal and Reformed Church from history according to sources; who demands the core and star of Luther's writings in a short excerpt and a historical introduction to them; who seeks the right weapons against the distortions of the history of the Reformation on the part of the Jesuits, half-believers, and unbelievers, e.g., of men like d'A. For example, by men like d'Aubigne, whose novelistic work of fiction is distributed by the American Tract Society in recommended editions at an unprecedentedly low price to thousands and thousands: let him buy this work, and he will soon learn that he does not need our praise, that the work praises the master himself.

From some quarters we have heard the concern expressed that the work might not be brought out and that it would be of no value as a fragment. Our advice against this concern is that everyone who has the desire for such a work and the fortune to buy it, buy it, and induce others to do the same, so that there will be no danger of the enterprise coming to a standstill. As far as we know, so many subscribers have already been found that the continuation of the printing is possible. The more buyers are added, however, the more unhindered the publisher will be able to move forward. Since the book will be set (stereotyped) with standing letters, this is also a guarantee for the subscribers that it will not be left unfinished. Orders are to be made at the address: A. Schlitt, No. 6 North Gay Str.,
Baltimore, Md. W. [Walther].

Introduction.

The former pastor of the congregation at Hillsboro, Jefferson Co., Mo., F. A. Loßner, having received and accepted a regular appointment from the Lutheran St. Paul's congregation in Washington Township, Will Co., III, was solemnly installed in his office by the undersigned, by order of the Honorable Presidency of the Western District, assisted by Pastors H. Löber and Heinemann, on the 18th Sunday after Trinity.

May the Lord, the faithful Archpastor, make the dear brother a great blessing in his new congregation. G. Polack.

Address: Bev. B. Bossnou,
Oeto, Nill Oo., III.

Church News.

Yesterday, Dec. 18, 1865, my former assistant preacher, Bro. Hachenberger, a pupil of the Practical Seminary at St. Louis, having passed his examination and been called by my former branch congregation to Töwn Lowell, Dodge Co., Wis. was ordained and inducted in the midst of the same, by me, assisted by Rev. Link, according to orders received from the Most Reverend President of the Northern District of the Missouri 2c. Synod.

May the faithful God also grant this servant of His wisdom and joy for the conduct of his holy office. And make him a blessing to many. C. Punishments.

Address: Rov. Br. UnoIlOnberAtzr, Beesovillo k. 0., OodZe Oo., VVw.

Indication.

The Eastern District Synodal Report is ready for mailing.

Price: 1 Er. plus postage H 30 Cts.
per dozen 3.00

Orders are requested to be placed with the undersigned.

I. Birkner.
No. 92 William - Street.

(Receipt and thanks.

For poor students the church college received on Thanksgiving Day from the Gem. Past. Mists in Washington, Mo., H8,10. from Mr. F. Gundermann, Clarinda, Ja., Pl. from Mr. W. Gundermann there P1.

C. F. W. Walther.

Having received 402 fl. 20 Kr. (four hundred and two florins and twenty kreuzers) from the general treasurer and president for me through Professor Walther, I gratefully acknowledge that

Müllheim on 21 Nov. 1865. K. Röbbelen.

(Delayed.)

Received:

For poor school seminarians: By Mr. Bartling, at Mr. Wilken's wedding at Addison ges. P8. By Past. Schumann PlO. At Mr. Lange's wedding at Emmet, Dodge Co, Wis. sent P4.10. By the Woman's Club at Sheboygan P7. By Mr. Bartling at Mr. Wicgmann's wedding at Addison Pl5,2l. By the comm. at Schaumburg K04.1O. At teacher Backhaus' wedding at Fort Wayne ges, P12.70. By teacher Jos. Grüber H1. From the congregation at LoganSport P20. Of Gem. members at Rock Island Pll.75. of Rev. Friedrich §0, from his wife P2.

For the seminary household: From Pastor Polack's parish 111.

To the travel money of the B r u n n ' s pupils: From Th. Zumahlen's wedding at Coopersgrove ges. P8. From Mrs. N. N. Pl. Past. Stephen's comm. at Fort Wayne G6.lt". By Past. Beyer at d. school-feast at Laporle s. 815.05. By Past. Daib 81.00. By Mrs. Guenther and Mrs. Kornhauö PO. Past. Engelbert's comm. 85.45. L. Wetzcl 82. From Past. Böhling 50 cts. Past. Ruff 75 Cts. By Teacher Backhaus on d. infant baptism at H. Gerling's, at Moomington, Zll. ges. 2.20.

To curtains: From Past. Stephen's congreg. at Fort Wayne 86th From the Woman's Club at Ehester, III, 85th From Mr. Luehrs at Addison 50 Cts. From the Woman's Club at New Bremen, St. Louis, 87. From 2 friends of the Seminary at Boston 85. By Mr. Birkner, New York, 8 l. From the second women's club at Chicago 85.

Addison, Aug. 20, 1865. A. Selle.

Received

For the seminary household: From the parish of Addison and thereabouts: From Wittwe Heuer 30 lbs. of butter, §10 daar, 3 sacks of apples, 4 bush. of large beans, 2 s. of rye, 1 cartload of cabbage. From Mr. Ochlerking 3 p. oats, 3 p. potatoes, 2 pieces of bacon, 10 lbs. butter. From W. Stünkel 2 p. oats, 1 p. grain, 1 p. rye, 1 pot of butter. From W. Urne 3s. Oats, 5 p. potatoes. Don Diedrich Plüsch 5 p. potatoes, 2 p. oats, 1 pot of butter. From Mr. Kornhaas 1 pot of cabbage. From Wittwe Kießling 1 doz. Plates. Fr. Krage 1 p. oats, 1 pot of beans, 5 p. potatoes. Mr. Lührs 3 p. potatoes, 1 p. oats, 1 p. corn, 1 pot of butter, bush. beans. Mr. Matthies 1 p. flour, 1 pot butter, 1 p. oats, 1 p. grain. Wittwe Bicrmann 1 p. flour, 1 pot butter, 1 p. oats. Bro. Gehrke 1 cartload of hay, 6 cartloads of straw, 20 lbs. of butter, 2 p. of potatoes. Ldw. Fiene 1 p. flour, 1 pot of beans. Mr. Niemeier 1 p. flour. Bro. Precht 1 bush. Oats, 1 p. apples, 1 p. turnips. W. Nabe 1 p. potatoes, 1 p. apples, z bush. Beans. Bro Foll- werth 1^ sack of apples. Fr. Graue 1 calf, 3 dntz. Eggs, 20 cabbages. Dr. Kruse 1 p. potatoes, 1'S. Apples. Mr. Buchholz 2 p. potatoes. Chr. Meier 1 quart of meat, 1 p. of oats. From a stranger 1 p. oats. Mr. Bückling §1.35. Joach, HählS §1.35. blacksmith Rathe 16 Pf. Butter. Mr. Wintcrstein & wife from Jo- hannisbnrg §2. sent by dens. on Joh. MeierS wedding §1.90. from Past. Schmidts Gem. in Livingöton, Dwight Co, III, from G. Siemantel, M. Hahn, L. Meier, Gebr. Krug 2 gall. each. Molasses. W. Teyler of Past. Fried- rkch's comm. bush. Beans. From Past. Schmidt's Gem. in Elkgrove from H. Stege 1 p. wheat, 2 p. oats, 10 lbs. butter; Chr. Niemeier 2 p. oats, 1 p. potatoes, 1 piece of bacon, 1 roll of butter, 12 cabbages; W. Meier 2 p. potatoes, 1 p. flour, 12 doz. Eggs, 1 pail of butter. AuS Past. RichmannS Gem. in Schaumburg from Bro. Kühn 2s. Potatoes, 2 p. oats, 2 p. grain, 1 p. flour, 30 p. butter; Bro. Lichthard 40 p. butter; W. H. Baker 2 p. grain, 2 p. potatoes, 2 hams, 12 p. butter, 6 doz. Eggs; Bro. Giefrcke 3 p. potatoes, 1 p. flour, 2 p. oats, 1 pc. bacon, 2 s-grain; H. Bremer 1 p. wheat, 1 ham, 1 p. potatoes, 1 p. oats; Ch. H. 1 p. grain; Mr. Weber 2 p. potatoes, 3 pc. bacon. From Past. Polack's Gem. in Trete 3 p. bacon, 12 p. Potatoes, 12 p. Wheat, 5 p. flour, 21 doz. Eggs, 1^ p. beans, 7 rolls and 1 ton butter. Bro. Nacke, of Crete, III, by Rev. Heinemann §2.

Addison, Nov. 28, 1865. H. Gehrke.

Receive;order Ban of the school teacher - seminary:

From Mr. Past.	Engelberts Gem., Racine, Wis.,	§ 2.00
From Mr. Aug.	Meyer, Nodenbcrg, III.,	5.00
From Mr. Past.	Weyel, Darmstadt, Ind.,	1.50
By Mr. Bonnct, Treasurer of the Middle District		12.80

Summa .....§21.30

Addison, Nov. 20, 1865, H. B a r t l i n g.

For poor pupils: Don Brackbagc in Past. Fleischmann's Gem. §10. by Past. MangclSdorf in Belleville from B. Schneidewind §1. childrcoll. at G. Mittenzwci §3. From the Sewing Club in Cincinnati 13 towels, 6 bedclothes, 6 pillowbcziige, §20 to blankets. From S. Zahn the. §1. kiddie tanf cott. at Chr. Schäffer's in Past. Bodes Gem. §4,15. by Past. König to woolen blankets and clothing, by Fr. Friedrich §3, by Werner §5, Fr. Engelmann. §1, Br. Hader §1, Br. Jetter§1, Marie Fischmann §1. by Past. Ch. H. Löber from the bell-bag of sr. Gem. §14. "For a poor pupil" from F. M. in S. by Past. Bünger §10. From "friends in Columbus," O., 10 double woolen blankets. For G- Heid through Past. I. Ruvprecht by sr. Gem. §7. For G. Sommer by Past. Schuster by P. Schuster §1. For K. Fricke ges. by Past. Fritze at L. Gehrke's wedding §6.50. For G. Sommer, likewise, §6.50. For W. Keyl by Past. Fritze §5. For PH. Lingke by K. Brust KlO. For H. Diemer, by sr. sister §5, by Past. Bünger §5. for H. Dirderich, of the women's - club at Roseville, Mich. §8. for A. Trautmann, by the same §5, by Bro. A. Schrö- der §1. for A. Gräbner, Coll. on d. Kindtaufe bei Ch. Görlich §3,30. for A. Brömer, ges. by Mr. Knoche §3,10, by I. Birkner §30. for F. Häuser, by Past. Günther, coll. on d. baptism of children by G. Hcmmetcr §1,81, by M. Blank §1,35. For F. Kugele by Past. Schmidt by F. Irühwirth §5. for H. Birwend from Fort Wayne by Fr. Meyer §5, by C. Bonnct §2, by G. Thieme §2, By W. Paul §2, by A. F. Siemon §1, R. Siemon §2, H. Kaiser §1, C. W. Sander §2, I. B. Krudop §1. For Th. Besel, by the comm. at Pcrryville, Mo. §6. For A. Geyer, by Past. Schliepsiek, Coll. on d. baptism of children at G. Schlösser §3.50.

F ii r d e n Haushalt: By Past. Mees, Coll. sr. Gem. at the Ref. feast §20. by Past. Grupe in Stockten, III, Coll. at the wedding of E. Schön §10,85.

G. Alex. Saxer.

I certify with heartfelt thanks that I have received the following gifts:

For poor students: by H. Graf in Sheboygan §1. H. Chisel §10. Rev. Hanser 25 Cts. H. Weiss §1. by Rev. Böling: on K. Brandemühl's wedding ges. §6; by W. Utech §5,03; ReformationSfest- Coll. in Kirchhayn §4,43; Bublitz, P. Wambsganß each 25 Cts.; Müller §2. By the Women's Association in Racine §5. By the Virgins - Ver. in Cleveland §4. G. H. Walker §2. By Past. Schmitt: by Siemantel and I. Meier each §2. by Past. Hattstädt §9.58.

For the budget: by Pastor Rupprecht of theCongregations: North Dover §28, Elyria §7.25.

* * .

I would like to ask the dear brethren in Wisconsin, who have supported us so abundantly with food during this time, to tell me exactly what has been sent by them, so that I can acknowledge it.

I. C. W. Lindemann.

Received in d. treasury of the middle district:

ForSynodalDebtRepaymentSkasse: From Pastor Dr. Sihler himself 100 Doü.

To the synodal treasury: By Pastor Frederkings Gem. §8.50. Past. SauerS Gem. §19. by the same from Br. Steinkamp §10. Mr. Büchner §2. by Past. Sihler's Gem. coll. §44.04. Past. Jäbkers Gem. §14.50. Past. Rupprecht's Gem. §3.65. Past. SeuelS Coll., Ne- form.-Festcoll. §23.65. Past. Zagel's Common, §5.22. Past. Hörnickes Gem. §5. Petri Gem. of Allen Co. ind. §5. Past. JrickcS Gem. from d. bell-bag §2l. L. Griebe. §5. Past. Jox Gem. in Logansport §9.68. its branch in Rockfield §3.75: in Royal Centre §2^0. Past. Sau- perts Gem. Coll. §20.10. Of the women's association dcrs. Gem. §21.85. From Meierding §1. Däuble 45 Cts. L. Küster §5. a. & Chr. Bormann §2. past. Frederkings Gem. §3.50.

For the church building in Past. StürkenS Gem. in Baltimore: Past. Bodes Gem. §7,26. Pqst. JäbkerS Gem. §80. Past. TraubS Gem. 8,51. Rev. Frederkings Gem. §10,75.

For poor students: Mrs. Car. Nehrt for Ph. Scholz §5. by Past. Schwan on Dolch's baptism of children §1.50. H. KUnkcrmann §10.

Znr Pfarr- u. Lehrerwittwenkasse: Past. Schwans Gem. §50,51.

For Pastor KahmeierS Wittwe: By Past. Jox on H. HarkmannS wedding gcs. §12,35. By dens. by Wittwe Rauh §2; by Frau Küllsen §2.

Concerning the seminary in St. Lonis: Bon Past. Schwans Gem. §53,44.

Concerning the college in St. Louis: of Rev. Weyel's Trinity Comm. §14,60; of the latter's St. Peter's Comm. §7; of the latter's Emanuel's Comm. §4,40.

For Pastor Röbbelen: By Rev. Schwan by Mrs. N. N. §1,58; by Past. Seuel §l.

For inner mission: Through Past. Hattstädt §58,89. by Past. König v. Wittwe Wöpler §1. by Past. Sallmanns Gem. §7. Past. Horst's Gem. §5.50. whose branch near Dublin §4. by Past. Weyel by Jgf. K. Keck §1. by I. H. Melcher §13.

To the college budget inFt. Wayne: By Past. Hattstädt §25,60. by Past. Niethammers Gem. §6.

For poor students in St. LouiS: By Past. König von Wittwe Wöpler §2. von Herrn Böse §l.

On college annexation at FortWayne: By I. Birkner §6. From Past. Mees' Gem. ncjorm." Festcoll. §20.

For Dir. SaxerS Substitutes: By I. Birkner §4.08.

For Rev. Gross iuMichmond: By Past. Seuel by H. Hchmeier, Ch. Däuble, Ch. WiegcrS each §1.

For teacher salaries: By Past. Küchkes Gem. §8. by Past. Wichmann by G. Bosse §20.

For the general pres. Bon Past. FrickeS Gem. in Indianapolis §25.

To the B r u n n ' s ch e u A n st a l t inSteedenr From Past. WüstemannS Gem. in Kendallville §15. Past. Traubs Gem. §3.

School funds from college students: by K. Ringwald, I. Specht, W.'Werner, A. Vogeler, I. Landeck each §6, W. Merz §12. E. Bonnet.

Fort Wayne, 16th Der. 1865.

For the Lutheran have paid:

The 17th and 18th year: Mr. Rb'ttzer.

The 19th volume: F. Kvplien, I. Meyer, 2 ex., I. Niedel, A. Einwächter, 2 ex., Fr. Rb'ttzer.

The 20th volume: Messrs: L. Grützner, Past. W. Hattstädt, 10 Ex., L. F. Sälen, I. Meyer, 2 Ex., Past. I. M. Bühler, 4 ex., F. Hamann, I. Niedel, G. Schulz, A. Einwächter, 3 ex., Past. M. Guinther, 9 ex., G. Stiegler, H. Ostheim, Past. R. Biedermann, §1.75, Past. A. Brandt, W. Kipp.

The 21st volume: Messrs: Past. H. Han- ser, 3 Er., C. Fritz, G. Arnold, A. Wehlem, C. Stell, Past. G. Lemkc, 20 ex., G. Bewie, Past. E. Steege, 6 ex., Past. W. Hattstädt 8 ex., H. Schürmann 3 ex., L. F. Sälen, I. Schurks, K. Potzel 50c., G. Volkendd'rfcr, I. Hartmann, I. Meyer 2 ex., Past. I. M. Bühler4 Ex.,' Past. I. Hoffman' 5 ex., F. Hamann, Past. H. Stceger 7 ex., A. Tünzler, Past. C. I. Weisel 20 Ex., A. Ein- Wächter 17 Ex., Past. M. W. Sommer, Past, M. Guin- ther §18.50, G. Stiegler, H. Ostheim, Past. F. Nudland, bag, Past. P. Rupprecht 17 Ex., Past. C. H. Lübkcrt, M. Bauer, M. Kohn, C. König, C. Steinacker, Past. H. Wehrs 4 ex., W. Conrad, Past. R- Bicdermaun §1.75, C. Krause, G. Funk, Kraft, Past. A. Brandt, W. Kipp, Past. G. Traub 6 ex., H. Lumpe.

The 22nd year: Messrs: Fr. Neumann, C. Böttcher, Fr. Dörfler, B. Grützucr, Past. H. Hanser, 5 ex., L. Wilkr, I. Krnse, K. Frühling. Past. E. Röder, A. Schuharth, Past. F. Groth, Past. E. Frederking 15 ex., Past. A. Wagner 6 er., F. Dühren, I. F. Bayer, W. Dcttlaff, Past. A. Hoppe, Past. C. Steege 3 Ex, Past. S. Büchler, H. Schürmann 3 ex., C. Träger 50c., Past. I. L. Daib 31 ex., Past. H. Hb'ruecke 11 ex., M. F. Gensmer, Past. K. L. Moll 11 ex., H. Reichardt, K. Dohl, K. Kcmnitz, G. Müller, P. Merz, H. Aerger, P. Th. Bürger 37 er., Past. A. Weyel 16 ex., I. Meyer 2 ex., Past. H. Koch 8 ex., Past. I. M. Bühler 4 ex., Hallenberg and Br., Past. I. Hoffman "5 Ex., M. MilinS, Past. Hanser 15 ex., Past. G. Speckhardt, I. Waldcch G. Ezel, F. Schneider, F. W- Koch, Nic. Wellmeriing, Past. C. I. Weisel 22 Ex., Past. O. Hagestadt, I. Brei- tinger, I. Sauer, Past. E. Riedel 23 ex., C. Roth 3 ex., A. Einwächter 23 ex., Past. M. Guinther 5 ex., Past. A. Zaget 22 er., C. Trier, bag, Past. F. Schumann 20, Ex., Past. T. A. Torgersen, C. Steinacker, Past. F. W. John 2 Er., Past. Tb. Mießler,.Past. I. A. Hügli, Past. C.^Schmidt, Past. H. Wehrs 4 Ex., Past. I. Jricke, Past. I. G. Schäfer 12 Ex., A. MengeS, Tb. Becker, Past. L. Sallmann 20 ex., Past. P. Eirich 12 ex., H. Rofkar, Past. W. Hnsmann 15 Ex., Past. F. Dubperncll §7.50, Past. N. Köhler 9 ex., Past. I L. Hahn §9.75, H. Hart- wann 15 Ex., Past. A. Lehman" 17 Ex., Past. L. Geyer §15.50, G. Lorenz, I. Kimpel, Tr. Schlimpert, Gotth. Schmidt, Fr. Preuser, E. H. Walther, Prof. A. Schmieg Past. I. H. Dörmann 10 Er., Dr. Aßmann, Kraft, I. Ä. Beck, G. Beck, H. RLmstadt, Past. E. Popp 6 Ex.. Past. E. Straßen 40 ex., G. Schlagenhanf 12 ex., Past F. König 15 ex-, Past. A. Brandt, Past. F. Lehmann 5 ex., T. Lückert, G. Heimlich, H. Kirchner, W. Kipp, I. Härtender- gcr, Past. M. Merz 13 ex., Past. I. G. Sauer 2S ex., H. Driftmeicr, Past. N. E. Jansen, Past. W. Haßkart, Past. F. Kleist 15 ex., D. Schmidt, I. Rhode, I. G<^ Böhm, M. SchmitkonS, M.Dä'chtler, G. Hager, D. Haag,i Past. H. G. Holm, H. Bormann, I. M. Hudinger 1t Ex., E. Lücker 10 Ex., Past. I. Friedrich 14 Ex., V. Königs P. Bürger, H. Glaß, -I. Treg §6.00, G. Bürkle, A. Mauch.

Furthermore: Mrs. Faul §4.00, Wittwe Klügel, Mrs. Rap- pold, Wittwe Steible, Christine Kertscher. 1

M. L. Barthel. D

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Vol. 22nd, St. Louis, Mo. 15th Jan. 1866, **No. 10.**

(Sent in by Past. Tirmenstein.)

Are the secret societies of the Freemasons and Odd-Fettows among the Works of darkness?

Whoever wants to live as a Christian must avoid the works of darkness, for it is written Rom. 13:12: "Let us lay aside the works of darkness, and put on the weapons of light." And again St. Paul saith Ephesians 5:11: "Have not fellowship with the unfruitful works of darkness; but rather punish them." He that liveth in works of darkness walketh not as a Christian ought. But he who even knowingly participates in them is not a true Christian, but with all his Christian name a hypocrite; he is not a child of God, who is a father of light, but a child of the prince of darkness, the devil; as long as he does this, he has no inheritance of eternal light to expect, but eternal darkness will be his portion. - Every man consider this. But let these especially take heed, who are already members of the secret societies of the Freemasons or Odd Fellows, *) or yet members of the same.

*) How old the order of the Freemasons is, cannot be determined. The Order of the Odd-Fellows, however, is said to have been founded by Roman soldiers as early as 55 A.D.; but it was not until 1806 that it opened its first Lodge in America, viz. in the old Sbakespeare House, No. 135 Fulton St., New York. - In the first years, however, this poisonous plant did not quite succeed in taking root in the American soil; wob! because at that time there was still more fear of God and Christian sense among the people. Since 1813, however, it has begun to grow and spread so rapidly that it now extends over all the States and nearly all the cities of our country, and numbers at least about three thousand contributing members.

...will be remembered. For what is the state of these societies? Are they really works of darkness, as they are so often called by serious Christians, or is this name unjustly attached to them? - No, they are not called so unjustly; in fact and in truth they are.

For what are the works of darkness? By these we are to understand 1) all those works which in themselves are contrary to God's commandment, and therefore sinful. - These are called works of darkness because they have their origin from the prince of darkness; because they are fruits of the spiritual darkness of the heart; because many of them are committed only in darkness; yes, because they also finally plunge man into the utmost eternal darkness. - By works of darkness, however, we must also understand all those works which, though not exactly sinful in themselves, become not only suspicious, but really sinful, because they are committed in darkness and secrecy, and under all circumstances, - even when the honor of God, or the

The apostle says: "Have no fellowship with the unfruitful works of darkness, but rather punish them. For when the holy apostle says, "Have no fellowship with the unfruitful works of darkness, but rather punish them. For what is done secretly by them is also shameful to say," he indicates by the little word "secretly" that this is the nature, not of the good works, but of the works of darkness, that they are not only done secretly, but are also kept fearfully secret, and thus shun the light.

But what about the secret societies mentioned above? Are these free from all this? No, but just this is found in them.-They are "secret" or "clandestine" societies. Their members may well be seen; indeed, they not infrequently hold processions and parades, and wear various emblems, so that they may and must be known. Nor is all that they do hidden; that they support each other they trumpet loudly enough to all the world, and boast of it as the noblest charity. But the most important thing about them belongs to darkness. Their meetings are closed, only the "initiated" have access to them; the discussions and resolutions of the meetings are secret, the outside world is not allowed to know them; their signs, which they make among themselves, are not made public.

are secret, only "brothers" are allowed to know them; - yes, they also have many secrets among themselves. Each degree *) has its secret signs, teachings and rules, which the other degrees, especially the lower ones, are not allowed to know. This we see clearly from the Text-Book of the Odd-Fellows, on the title page of which a picture shows how a European, an Indian (American), a Turk (Asian), and a Negro (African) form a brotherly alliance. But because it is generally known that the Negroes cannot have become members of these societies, the author says on page 12 to reassure his "brethren": "We cannot explain to those who have never attained the degree of the ""golden rule"" how far the illustration (the picture on the title page) is suitable; but we assure our brethren everywhere that that degree will give them information about this." - Thus, then, the lodges are entirely wrapped in secrets, both within and without, and what they have in secret the members of the same must also keep secret under every condition, for they are bound to do so by an oath or a secret promise. - Who, then, considering all this, can deny that the secret societies are works of darkness?-only men who are quite deluded can deny it.

But still more. These societies are works of darkness in the fullest and truest sense of the word, because they are sinful societies. - Many a one may speak in amazement and unwillingness: How is this possible? Is it also sin to nurse the sick, bury the dead, and care for widows and orphans? - No, it is not a sin, but it is right, and it ought to be so; indeed, if the lodges would not do this, their members would be shameful swindlers, for they take payment for it. - These societies are not to be rejected for the sake of support, but there are many other things about them that make them sinful societies.

They are sinful for the sake of their purpose. It is true that it is often thought that their only purpose is mutual support; most of their members believe and assert this, for they know no better, since they only look at the constitutions of the local lodges, which state no other purpose, but do not read other lodge books, or, even if they do read them, do not pay attention to what is written in them, or do not understand it. - But if one looks into such books, one can easily see that support is not the only purpose of those societies, but that they have another sinful, pernicious purpose, and that support is only the figurehead to lure people in and deceive them. A few passages from such writings may prove this.

In the or Uirror for Freemasons it says page 6..:

"Here even the bigoted follower of a sect is taught to feel that the Master Builder of the universe has not erected his heavenly temple for any particular name, or for any particular nation; but that the virtuous and the good of every denomination and of every country are invited from the toils and trials of this world to the rest and refreshments of the Paradise which is above."

But in the Book of Odd Fellows, page 13, we read: "We declare, therefore, once for all, that the whole object and purpose of our Society is this,-to make its members better and wiser men,-to subdue the vehemence of sects and factions,-to inculcate charity and brotherly love." -

On page 233 it says: "But, while we teach these laws (those of the Holy Scriptures) in a manner peculiar to us, we do not make war with the principles of any sect. The Jew or Gentile, the Catholic or Protestant, as such, welcome to our Lodge and our heart."

On page 267 the 5th verse of the song to be sung at the laying of the foundation stone of an Odd Fellow Temple reads: "We are building - a temple, "in which no limited creed will protect a few chosen ones, but which in the same way will give deserved reward "to Christians, Turks and Jews.

But in the *Pocket Manual* for Odd Fellows, pages 73 and 74, we read the following sentences: "Difference of opinion, especially on religious subjects, has always existed, and will continue to divide the hearts of men until the regiment of the sublime principle of universal brotherhood shall be established on earth. Shall we despise our brother for the sake of this difference? No, for he has the same right that we have to speak his own opinion, and may assert the same against the opinions of the whole world. - When once the "golden rule" shall have shown its power, and shall have obtained dominion over the whole world, then shall people of all creeds and nations sit together in love, and the light of science and pleasure shall shine round about them. - Then the descendants of Abraham and the followers of the Crescent (the Turks) and the worshippers of Christ will unite into one blissful family, and will know no difference of faith and creed. Then a quiet calm will have come over the elements of strife, and the whole wide world will hear of no sighing and no murmuring, and the tears of sorrow will be turned into those of joy. Then man will call out to his brother the brotherly greeting, and the race "Adams will make a covenant of universal brotherhood. Then one law - the law of love (but what love?) - will bind the nations with a golden chain which no force of darkness can ever break. - Let us exert all our powers to hasten this most desirable time. Let us overcome the world, to its own peace, by forcing it to support us, to establish the glorious regiment of the "golden rule.""

But in the book which bears the title: The Brotherhood, it says on page 16: "Yes, the Order ranks all together, the European, with all his refinement, the black son of Africa, the Asiatic, the Indian, and the Jew. He shows us our brethren in the common human family-from East, West, North, and South,-and proposes to unite us in the principles represented by the ladles." ---"May, my dear reader, there ever dwell in your heart that friendship which excludes intolerance and bigotry (so he calls the resolute witness of truth and earnestness in godliness) and all that is opposed to love."

Thus write high chiefs of the Odd Fellows Lodge, who were well acquainted with the purpose of the same, and had an important part in the government of the same, namely, Paschal Donaldson, past D. D. Grand Master of the Grand Lodge of Northern New-York, - James B. Ridgely, Grand Secretary of the Grand Lodge of the United States, and Thomas Beharrell, past Grand in Lodge No. 127, past High Priest in Camp No. 51, and member of the Grand Lodge and Grand Camp of the State of Indiana.

Who does not see from the words of these high chiefs that the Lodge, besides the purpose of mutual support, has also that of abolishing all decided creeds and every special existing religion, and of gradually establishing instead a general world religion, founded on the false principle of general brotherhood and equality even in the spiritual? - That is, to combat Christianity also, - to trample under foot the Word of God, - to tear from the hearts of men the faith in JESUS Christ, - to cast Christ from his throne, - and to set up a being on earth which, while pleasing to Satan, is a disgrace and dishonor to Christ, and a temporal, spiritual, and eternal ruin to man? - How can a society that has this purpose be an innocent, harmless one? No, it is certainly dangerous, corrupt, sinful, and therefore a true work of darkness.

(To be continued.)

") Each Lodge has its various degrees or stages.

Honorary Memorial

of the blessed

Ernst Friedrich Hüsemann, faithful pastor of the Lutheran congregation at Neu Minden, Washington Co., Illinois.

Gest, on the 8th of October, 1865.

Motto: "Remember your teachers who have told you the word of God, which end look on, and follow > their faith." Hebr. 13, 7.

(Continued.)

But that God allows the sincere to succeed, He also proved in the case of our dear Hüsemann. The congregation in which he lived later received a believing preacher who, according to his knowledge, preached God's word in all simplicity, and who did not want to know anything else than about Jesus Christ, the crucified. He had no brilliant gifts at all, least of all the gift of eloquence, preached for half an hour at most, and usually had to separate his sermons from his concept, in which, however, he was very skilled. It is easy to see that he could not cause a stir with his sermons. Nor did he set out merely to excite the feelings in a pietistic way, or to make "nerves tremble like ship's ropes" in a methodistic way, or to move the fair women to tears in a rationalistic way - none of these things. And yet his popular sermons, which were really "for the children and the simple," made a profound impression upon that degenerate church. By this little instrument God wrought a Pentecost there, and showed plainly that His Word is always equally powerful, preaching it through an eloquent Isaiah, or a Moses with a heavy tongue; speaking it through Balaam's ass, or, if it pleased Him, through a hollow tree. The number of the awakened who asked, "What must we do to be saved?" was very great. Among them were not only old and gray sinners, but also many young men and virgins, and a good number of school children. Among them were the strong, i.e., those who were very hardened in sins; likewise the silly and foolish, i.e., simple-minded, ignorant people; finally, the wise and prudent, i.e., honorable people, respected by the world, who had also torn the cobweb of their dress of virtue. In sum, the Lord had kindled a fire, which, in spite of all the efforts of the devil and his crew to quench it, could not be damped. Even the most wicked sinners were alarmed at this, and said, "What will this become?" Some unbelieving parents thought their children had gone mad, because they withdrew from the grain of the world which they had hitherto sought, read God's Word diligently, bowed their knees in the name of JEsu Christ, and exhorted their parents to repentance. The unbelieving school-teachers stood there, as if moved by the stroke, and could not They did not understand what it was about the school children, for they did not know the spirit from which these minors spoke. Now, in many homes, one could hear the singing of sweet spiritual songs, in which God had been blasphemed and cursed. Some who had not picked up a Christian book for many years, and had almost ceased to attend church, now became eager, eager readers, and now ran with joy to the house of God. Innkeepers ceased their drinking booths; drunkards became sober from the devil's snare; enemies were reconciled; disobedient children became obedient to their parents; unfaithful servants and day laborers became honest and upright, and served their masters faithfully, and so on. In the societies, where hitherto there had been ribaldry and antics, there was now Christian conversation. At weddings, christenings, etc., where hitherto the time had been spent in sinful dancing, card-playing, etc., they now read God's Word, sang spiritual songs, and rejoiced in the Lord. In short, this strange revival made such an impression on even the coarsest people that they were ashamed of their life of sin and began to live a more disciplined life.

But that also here, as always with striking revivals, some dishonest things were involved, cannot be denied. With some it was only a superficial emotion, a suddenly flaring fire, which soon died out again, leaving only black ashes; they turned again to the world. This sad experience the Lord Jesus also had to make during His life on earth, that many of His disciples left Him and no longer walked with Him. For this cause also he spake the similitude of the net, that all manner of fishes, both good and bad, might be taken. But by no means may all be judged according to such unfaithful souls, and thus declare the whole event to be a fancy--no! That would be to blaspheme God's work. - To be sure, we are not of those who, like the so-called "new-measurers," aim at producing in their own way great, eye-catching revivals, but abhor such an experiment from the bottom of our souls, and regard revivals thus produced only as miserable raptures, which are not the work of God, but of the flesh, yes, of the devil. For such revivals, willed by men and brought about by special arrangements, are not the fruit of the preached Word of God, but a figment of the heated imagination, a miserable testimony of unbelief. For if these enthusiasts had confidence in God's word, that it always and everywhere, where it is preached purely and loudly, proves its power, and always awakens and converts some; then they would not fall into their own methods of revival, from which they expect greater fruit than from the old word of God. The is also a judgment of God on the blinded enthusiasts in this land, that they ascribe more power to their own devotion than to the word of God. Therefore also unto them is the holy mockery of God, Hosea 7:6: "For their heart is in hot devotion, as an oven, when they sacrifice, and deceive men: but their baker sleepeth all night, and in the morning it burneth bright. Nor are they as hot devotion, as an oven." - Although, as has been said, we abhor such revivals caused by enthusiasm, we do not want to break the baton over all mass revivals and declare them to be enthusiasm - God forbid. It is quite another thing when God, through the bad preaching of his word, brings about an extraordinary revival, as on the first day of Pentecost at Jerusalem, and later among the Gentiles, which he can do even now; then we should be careful not to ascribe what God has done to a carnal fancy, and thus blaspheme God's work.

But what is of great importance in such extraordinary revivals is that the awakened souls are now also guided in the right way, so that on the one hand they do not again fall back into carnal security, and on the other hand do not get into raptures, toil in their own ways, and never reach the certainty of their state of grace. - At that time, however, the awakened souls completely lacked this right guidance and leadership; and so it happened that many - and they were the most sincere souls - fell into a crooked direction of mind, into a very legalistic standpoint, since they earnestly pursued sanctification, but without being grounded in the doctrine of justification - to which people also our blessed Hüsemann belonged at that time. They did not find the necessary instruction from the preaching office. The faithful assistant preacher could certainly preach a good, comprehensible sermon, but he could not surround himself with the people, practice private pastoral care, comfort those who were in trouble, be a spiritual advisor, communicate what was necessary to each individual soul according to its particular need. Thus these young Christians were dependent on the counsel of the older Christians; but even these, because they had lacked proper spiritual care, had become very one-sided in their Christianity. They wanted to become righteous and blessed before God only through Jesus Christ, but there was a false delusion about it, that they thought they could only be comforted by the Lord Jesus Christ and His merit when they had become worthy of it. Above all, they were under the delusion that God measured the measure of His grace according to the measure of our sorrow over sin. Therefore one must first confess and atone in such and such a way before one can enjoy the gracious forgiveness of sins.

The fear of sin and the feeling of God's wrath against sin must become so great that neither food nor drink tastes good, that one wants to climb up the walls and completely melt away in tears, that one is ashamed of oneself 2c. To this delusion, that God's forgiveness was conditioned by the degree of our repentance, the legal sermons, which were often heard, and the "ascetic" writings (directed to edification) (down to the writings of the Separatist Terstegen) contributed their share. The faithful preachers, also children of their time, and just coming out of rationalism - because they themselves did not live and weave in justification, so they could not properly apply the doctrine either. For though they preached the article of justification, and extolled the grace of God in Christ Jesus, yet, when a stupid heart wanted to take hold, they came right after it with their "ifs" and "buts," and it was said: If it is not so and so with thee, if thou hast not yet wrestled so and so earnestly with God on thy knees, dare thou not lay hold of it. With one hand, then, they showed the precious jewel to their hearers, and extolled it to them; but if a heart eager for salvation then wanted to lay hold of it, they thrust it back with the other hand, i. e., with their high demands. i.e. with their high demands. For a foolish soul thought to himself: No, I must not yet dare, for I am not yet in the right frame of mind; first I must have other experiences than I have had. I have only come to the threshold of the narrow gate for the time being, so I must fight another and much more serious battle until I get through. Oh, that I could feel the burden of my sins more, and have more sorrow about them in my heart, so that I could also be comforted by forgiveness, and so on.

Experience teaches that legal preachers bring up legal Christians. But legal preachers are those who preach the great grace of God and the forgiveness of sins, but they add so much of all kinds of commandments and high demands that the consolation falls out of one's hands as soon as he has grasped it. With their preaching they make lawful Christians, who indeed know that in Christ alone there is salvation, but they always remain anxious, because they see that with their life they fall far short of the high demands; and just this constant anxiety is a sign that they are still under the law. So they try to enforce it by all sorts of works and exercises, falling sometimes on this, sometimes on that, running sometimes here, sometimes there, and listening to every one who boldly proclaims his new ointment to be genuine. It is true that some are to blame that they never come to peace.

He will not purely renounce the world and his flesh; he limps on both sides. A thousand years will comfort him; he will not come to peace for a moment. But if sincere souls do not come to peace, it is because they do not know or understand the doctrine of righteousness by faith. Where this doctrine does not permeate all preaching and all Christianity, there is vain lawfulness, lawful preaching, lawful living, and long cheerful service - Egyptian brickwork. - But in order not to be misunderstood in what has been said, we also remark that one should distinguish between preaching the law and preaching according to the law, which is too easily confused. The preaching of the law is that which has the purpose of revealing sin, of terrifying sure sinners, and thus of making them receptive to the preaching of the gospel. Every faithful preacher must be such a preacher of the law, for that does not make him a legal preacher, as ignorant people often say when their old Adam has been struck. But a legal preacher is one who mixes law and gospel together, who does not present the gospel in all its fullness of grace, or else attaches to it all kinds of conditions which man must first fulfill before he may "receive" the comfort of the gospel. Such preachers make wavering Christians, who never get a firm heart, which after all is a precious thing, but always stand in fear.

Our blessed Hüsemann has also experienced enough of what has been said; for all that we have said in the foregoing,' we have said only in order to indicate the spiritual position of our blessed confrere, on which he found himself in his earlier years. He had to go through many and severe trials, which were partly due to the fact that he did not know the comforting doctrine of justification sufficiently, that he did not only hang on the word of promise with his faith, but made his state of grace more dependent on his feelings, which are very unstable and quite unreliable, and labored in his own ways and works, and thus never attained to complete peace in Christ. But his heart was righteous before the Lord, and his walk was in the fear of God. Those who have known his spotless Christian walk in his youthful years will agree with us when we say that if a man could earn heaven by his pious life, he would have deserved it. The children of this world, looking on his blameless life, said of him, "If the young man does not go to heaven, no man can enter it. He also kept a strict judgment on himself, on his thoughts, words, and deeds; he took every sin, even the smallest, very seriously, and he dealt with God's word so diligently that, in spite of his daily hard work, he also slept through whole nights reading it. Therefore, he possessed a great wealth of divine thoughts before many others,

His whole life was a life of prayer. He was a Jacob in his struggle with God, and therefore also a hero in conquering all his spiritual enemies. We will gladly confess it: His Christianity in his younger years had a Pietist tinge, yes, he had thoroughly gone through the Pietist school. But we also want to say this: a Pietist man is a praying man, and a praying man prevails everywhere.

What especially distinguished our dear Hüsemann even in his young years was his humble, quiet walk in the fear of God. He belonged to the quiet ones in the country; he considered himself the least of all. He did not wear his Christianity on his tongue, but in his heart. Serious - as his name is - and dignified was his whole walk. He preached more with his manner than with words; but every word he spoke was well considered, and therefore fitting and appropriate. At the same time he was affectionate and kind to all, so that everyone liked to be with him. He was the most adorable of all Christian young men! -

We now go one step further in the life of our Hüsemann, and consider him a student of the practical seminary in Fort Wayne. - In the year 1850, after lengthy deliberation and serious consideration, he came to the decision to go to America in order to prepare himself there as a minister of the Lutheran Church in the Lutheran Seminary at Fort Wayne, which is well known to us. Already a year before he had told the writer of this, his younger friend, his wish in confidence. But because he feared that it might be his own spirit that was driving him, and that there was some dishonesty behind it, he waited a whole year before he followed the urging of his heart, and tested the spirit to see if it was of God. At last, convinced in his heart of the godliness of his purpose by the words of the apostle, "He that desireth an episcopate desireth a goodly work," and by the goodly letters of Mr. Past. Jabker,' who is also from the same place, he set out, with the consent of his dear parents, for the distant West, where he arrived happily in New York under the good hand of God. But as yet he had not reached the goal of his journey, Fort Wayne. On the way there he was tempted to be overcome by the Methodist emissaries and to be drawn over to them. But God's grace preserved him from this. He already knew the nature and doings of the Methodists from Germany to a certain extent, and therefore he paid all the closer attention to them. So he soon saw through the frivolous, superficial nature of these people, who pretend to great earnestness and zeal in sanctification, but who, on the whole, are following the whitewashed graves of the Methodists.

They are like unto the beasts, which seem goodly outwardly, but inwardly are full of mould and dead men's bones. For since they do not exercise the spiritual understanding of the law, they cannot make men entirely poor sinners; and since they teach a perfect sanctification of man in this life, how could there be any real earnestness in sanctification with them? Just listen to a Methodist who has only just been conceived and completely fabricated on the penitential bench, how he is already resplendent with great holiness, and makes himself believe that he is over all mountains! Only the "old Lutherans," who despise the "new measures," and do not have the "spirit," cannot get out of the poor sinner's and penitent's garb all their lives, and in this life will never finish their sanctification, and can therefore do nothing but console themselves with Him who is made for them by God for wisdom, for righteousness, for sanctification, and for redemption. By the way, they never get beyond the little prayer of the publican: "God be merciful to me, the sinner".

Arrived in Fort Wayne, our Blessed One after a short time entered the practical seminary there (now transferred to St. Louis). With all seriousness and zeal he now turned to study. Here he had found what he had sought in vain for so long - the pure Lutheran doctrine in which his heart could feast. He praised and glorified God, who had led him to this place, and extolled from the 81st Psalm: "The bird has found a house, and the swallow her nest," and so on. He studied Lutheran dogmatics (the doctrine of faith) with great eagerness, and not only in such a way that he carefully impressed it on his memory, but that he transformed it into marrow and blood. It was a source of nourishment for his soul which was eager for salvation. But he did not leave the other subjects idly aside, but pursued them with the greatest conscientiousness. He was also not one of those who immediately learn everything when they have hardly smelled an object! He was heartily devoted to superficiality. If something was not clear to him, he did not pass over it quickly, but sought to attain clarity and certainty about it; he was not ashamed to accept better instruction even from the least of his fellow pupils. We can say with certainty that his dear teachers, Prof. Dr. Sihler and Prof. Crämer, never had any cause to reprimand him for his studies or for his life during his entire time as a student; and they truly took good care of their pupils, both in their studies and in their lives! But if they ever had to reprimand him, it was only because of his despondency and pusillanimity, and because of his complaints about his incompetence. Because of his exemplary conduct he was held in high esteem by all his schoolmates. He was humble, friendly, peaceable and conciliatory, modest and serviceable to everyone; That is why he was loved and respected by all, even by those who surpassed him in gifts. He was an ornament to Fort Wayner Seminary! We have no doubt that his former teachers and all his fellow students will agree with this testimony. His memory will therefore remain in blessing with all.

If Luther says that the three parts: **oratio, meditatio, tentatio** make a good preacher, then our blessed Hüsemann must have been a capable preacher; for he practiced these three parts diligently even as a student. Prayer (*oratio*) was his first and last thing in everything he did. In study (*meditatio*) he was untiringly diligent from early morning until late at night. And as for temptation and challenge (***tentatio***), he was well trained in them. His oral lectures and written works, which he delivered as a student, testified to this. He believed - that is why he spoke. His lectures on spiritual subjects were distinguished by the fact that they were clear, comprehensible and edifying, and therefore appealing to the heart and mind; as in general his greatest spiritual strength consisted in the fact that he could grasp the hearts with the preached word. Therefore, even as a student, he was gladly heard when he preached in the surrounding churches, for he preached so that the children and the simple could understand. - Thus his stay in the seminary could not be long. The lack of faithful Lutheran preachers was then (as it still is now) indescribably great. Necessity drove the young people into the ministry. Oh, how gladly they would have remained disciples longer, if only it had been granted them! With bleeding hearts and dripping eyes, but trusting in the Lord, they left the place that had become so dear to them - the seminary. So also our blessed Hüsemann.

(Conclusion follows.)

The Parisian Blood Wedding and the Papal Church.

Whoever has become acquainted with the history of the papal church knows that the woman who, according to the revelation of John, would become drunk with the blood of the saints and the blood of the witnesses of Jesus (Rev. 17:6), is to be understood as no other than this very papal church. For this church has raged against those who have testified against her abominations just as cruelly, if not more so, as the heathen emperors raged against the Christians in the first centuries. Formerly the Papists boasted of these bloody deeds of theirs as the most holy acts in God's honor and for the propagation of the Church, which is the only one that can save. Now this has become somewhat different. Especially where the papists have no power, as they once had, to hang their adversaries, to arrest them They try everything to shift the blame for the atrocities and cruelties committed by their church away from their church and to shift it on to the secular rulers. For this purpose they are not afraid to falsify history in the most shameless way. Even the truly diabolical persecutions of the Waldenses, the burning of the holy witness to the truth, John Huss, and the atrocious misdeeds perpetrated by their "holy" Inquisition, they now seek to portray, especially in Protestant countries, as things in which their church is wholly innocent, and before which it itself has ever borne the deepest abhorrence in its heart. Among the many bloodstains with which the ornaments of the Roman whore are sullied is the well-known so-called Parisian blood wedding. It is one of those many seals which the pope himself has set out as the true Antichrist, so that even the most simple-minded can easily recognize him by it. For some time now the papists have tried to wash their hands and clothes clean of this nasty bloodstain, though not their consciences; but the stain will not disappear; no soap of lies, no lye of historical falsification will help; this bloodstain always stares them in the pale face again, like a sinister traitor to their antichristian church. The "Truth Friend" from Cincinnati, in his number of December 20 of last year, is again at work to wash this bloodstain out of the dress of his mother, the Roman Church. And how does he do this? First of all, he tries to prove, by means of all kinds of nasty historical distortions, that the Huguenots (as the Reformed were called in France at that time), by their own persecutions of the Catholics, had brought it about that the matter finally had to end with such a terrible spectacle as the blood wedding had been. Yes, the "truth lover" does not spare himself to declare that the "peace" concluded with the Huguenots in 1570, and the religious liberty granted to them thereby, "must have nourished a bitter resentment against the Huguenots among the Catholics." One sees clearly from this what is to be thought of the expressions of abhorrence with which the "Truth-Founder" wants to be filled against the abominations of the blood wedding. His true opinion of the matter is, rather, that the shameful heretics were quite justified. In an equally miserable manner, the "truth lover" seeks to defend his church against the fact that the pope, when he received the news of the Parisian blood wedding, held a jubilant celebration. He says, in fact, that the King of France, in his report, presented the matter to the pope as if the bloodbath had only been committed because the Huge

The "friend of the truth" writes that the Pope's jubilant celebration of the Parisian blood wedding was "something as innocent and praiseworthy as the latest congratulatory letters of the European Saints. Therefore, writes the "Truth Friend," the Pope's jubilant celebration of the Parisian blood wedding was something as innocent and laudable "as the latest letters of congratulation from the European sovereigns to the monarchs threatened by assassination attempts and happily saved." The matter, however, was very different. When the Huguenots, through the mediation of their high chiefs, had obtained the peace treaty of St. Germain in 1570, by which they obtained religious liberty, equal political rights with the Papists, and as a guarantee some fortresses, *) the Papists were only forced to submit, and now set their minds on making the Huguenots safe, in order to destroy them in the whole empire with one blow. The Papist King Carl IX. therefore invited the head of the Huguenots, Admiral Coligny, to his court and honored him as if he were a father; indeed, in 1572, to supposedly seal the peace, he betrothed his own sister Margaretha to a Huguenot, namely to King Henry of Navarre. All the heads of the Huguenots, kindly invited, are gathered in Paris for the wedding. But what happens? On the night before the 24th of August a bell gives the signal for a general assassination. The sick, praying old man Coligny is first attacked, wounded to death and thrown out of the window while still alive; then his corpse is thrown into a stable, hung by the legs on a gallows by the papist mob, and the cut-off head is sent to the royal family, which presents it embalmed to the pope as a gift sure to please him. The daggers and swords of the papists now raged mercilessly among men and children, women and old men, commoners and nobles. King Carl IX himself shoots from the windows of the castle towards the river at those crossing over. By the horror of the day after that night, 2000 victims had already fallen in Paris alone, where the murders continued for four days. **) The papists recognized each other by a white armband and a white cross. A man named Tavannes, one of their bloodiest leaders, inflamed the fury by the mocking words: "Go on with that bloodletting; it is as healthy in August as in May!" But the order of blood has gone through the whole country to kill all Huguenots. Few governors dare to refuse obedience; only One bishop the bishop Joh. Hennüyer of Lizieur is found, who protects the Huguenots of his district against the murder order of the governor. And so then within eight days of murder, according to Ranke's exact research of the relevant historical documents, 50,000 Huguenots were slaughtered. This infernal deed was immediately reported to the various papist courts and to the Pope in Rome as a glorious act of God and as a triumph of the Church, which is the only one that can bring salvation, over the most dangerous heretics. The emperor, to whom hints of this had already been written from Rome at the time of the wedding celebration, was little edified by the confirming news received afterwards. In Spain, however, the news was received with great joy. In the presence of King Philip II, a festive speech was made on the event, in which the "triumph of the contending Church" achieved in the marriage of blood was depicted, as the Papist historian Mezeray himself reports. *) With still greater joy, however, the news of the carnage inflicted among the Huguenots of France was received at Rome by the pope Gregory XIII. At the express command of this pope, all bells were immediately rung, the cannons of Castel Sant'Angelo were loosed, a procession to the Church of St. Louis and such a thanksgiving festival were ordered, the *Te Deum* laudamus (Lord God, we praise thee) was sung, and finally, for the eternal joyful commemoration of the infernal festival, a commemorative coin was minted, which on one side depicted the bust of the pope with the inscription: "*Gregorius XIII Pont. Max. An. 1..*" (Gregory, the thirteenth pope of this name, in the first year of his reign) and on the other side an angel with sword and cross behind fleeing and slain with the inscription: "*Ugonottorum Strages 1572*" (Slaughter of the Huguenots in 1572).

If, therefore, a person devoted to the papacy and even slightly acquainted with history, who, as a papist, must believe that what the pope does officially is an act of the church, nevertheless undertakes to whitewash the papal church of the bloodstain of the Paris blood wedding, as the Cincinnati "truth lover" does, he cannot do this out of conviction, but must do it against his better knowledge and conscience, solely out of politics. But no Protestant with any knowledge of history will believe him, but see in this marriage of Satan one of the thousand signs that the pope is not Christ's governor, but the bloodthirsty Antichrist and governor of the murderer from the beginning. W. [Walther]

*) The Huguenots did not trust the peace treaty without securing pledges because the assurances given to them had already been repeatedly broken in the most disloyal way. Hardly had they, for example, in 1562 by a royal edict obtained the right of public worship at least outside the cities, so they were now, when they were gathered in confidence in that royal promise to Baff- in a barn for worship, attacked by the papist Francis of Guise and murdered of their 42.

**) Even before that, the rumor had gone throughout Paris that more blood than wine would be poured at this wedding.

*) Certain Fates of the Protestants in France. By F. E. Rambach. I, 205.

**Already earlier, Gregory XIII's immediate predecessor, Pope Pius V, had sent an army of his own across the Alps, to which he gave the diabolically cruel instruction to kill every Huguenot who fell into their hands, and to give no quarter. S. The Roman Popes in the 16th and 17th century by Leopold Ranke. Berlin, 1856. 11, 65.

To the ecclesiastical chronicle.

Of the Berlin Society for the Support of the Church in America, which acts especially for the Wisconsin Synod, a preacher of the General Synod, who is at present in Berlin, writes to the *Luth. 0bservor* (Dec. 15 last): "The said Society claims a doctrinal position that it could act harmoniously with the General Synod. After hearing a report in its meeting of the wants of the Germans in Cincinnati, the Committee of the Society promised to use its influence to secure a preacher for that city."

What the Buffalo Informatorium reports to the world about us Missourians in its New Year's Report sounds quite gruesome. It says: "Long enough one saw here the Missourian rule of the people rule and rage, every community goes under it towards gross savagery." There you can see the godly stirrings of the heart that Grabau and his followers are pulling through their troubled chests at the New Year. They wish us to "go wild," and what they wish they then prate to each other for their comfort and edification until they believe it themselves, the good, cheerful people! And though **they** have not seen even the tenth part of our congregations, yet, in their well-known Buffaloian love of truth, they write with triumph and joy to the world, "Every congregation is going grossly wild." And these true, righteous, impartial Lutherans wanted to set up an "impartial" church court, and became quite angry when we Missourians could not acquire any particular taste for it. In the same New Year's number, seven Buffalo congregations are publicly pilloried, their names publicly printed, because "nothing was received" from them in the whole year 1864. Thus one whips love into the Buffalo communities with the pillory. It is also reported in the same number that "more than one-third of the subscribers have not yet paid, and many old remainders have not yet been received," and if this continued, the Informatorium would have to go in. The Buffalo congregations do not seem to value their "spiritual newspaper" very highly.

B

By faith alone

man becomes righteous and happy before God. We all know this, we have learned it so well, we say it so easily, and yet we believe it so hard that we poor sinners can only enter heaven through the gate of divine mercy. Even if one has been drunk on his own works all his life, when it comes to the end, things usually turn out differently. In Vienna there was also once an excellent divine scholar, who constantly exhorted to good works and was himself a from

He had been a man of almsgiving, fasting, praying, endowing monasteries, and other works. When he was about to die, and in his heavy agony he thought of his works and found that none of them would stand before the severe judgment of God, and cried out several times with weeping, "Will this not help either? can I not stand with it either?" he finally said with a deep sigh, "If nothing will help, let this prayer help me: Have mercy on me, O God, for the sake of Jesus Christ, who was crucified for me. Upon such supplication he found rest and quietness in his heart, and gently and quietly fell asleep.

Only on this, that is, have mercy on us, must we all, who desire to be saved, rely, as all godly men have done and still do in their temptations and mortal distresses. If you can cry out from your heart and say, "Have mercy on me," no matter how great your sin, there is no danger or trouble for you, but all is right and well. In 1565 a poor woman in Dresen was completely bereft of her reason, so that people thought she was possessed. Nevertheless, before she died, she cried out several times in her madness: "Thou Sotm David's, have mercy on me, have mercy on me!" and soon died, so that it was certainly well with her and she went to her rest and joy.

Luther also says: "All our life is decided and placed in the bosom of God's mercy. Nothing can comfort us, we can rely on nothing, our heart is not satisfied once and can give itself rest by nothing else, but only by the one longing *miserere*: Be merciful to me, O Lord my God, on account of Thy Son, who is the propitiation for our sins and the right seat of grace!" Dr. Luther knew this, dear reader, for he had experienced it as no other had. But he who has not experienced it in himself does not know it, even if he were to sing a hundred times, "Salvation has come to us out of grace and pure goodness; works never help, they cannot save." The little word "by faith alone" was born out of Luther's deepest distress, therefore we do not want to and cannot let it be deleted. He who has not experienced in his own person the justification of the poor sinner before God through faith alone, still has one foot in Catholic doctrine, and will soon make up for the other, if the Holy Spirit does not cast him down before the mercy-seat, so that the miserere, "HErr, erbarme Dich mein!" breaks out of his heart. (Kurh. Sonntagsb.)

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Where is Carl Heinrich Harms from Westenholtz, parish Ostenholtz, office Fallingbostel in the county Hannover? The same belonged years ago to the Lutheran congregation at Addison, III, and is said to have settled later in the state of Iowa. His brother Friedrich Harms, member of the first German Lutheran congregation in Pittsburgh, Pa., asks him himself or others who are able to give information about his whereabouts at the address:

Darm8,
6are ok kev. IV W. Uüller,
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DittsdurZH, Da.

Death Notice.

Once again it has pleased the Lord, the wonderful God, to reduce the number of our preachers, which has long been insufficient for the daily increasing demands, by the disgraceful death of a dear confrere. On the 28th of December last, at 11 o'clock in the evening, Mr. J. G. Birkmann, once a faithful pastor of the congregation near Waterloo, Monroe County, Ills., after a short period of sickness and still in full manhood, blessedly fell asleep in the Lord and on the following Sunday was laid to rest by his orphaned, deeply grieved congregation. 4 weeks later he was stricken with pneumonia, which turned into consumption of the lungs and thus brought about his quick and unexpected death. The deceased was a faithful soul, a zealous servant of Christ, a much-tried cross-bearer. Now he rests in his chamber, and his works follow him, and before the throne of the Lamb is the sweet reward of grace for his quiet faithfulness. Happy is he, he is well! Deeply saddened, however, is the situation of his sorrowful widow, who is about to give birth and increase the number of her 5 poor little orphans. May the Lord fill her trembling heart with His rich consolation and awaken us to fervent intercession, so that we may put a stop to His hand that chastises us so severely. A. Crämer.

Advertisements.

The undersigned have taken over the publishing of the **preludes and interludes of** the most popular chorale melodies from "Kern des deutschen Kirchengesangs von Dr. Fr. Layriz" edited by Mr. **I. G.** Kunz, and the first booklet is ready for dispatch. The second booklet is already in progress and will follow soon. The previously announced subscription price could not be kept, in view of the significantly increased prices for all materials; moreover, this booklet is stronger and better equipped than was initially intended.

The same contains on 24 pages in quarto format (in paperback) to 15 cborales 7 preludes, a cadenza and 182 interludes of the most popular melodies. Price K1.00 per copy with postage paid delivery. Orders with enclosure of the price should be addressed directly to the undersigned. Those who have already who have previously subscribed to this issue with Mr. I. G. Kunz or A. Schlitt, or who have paid for it, are kindly requested to note this in their orders.

Comments from experts and requests for the continuation of the work will be gratefully received and taken into consideration if the usefulness of the whole is thereby increased.

Aug. Wiebuschk son.
Letterbox 3975. St. Louis, Mo.

With the undersigned agent of the Evangelical Lutheran Central Bible Society are available for the buried prices:

Altar - Bibles, quarto format, well bound with gilt edgesP10 ..... .00
Altar - Bibles, large octavo, splendid binding and gold edge 7.00
Altar Bibles, large octavo, extra - binding and gold cut 4.25
Large Octavo Bibles, pressed leather binding 1.60 Small Octavo Bibles, extra fine and gold cut 3..... .25
Small octavo bibles, pressed leather binding1 .10
New Testaments and Psalms, smallOctav30 """"32°, yjonp. Script 20
Altenburg New Testaments 2.25

A. F. Siemon.
Address: LismonL Lro., There True, Inä.

* * *

The Bibles and Testaments shown above are certainly among the best German editions of the Holy Scriptures. Scripture. I wish to draw the attention of the dear readers of the "Lutheraner" especially to the Bibles of dl. 60. These Bibles are far to be preferred as school and home Bibles, not only because of their good printing, but also because of their pure summaries and correct parallels, as well as because of the Apocrypha added, to all others, especially those of all American editions of the Holy Scriptures. Scriptures, far preferable.

W. S. Stubnatzy, Pres, of the
Bible Society at Fort Wayne,
Ind.

(Receipt and thanks.

To the seminar household: Von Gliedern aus Past. Wagner's Gem.: 5 Bush. Welschkvrn, 54 Bush. Potatoes, z Bush. Beans, 4do. white reuben, 1 do. Onions, 9! Krauikvpfe, 2 psd.'butter, 200 lbs. wheat flour, and r!4 baar. Dnrch Past. Lehman' of I. C. Klostermann §1.75. by teacher G. M. Beyer §5. by Past. Claus by Gem. members ri7,10. by Past. Hamann of A. Zwick's wedding rill. By Past. Mießler of s. Gem. 1 barrel of Molasses, 1H Bush, dried apples and K3 cash. By N. N. from N. N. Z25. don the gentlemen millers Leonhardt and Schuricht dahier 12 barrels of the finest flour. Past. Kvsterings Gem. zu Frohna, harvest festival coll. 45.70. A. Bergt there -5. parish in Neu Gehlenbeck 24 Bush. Wheat.

For poor students: Through Past. L. Lochner of N. N. from his congregation. Gem. as an offering of thanksgiving for happy confinement §5. By Rev. Brohm by W. Mager from Mascoutah, III, K5 for the Brunn's. By Rev. Biedermann on H. L. Schuppan's baptism of a child ges. §2.50, by himself PI. By Rev. Junget by G. Knorp §5. by Past. Claus by H. Beimer P2, B. Barthel §2, by himself §2. By Past. Hamann by A. Zwicks Hoch- zeit 515. by the women's club in Past. Claus' Gem. 5 blankets, 5 sheets, 5 pillowcases. From the Women's Club of the Dreieinigk. congreg. in Milwaukee 6 bust shirts, 6 underpants, 6 underjackets. Bon Past. F. Schumann Z1,50. C. Lange dahier P2 forjLorenz Crämer. Emma Griese in

Past. Schwan's congregation 83. Bauer's parish, out of the collection bag 815. by Past. Hamann by Walters as a thank offering for happily accomplished journey §5. By Past. H. Schmidt, thank offerings from C. Seeger 85 and 81 from Niemeyer. By Past. Th. Mießler by Fräul. Kath. BehrenS: 2 shirts with collars, 2 pairs of stockings and 2 handkerchiefs. Through the same from Mrs. Kath. Meyer 2 pairs of stockings. Collected by teacher I. F. Koch at H. Maschhoff's wedding in Minden 812.

A. Crämer.

For the wounded and sick soldiers in the military hospitals received the sum of 8556.67.

On the other hand, in the hospitals at Washington City, New Orleans, Memphis, New Albany, Eincinnati, Chicago, Indianapolis, Carondelet, St. Louis, the following writings were distributed r- 4 Bibles, 48 New Testaments, 4 New Testaments with Dietrich's interpretation, 91 small catechisms, 1175 Sol- datengebetbuchlcin, 310 do. English, 30 hymnals, 177 song and prayer books, 1 Sihler's sermons, 4000 letters from home, 1000 comfort and refreshment for the sick, 201 Lutheran calendars, 300 martyrs of Fick, 6 Luther's life of Fick, 48 Fick's poems, 25 Fick's Luther song, 18 Lutherans, 21 evening school: worth 8140.87. 812.80 travel expenses were reimbursed to preachers in various hospitals. Finally, 8103 were distributed in cash to helpless and crippled soldiers.

Th. Brohm.

Received:

To poor school seminarians: from Mrs. Lieberknecht in Rock Island 81st Gem. to Addison 828.31st Mr. Precht to Addison 81.50th Bro. Heim in Ft. Wayne 82nd To P. R>eö from Past. Schumann's Gem. in De Kalb Lv, Ind, 86. for Mueller of Krndallviüe 85, of Dr Kalb Co. 816. H. Backhaus in Laporte 82. on Teacher Grothmann's wedding ges. 83.60. Wittwe Weiß in Addison 81. on Bro. Kükcr's wedding in Addison ges. 818.65. by Past. Stubnatzy 822; u, zw. by Messrs. Spiegel 50 Cts , Bro. Krämer, D. Droste and Dr. Sihler each 83, G. Thteme 82, N. N. 70 EtS., on Mr. KönnemannS wedding ges. 84.80 and by Bal. Prediger in Past. Hör- nickeö Gem. 85. by teacher Meibohm on d. baptism of children at H. Eggers in Ehester ges. 84. on A. Selle, Jr. and Charl. Detzer's wedding in Defiance s. 833.50. By Past. Wunder by Mr. Fehd 81st Bon Louis Stünkel in Addison 85th By Past. Hahn of Mrs. G. Biet's thank offering for happy delivery 85. From Sewing Vercin in La- Porte 9 shirts.

To the Srminar household: by teacher Garbisch, on the infant baptism at Bro. Henningsmeicr 82.25, and at C. Nictert ges. 83.65.

To theTravelgrld dcrBrunn'sZög- linge: Bon N. N. in Addison 81. Bon Past. Günther in Saginaw 83. by Past. Heitmüller: by C. Büthe, H. Mensching, F. Hinze, H. Grupe, C. Geistfeldt, H. Büthe, H. Heine 81 each, H. Koke 82, Pfortmiiller, Lipetz, Fraas 50 LtS each. By Past. Böhling: from Freistadt, von Garbisch, Schossow, Bublitz. Schulz, Schmidt, Müller, Lütcke 81 each, Dohnke 20 Cts., I. Götsch, M. Schössow, Wilde, L. Hilgendorf, Barteld, Sorwen, C. Hilgedorf each 50 cts.; from Kirchhavn: von Retzlaff, Rathke, Wittwe Last, Hill- mann, Kickhöfer each 81, Mjjlbrat, Fellbaum, E. Heckendorf, A. Bublitz, G. Garbisch, D. Heckendorf, Krüger each 50 cts., Groth, Wolt, Hayne 25 cts each, Schneidow 40 cts, D. Bardisch 35 cts.

To curtains: From Mrs. M. H. and Wittwe Lang zu Nodenberg each 81.

A. Selle.

Received

For poor pupils: from Fr. Krusr in Addison 85. for Backhaus from d. Gem. Laporte, Ind., 84,86 and from N. N. there 82. on W. Stünkelö wedding at R>ch, III. collected 812,30. for Brückner: dur p Past. Stubnatzy on Eh. Witte's wedding ges. 89; by Seemcicr 81; by G. Spiegel 50 cts. For Hild: from the Jünglingsverein in Pitlsburg 85; from Mrs. N. N. d herself, thank- offering for recovery 810; from d. Gem. at Ossev, Minn. by Volkert 8N. For Nietschke: from the Jünglingö Society in Past. Wunders Gem. 88. From Frankenmuth, for List: on G. Schellha's wedding ges. 88; on G. Zucker's high time 81.30; from I. Schroll and St. Knoll 81 each, from Kuni- gunde List 81.50; Gemeinde-Loll. 854.15. From the sewing club at Laporte, Ind. 5 shirts and 2 pr. stockings.

To the seminary budget: by N. Volkert, Osseo, Minn, 83

A. Se l l e.

" With 'heartfelt thanks against the dear God and the mild givers, I certify to have received the following gifts of love for the position of a substitute, costing my parish $970:

From Past. Fricke's parish 8106. Past. Klinkenberg's parish 818.10. Pgst. Nützels Gem. 825. Past. Jäbker's parish 840. Past. Wunders Gem. 817. Past. Schumann's parish 815. Past. Kunz's parcel 825. Past. Horst's gem. 811.50. Past. ^lox's gem. 815.20. Past. Fritzes Gem. 815. Past. HuSmannö's comm. 88. Past. Gotsch's Gem. 88.20. Gem. at Arcadia and Cicero 865. from Rev. Merz's former Gem" 89.50. from a Lutheran at Tipton 82. from Rev. Wyneken 84. past. I. Rupprecht at Dover 84. past. Lehner 82nd Past. Schumann 81. past. Sauer 81.50. From the Northern District, during best sessions by Past. Daib collected 895.90.

May the faithful God reward the kind givers of this love abundantly, here temporally and there eternally.

Minden, Ind., 27th Der. 1865. H. Bauer.

Received in -the cashier's office western district:

On the college debt redemptionSkasse in St. Louis: by Past. Heinemann's Gem, Crete, III, 89.75. A. Bergt, Frohna, Perry Co , Mo, 82.50.

To the synodical treasury, Westl. Districts: from Trinity Distr. in St. Louis, 822.75. from Jm- manuels Distr. 819.65. Rev. F. W. John, Dissen, Mo. 81st Past. Kleist's Gem. at Washington, Mo., 86.25. Past. Bergt's Gem. at Paitzdorf, Mo., 85.95. Past. Wunders Gem. at, Chicago, III, 85.20. By Past. Fick at CollinS- ville, III, 82. past. Dörmann's St. Peter's comm. ran- dolph Eo., III, Coll. on Thanksgiving Day, 816. A. Sachse of its St. Panli comm. 85. N. N. of the same comm. 82. I. G. Beck of d. Carnent Prairie by Past. Dör- mann 85. whose St. Pauli Gem. 819.41. Past. Hahn's comm. in Benton Co, Mo, Coll. 810. Past. F. W. Schmidt's gem. in Dwight, III, 85.25. C. Eisfelder n. Br., Milwaukee, Wis. at, 840, from a Lutheran there, 850. past. Claus Gem. of, New Bremen, Mo., 825. teacher Kum at St. LouiS 81. past. Zucker's Gem., Pro- viso, III, Coll. on Thanksgiving Day 86. Rev. Gräbner's Gem., St. Charles, Mo. at 811.50. Past. Meyers Gem. of, Leaven- worth, Kans. coll. 85.60; by himself, 81. Past. Ficks Gem. at CollinSville, III, New Year's Coll. 816.90. By Past. Wagner, by Bro. D. Thanksgiving offering for recovery 85th Cross Congregation of the be. Past. Birkmann at Waterloo, III, 88.30. Past. Hahn's branch congregation of Benton Co, Mo, Coll. 81.75. triune dist. at St. LouiS 813.55. collecte of Concordia dist. 8100. out of d. treasury of same 820.50. Past. Heinemann's Gem. of Crete, III, 816.63. by dens. of Phil. Wille v. da 81.

To the college maintenance fund: from Trinity Distr. in St. Louis, 822. from Immannels Distr. G. Strickstock in St. Louis, 83. Past. Köste- ringS congregation, Altenburg, Mo. at 820. Past. Streckfuß's parish, Washington Co, III, Coll. 810.50. Past. Ha- mann's Gem. of, Carondelet, Mo. reform. fest. coll. 8l2.10, including 81 in gold. Deßgl. of Past. Besel's congreg. at Perryville, Mo., 86.10. L. Eißfclder & Dr." Milwaukee, Wis., 835. from a Lutheran there 850. pastor RichmannS congreg. at Schaumburg, III., 816.63. pastor FickS congreg. at CollinSville, III., 821.25. Dreieinigk. dist. at St. LouiS 811. coneordia dist. 827.20. past. Heine- manns Gem. in Trete, III, 814.32.

To the SpnodalmissionSkasse: From the Trinity Distr., St. Louis, Mo., 85th Past. Molls Gem. of, New Gehlenbeck, III, mission festival.Coll. 835.50. Deßgl. of Past. Seidel's Gem. in Quincy, III, 820. H. Brandes, Paitzdorf, Mo., 81. Don the school children of Teacher Gotsch in St. Louis 83. Of Aaselimer Olsdatter in the ncrweg. Gem. at Washington Prairie, Wis. 85th, Past. Mießler's Gem. at ColeCamp, Mo. christmas coll. 82.25.; its branch gem. 84.15. Deßgl. v. Past. Hahn's congregation, Benton Co. on Mo. 86th; Immanuel's dist. in St. Louis, Epiphany-Coll. 8l5.15. Concordia-distr. dessgl. 815. Triune-distr. dessgl. 846. out of the treasury of this district 83.15. by I. A. Ottesen, mission treasurer for the Norweg. Synod 8151.54; u. zw.: by Past. N. Brandt by Margarethe Brandt 30 cts, Realf Brandt 30 cts, Mrs. Brandt 40 cts; by Past. B. I. Muus, in sr. Holden-Gcm. collected by S. Dokkcn 811,82nd; by Past. N. E. Jensrn 85; by members s. Gem. 82,75; by Past. I. A. Ottesen by s. congregations Koshkonong n. Liberty 830,17; by Past. A. C. Preus of sr. Gem. in Coon Prairie, Wis. at 816; by Past. F. C. Clauffenvo"' Hakon Narvesen in the Norweaian Ridge - Gem. in Iowa 85th; by Past. O. I. Hjort of Toren Petersen 81, by John Carlson 81, of Elstad Gem. in Iowa; by E. F. Magelsen of Rock Run Gem. 820.05.; by Past. Thom. Johnson of sr. Gem. in Minnesota 817th; by Past. F. C. Claussen of s. Gem. in Iowa 830.10.; by Past. N. Brandt by Anne Aamodt in d. Rock River Gem. in Wisconsin 50 cts.; by Past. O. I. Hjort from E. ' Gundersen in Clermont township in Iowa 83rd; by same from d. Öftre Painted Creek Gem. in Iowa 820.15th; by Past. O. I. K. Hagestad of Svennung Andersen 82.

For inner mission: From Past. Eirich- Gem. in Ehester, III, 89. past. Moll's congreg. in New Gehlenbeck, III, mission festival coll. 835.75. deßgl. of Rev. Seidel's Gem. in Quincy, III., 821.85. Rev. BergtS! Gem. in Paitzdorf, Mo. 86.35. S. Brandes there, 82. by Rev. Besel as a thank-offering of a woman in childbed 81. Rev. Markworth's Gem. in Danville, III-, 84. pastor Mießler's Gem. Benton Co, Mo, Christmas coll. 82,25. whose Filialgem , deßgl. 84,15. Wld. Rev. HüsemannS Gem. in Minden, III, Nenjahrs coll. 815. by Past. Wagner of N. N. as a thank-offering for preserving her- husband in danger of his life 82. Past. Fick's Gem. at Collins- ville, III, 815,95. past. Hahn's Gem. in Benton Co, Mo, Christmas Coll. 86th Immanuelsistr. in Sk. Louis, Epiphany coll. 815. Trinity Distr. dessgl. 846.08. Concordia Distr. dessgl. 815.71. out of the treasury of the same 85.25. Past. Dorns Ebenezrr comm. of Port Hudson, Franklin co. mo. 810.20.

For Rev. Röbbelen: H. March, in Rev. Rinker's parish, Shelby Co, III, 82; A. Bergt, Frohna, Mo, 81.50; C. Eisfelder n. Br. in Milwaukee, Wis , 825th Rev. John, Bath, Macon Co , III , 82nd by Rev. Bauer in Minden, Ind , by an undisclosed person, 85th, by 3 women, 85th, by Rev. Mießler, Benton Co, Mo, by Stertmann 81st, 50th, by an unnamed 81st. by G. Brauns by Past. Heinemann in Crete 82.

For poor sick pastors: from N. N. through Past. Clans in St. Louis, 81; G. Brauns by Past. Heinemann in Crete, III, 82.

For poor students: H. Brandes in Paitz- dorf, Mo., 82. on D Brandt's wedding in Appleton, Mo., ges. 89.80. from the women's club in Past. TörmannS St. Peter's parish, Randolph Co, III, 86. past. John, Bath, Macon Co, III, 83.

For poor seminarians in Addison: From the Women's Association of the Parish of Carondelet, Mo., 822.

To Curtains ini School -Seminar: By Past. Biedermann in New Wells, Mo., 50 Cts.

To the Collrge household in Ft. Wayne: By H. Goehrs in Ehester, III, for the Harvest Thanksgiving 81st Past. Graves' Gem. in St. Charles, Mo. at 812, Past. Holls' Gem. at Columbia, III, (Delayed) 87.

On the building of churches in Baltimore: H. Schra- der from Past. Dörmann's St. Petrigem. 8l. The same

To the church building in Detroit: 81.

For Rev. Kah meyerS widow: Mrs. Waldemann at Cape Girardeau, Mo., 50 Cts.

. E. Noschke.

Corrections:

1) In No. 7 of the "Lutheraner": Instead of 82 "für Lehranstalten 2c." von Past. Klinkenberg's Gem., read: 811.

2) Ibid. S. 56 Sp. 1 u. 2 read instead of "von Pastor Haserodts Gem.": "von Haserodt.".

Changed addresses r

No. 6. Xunr, 2ssortk-Ln8d Oorver ok VVa8ti L 18tk 8ts., 8t. I^OUIZ, No.

XrariL Hssrdel, **teacher,**

Oapo Oirnräoau, No.

Printed by A. Wiebusch u. Sohn? St. LouiS, M".

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 22nd, St. Louis, Mo. 1st Feb. 1866, **No. 11.**

Honorary Memorial

of the blessed

Ernst Friedrich Hüsemann, faithful pastor of the Lutheran congregation at Neu Minden, Washington Co, Illinois.

Gest, October 8, 1865.

Motto: "Remember your teachers who have told you the word of God, which end look on, and follow their faith." Hebr. 13, 7.

(Conclusion.)

In 1852 he received a call to the Lutheran church at Lanesville, Indiana. After he had passed the prescribed exams, he left there, trusting in his God's help, and under the heartfelt blessings of his teachers and fellow students, and was ordained on Sunday Misericordias Domini, when one preaches of the good shepherd, by Mr. Rev. Wichmann and introduced into his office. But he had hardly been with this congregation for half a year when he received a call from a congregation near Pomeroy, Ohio, and accepted it on the advice of some of his fellow ministers. This, however, came dear to him. For not only did he lose all his belongings, books, etc. in this move, but he also suffered the most terrible distress of conscience over the acceptance of this calling, or rather over the fact that he had left his first congregation, because he saw that it had not had a preacher again for a long time, which was nevertheless very difficult for him. had been promised. Because his new congregation could easily be served from Pomeroy, he moved back to his old congregation after a year, on the basis of his received calling. At that time he wrote to us as follows: "Beloved brother! Cursed is the man who relies on men. I had relied on the counsel of men, and came to the brink of despair over it. I have sinned grievously in leaving this church, but I did it in ignorance. I have humbled myself sincerely before my God, and I am confident that he has forgiven me my sin, which I did not commit willingly - you know that, God! - have forgiven me. Now I am back at my first church, and my conscience is at ease. But all my life I will shrink from such affliction of my soul," etc. - Our blessed Pastor Hüsemann faithfully presided over that congregation near Lanesville for a total of nine years in the office of preacher and schoolmaster, with many efforts and complaints, and under outwardly poor circumstances. The congregation loved him dearly because he faithfully cared for their souls and sought to make all blessed through the Gospel of Christ; for this reason they were reluctant to let him go when he later answered the call to another and much larger congregation.

It was in 1861 that Schreiber received this one call from the Lutheran congregation in New Minden, Washington Co, Illinois. However, for good reasons, he had to propose the same; as a result, he drew the attention of that congregation to Rev. Hüsemann, whom he knew as a faithful, proven servant of Christ, and could therefore recommend him to this congregation with a clear conscience. The congregation, after having obtained the opinion of Pastor Schalters, the then president of the district in question, in this matter, appointed our blessed Hüsemann as their pastor. There is only one voice in that congregation that this choice was an extremely happy one. The dear congregation has often expressed its heartfelt thanks to the writer of this letter, both in word and deed, that he, next to God, was the reason for the appointment of Pastor Hüsemann. The congregation clung to their pastor with heartfelt love, who spent all his strength in the service of his congregation. For this congregation, which is one of the largest and most hopeful in our Synod, required much work, so that it amazes us that our Blessed One accomplished so great a thing in his weakened health. Nearly four years he has presided over this congregation, during which time it has strangely increased inwardly and outwardly. To the honor of the truth it must also be mentioned that the congregation facilitated his ministry as much as possible, and in a commendable way provided for his physical sustenance.

Let us now take a summary look at the whole administration of our sel.

Pastor Hüsemann. - The chief characteristic which the Lord JEsus requires of His servants is faithfulness. "Now no more is sought of stewards, but that they be found faithful." "How great a thing is it for a faithful and prudent steward." This quality our blessed confrere also possessed in a high degree. He was faithful to God, in that he diligently made use of the pounds God had given him; faithful to his congregation, in that he sought their best, and sought to guide the souls, so dearly purchased with Christ's blood, into the right path; faithful to himself, in that he presented himself to Christ the Archbishop as a righteous shepherd and steward. He was faithful in the use of the time given him and sought to use it most conscientiously. He was faithful in the preparation of his sermons. For although it was not difficult for him to preach a sermon without much preparation when necessity demanded it, given his rich store of thoughts, he did not neglect the most conscientious preparation without necessity. The writer of this book remembers that some years ago, when he was visiting our Blessed, he happened to get hold of a draft of a confession, in which the following words were written in the margin: "O, my soul! do not forget the anguish of conscience you had this time because of your poor preparation for your confession. O, be faithful, be faithful! The Lord will require it. Consider what a good opportunity is presented to you in the confessional speeches to shut out the abyss of your corrupt heart from your listeners, in order to then lead them to the abyss of love that opens up to us in Christ JESUS." These words show us sufficiently that he prepared himself carefully for all his sermons, and in such a way that he wrote down almost every word that he wanted to speak before his congregation. Therefore it was a pleasure to listen to his sermons. His excellent eloquence and his bright, clear, melodious voice, which came from a strong chest, adorned his lectures. - He was faithful in the direction of his private pastoral ministry. O that was his element, his dearest work. And in this he was fully occupied in his last congregation. How often he fervently thanked God that He had given him such a large field of work, where he had to be constantly active in the direction of the private pastoral ministry. He also knew how to work with the individual souls, according to their special needs, with and according to God's Word, To confront sinners decisively with God's word. But he was also able to bear the wicked with patience, whether God would one day grant them repentance, to recognize the truth. This is a very necessary gift, which every preacher must ask of God, because no one has it by nature; for without it he could never win a soul and convert it from the error of its way. In this piece our blessed one has the testimony of his congregation to himself. When he had often followed a man with God's word for a long time, members of the congregation would say to him: "Pastor, you have tried everything on this man, now be content and let him go; you cannot carry a man to heaven who willfully wants to go to hell!" But he always believed that he had not yet done enough to the man; therefore he again made new attempts to convert the person in question from the error of his ways. He knew how dear a soul is in God's eyes; he knew what it meant to be eternally lost. For he himself had often been in the hell of temptation, and in it he had felt a foretaste of damnation; therefore he desired gladly to save all from hell, and to lead them with him into heaven. The eater of the Lord's house consumed him.

That such a watchman, faithful to God and his congregation, should also be faithful to himself, and should create his own salvation with fear and trembling, cannot be otherwise imagined. He did not want to preach to others and be reprobate himself! Before he punished the sins of others, he first punished them in himself; he was not blind to his own infirmities, but lamented and fought them. He was not blind to his own infirmities, but lamented and fought against them. He also fought earnestly against the spirit of mourning, by which he was often assailed, and against the tendency to melancholy and loneliness, for it was not hidden from him that they came from the flesh, and that the devil hid himself behind them. He tried to cheer up his mind with sweet music, which was a comfort to him in sorrowful hours, and in which he had achieved something through his own diligence. He was also faithful and diligent in attending conferences and synodal meetings. In larger circles he was quiet and withdrawn, and only an attentive listener; but in smaller circles he could be very animated and talkative, though he was never hasty with words, but very modest. He who was not

has been in close contact with him, he hasn't had a clue either,

What a faithful, pure, and devout heart beat in his breast, and what noble gifts God had put into this vessel; for it was far from him to display his gifts. But go to his church, life experiences. - In the summer of 1852 he entered into holy matrimony. The chosen one was the virgin Margaretha Kirchner, a foster daughter of Professor Crämer, with whom he lived thirteen years in a contented marriage. Due to his premature death, four still living children (and one even before it saw the light of day) have become fatherless orphans, and two have preceded their father to heaven soon after their birth. Professor Crämer, his godfather, took the eldest son, who has completed his 12th year, to himself immediately; but the dear afflicted widow will be especially taken care of by the grateful love of the Minden congregation to the best of her ability, and she will suffer no lack in the flesh. May the Lord be her comfort in her heavy cross and heal the deep wound he has inflicted on her.

That our blessed Pastor Hüsemann has also had to bear his dear cross in this life, can be seen sufficiently from what has been said so far. Where is there a Christian, and especially a faithful Lutheran preacher in America, who has not received his measure of the cross from God? If it is not external suffering that one sees, then it is internal suffering, high temptations, that one does not see. Our blessed one had received his good measure of both. "The dearer the child, the sharper the rod - that is how the Lord treated him. His physical cross consisted primarily of an almost incessant, severe headache and nervous condition, which often became so severe that he became completely feeble-minded and could study almost nothing at all. His digestive organs were also very weak, and he had to keep to a strict diet. He was also so moderate in eating and drinking that one did not know how he could keep up his strength. At times he was overcome by such weakness that he fainted.

While still in the community near Lanesville, Indiana, he had the misfortune to break his right (?) upper leg by falling on a tree trunk from a horse running at full gallop and was pronounced dead. He had to spend a long time in a stranger's house, where he had been brought, on a hard bed, before he could set foot again. But what happened in his troubled soul during this time, since, because of the great distance, only rarely could a brother minister come to him and comfort him in his suffering, we will keep silent here. The inner experiences of a Christian are also a sanctuary that must be handled with care, lest it be trodden under foot. The broken leg was healed happily beyond all expectation, only the residual

Then he made up his mind to travel to Germany in order to use the healing wells there, and in the spring of 1859 he carried out his project. His youngest brother, who lives in Germany as the owner of a large farm, paid all the expenses of the journey and what he consumed in Germany, and also provided him with many valuable things. For this the blessed man has often expressed his heartfelt gratitude to us, and has asked God to reward his dear, benevolent brother in heaven.

After half a year he returned from Germany strangely strengthened. On the return journey he was again threatened by a great misfortune, which, however, the good Lord allowed to pass off so graciously. On the railroad from Cleveland to Fort Wayne, the wagon in which he was riding with two other passengers overturned - it was the middle of the night - and was dragged along for a long distance before the train's drivers could stop. Think of his frightful situation! He cried out earnestly to God, and commended his soul to His faithful hands; for he saw nothing but certain death before his eyes. But behold, not a hair was cut from his head, and his unfortunate companions had only cut their hands on broken window panes. - Through his stay in Germany he was strengthened (like many an invalid) so that he was able to preside over his ministry again with renewed strength, and was given back to the church for several years of faithful service. His broken leg often caused him pain later on, and he could not go on foot tours; but it was not a great hindrance to his ministry, because he could ride and drive. His head ailment, however, seemed to increase from year to year. At the synodal meeting at Collinsville, last spring, he was obliged to sit at home in his quarters with his head bandaged for nearly the whole session. At that time he said to the writer of this, "I often fear that I shall yet be wholly deprived of the use of my senses by my violent affliction of the head." This anxiety the good God relieved him of, by putting an end to all his sufferings by a blessed death. He was ripe for heaven; therefore the Lord gathered him into the eternal barns of peace. He would have dragged himself wearily on the chariot of God; therefore the LORD harnessed him out, and soon let him reach the end of the day. Though still young in years, he was old and rich in experience. For in Christianity it is not always physical age that makes one rich in experience, since many gray heads are still very inexperienced in the ways of God; but spiritual age and faithfulness in Christianity make one rich in experience, and often allow a youth of years to come to manhood in Christ. So it was also with our blessed Hüsemann. He was ahead of many in experience; that is why he quickly completed his course. Through much affliction and great trials he was prepared as a living stone for the heavenly Jerusalem; that is why the heavenly Master Builder placed him there so early. Blessed art thou, dear brother, for thou art well!

Thy longing is now quenched, thou dear heavenly bride. Thy tears dried, thy sigh's sound dies away. Who here in the Valley of Sorrows was all thine. Now with joy thou seest him, and evermore dost thou praise him.

We will now describe the last days of his life and his blessed departure. - In the month of September of this year he fell ill with a kind of nervous fever, after he had preached for the last time on the 13th Sunday after Trinity. At first the illness did not seem to take on a dangerous character; but his memory and his powers of comprehension dwindled more and more, so that one had to spell everything out for him, as it were, if he was to grasp something. If anyone spoke to him, or if anything was read to him, he would once say of the other: "Slowly, slowly, I can't grasp anything else; my memory is so very weak." After some time he seemed to get better, so that he could sit up from time to time; but then suddenly dysentery came on, which now completely robbed him of all his strength, and put an end to his life. During this time, Pastor Streckfuß, his closest brother in office, was his spiritual advisor and comforter, who was often with him for days on end and performed the official duties in the congregation. The professors of St. Louis had also sent one of the older students to help out with preaching, because there were so many deaths in the parish. - Although our dear Hüsemann's strength was diminishing visibly, and he was, as I said, so weak that he could hardly grasp anything, his congregation, and especially the salvation of individual people, was still very close to his heart. He carried this concern until his last breath. On October 7, one could clearly see that his end was approaching. During the night he had Pastor Streckfuß administer Holy Communion to him. Beforehand, he had confessed his sins loudly and clearly to God the Lord with all his strength, and had prayed fervently for a blessed end for himself, and then for his family, for his congregation and for the whole church. The next morning - it was the 17th Sunday after Trinity - he had another member of the congregation come to him, whom he wished to speak to alone. Then he said to Pastor Streckfuß, "Oh, brother, I am so disconsolate." He then comforted him, and called out to him wonderful words of comfort, such as: "This is certainly true, and a precious word, that Christ Jesus came into the world to save sinners," and so on. Thereupon he said, "O how much this comforts me." Now, when church time was approaching, and Pastor Streckfuß said to him, he must now go to church, he said, "I now have plenty of comfort; go in God's name." At the close of the service the whole congregation fell down on their knees, and besought God for the life of their dear pastor; but if it were otherwise determined in His counsel, may He soon dissolve his pains, and take his soul to Himself in heaven. The congregation had just risen from prayer, and the blessing was said - then the Lord spoke His Amen to the prayer of the congregation - their pastor had gently and blessedly fallen asleep. This happened on 8 October, at the age of 38 years, 2 months and 6 days.

On the following morning, telegraphic news of the death of our blessed Hüsemann arrived in St. Louis, about 50 miles away, and a verbal messenger also arrived soon after. The writer of this was present at a matter in St. Louis when the sad news reached there, and so he set out for Minden to attend the funeral of his dear confrere. We arrived there on Tuesday morning half an hour before the funeral service; and because Pastor Streckfuß, who was to preach the funeral sermon, was himself ill, we had to take over, although unprepared. For the opening of our sermon we chose the words, 2 Sam. 1:26. "I am sorry for you 2c.," and for the closing of the body, 2 Tim. 4:7, 8. "I have fought a good fight 2c." A large crowd had assembled at the service; and probably seldom has a deceased preacher been mourned with so many sincere tears as our blessed Hüsemann. During the service the coffin was opened and placed in front of the altar. After the service was over, the body was picked up by the church council of the congregation and carried to the nearby graveyard, where a chamber was prepared for it in the middle of the graveyard. Here Mr. Pastor Streckfuß held a short, but heartfelt eulogy, and Schreiber this the funeral liturgy. Thereupon the whole crowd sang the song: "Now let us bury the body," and two students from St. Louis sang the counter-cry: "So carry me after all 2c." Finally, a loud Lord's Prayer was prayed, and the whole funeral ceremony was closed with the saying: "It is sown corruptible, and will rise incorruptible.

But we, saddened by the untimely death of our dearest brother, bless ourselves at his grave and say: Let my soul die the death of this righteous man, and let my end be like his end. But to him we call, full of joyful hope, the words: **"But thou, Daniel, go thy way till the end come; and rest, that thou mayest arise in thy part at the end of the days."** Daniel **12:**13.

Postscript. We take the liberty of taking this opportunity to make a few remarks on the life of the blessed Pastor Kahmeyer, who died only one day later (but 6 months older) than our own Pastor Hüsemann, as reported in No. 5 of the current issue of "Lutheraner". - Past. Kahmeyer was from Germany from the same congregation from which Rev. Hüsemann was. Only he was from a different Bauerschaft, called Hördinghausen (not Hörringhausen, as it was called in No. 5 of the Lutheran). In his youth he had received the same instruction, although under a different, but by no means better, teacher, as Past. Hüsemann; likewise also the same Confirmation instruction. In that striking revival, of which we have spoken in the life of the blessed Hüsemann, our blessed Kahmeyer also came to the knowledge of the truth, and became a sincere follower of his Saviour JEsu Christ. He was not allowed to make such a difficult inner experience as Hüsemann. God had given him more of a faith-filled heart, and through reading Luther's writings, he had already gained a firm heart at an early age. We can therefore admire in both of them the wonderful and different ways of God, which He goes with His children. He leads whimsically, but blessedly. - When Schreiber was in Germany as an invalid in the summer of 1855, and was looking around in his birthplace for talented Christian young men for the service of the Lutheran Church in America, he was also made aware of our dear Kahmeyer by the pastor there This pastor gave him the most praiseworthy testimony not only in regard to his conduct, but also in regard to his eagerness to learn; that he had been diligently studying the confessions of the Lutheran Church for a long time and so on. We then asked him if he could decide to travel with us to America in order to prepare himself there for the holy ministry. There he would prepare himself for the holy preaching ministry. At first he had some reservations about it, reservations that only made us realize his sincere, godly heart. But after we had taken away his misgivings, and his widowed mother had also consented to the journey, he also agreed with joy. In this way he came to America (with Mr. Nolting and us), entered Fort Wayne Seminary, studied so diligently that his teachers were pleased with him, and then, after passing his exams, was sent as the first preacher of our synod to Minnesota, where he was only too soon worn out by too much effort in the unfamiliar climate. But we do not begrudge him the crown he so soon attains. - But that the Lord has taken from us two faithful, proven servants, let this teach us to pray: O Lord, give thy word to great multitudes of evangelists. The harvest is great, but the laborers are few. Therefore send out faithful laborers into Thy harvest. -

A brief rejoinder.

It is indeed a sad experience that one must sometimes make in this poor world, that one is also misunderstood by those with whom one knows oneself to be one in the One Baptism and in the One Faith, and with whom one would nevertheless prefer to live in peace. But even to them the sinful flesh often plays wicked tricks and obscures their clear vision. This happens all the more easily when all kinds of external disproportions are added to it. This is what recently happened to Prof. Loy in an essay published in the "Lutheran Standard" of Jan. 15. J. published in the "Lutheran Standard" of Jan. 15. He has allowed himself to be tempted by his situation, which is evidently fatal for him, but which he considers the best and most beautiful, as he expressed himself in a report on the meetings of our Middle District Synod not very long ago, to defend on the basis of a misunderstanding what cannot be defended. Since the Ohio Synod has once captured his heart, and in spite of quiet complaints, its voice is sweet to him and its form lovely, he only suspects bad and evil if one comes too close to it. And so also my short report of the proceedings of the Ohio Synod, English District, wounded him deeply, and he can find in it only malicious intent, gloating, and the like. But while he thus judges my mind and intention, he himself injures the love that hopes and believes all things and turns all things to the best. Moreover, even now I am not aware of his accusations, but of course I am not justified in them. Yes, I know very well that even our best works are stained with sins in the eyes of the holy God, and that he is pleased with them only for the sake of Christ's merit, and that we must pray daily: Forgive me even the hidden faults! But this well-known truth should not have to be held up to Prof. Loy. Or has he proved his accusations? He writes: "As for his gloating, which the writer makes no attempt to conceal - we'll let him settle that with his God." But does that prove the matter? It is but his judgment in a question where he hath taken sides. And if the gloating were thus evident, the editors of the "Lutheran" would surely have perceived it and rejected that report as immoral. And why does he not leave the judging of intent and mood to the good Lord, whose office it is, and stick to the facts?

What then is my other crime? Did I report falsely about the negotiations of the English district, distort facts or conceal the truth? He does not claim this, but admits that this is the case, as my report on it reads, and that he is sorry for the position of the English district itself. My offense shall consist in the following: 1) "The article in question speaks of the former professors of our institution here and of former students in such a way, as if the author wanted to throw the rebuke of their way of proceeding at the last meeting of the English District on our college and seminary here. 2) Further, he has reference to the General Synod, as if it were also involved in the matter. And the readers, who are not acquainted with the facts, will doubtless receive the impression, as if the English District had done nothing else, but merely carried out the principles of our whole Synod and Institution here."

Ad 1) It is true, and Prof. Loy does not and cannot deny it, that two former professors of the Columbus Institution, as well as several former students, behaved at the proceedings of the English District in regard to secret societies, as reported. My fault shall be only in thus speaking of it, as if I would hold the institution responsible for it. But I only reported a public fact and left it to each reader to form his own opinion about it. Some will perhaps have said: And these students and professors have come out of the Columbian institution and are now acting in this way! Of course, many have already fallen away from the truth, but it is nevertheless striking that so many should so soon turn to the left. Perhaps in Columbus, too, the right, consistent testimony was not raised against these societies. But since this is supposed to be malicious, let it be noted herewith that I certainly think that the proceedings of the chief professor at Columbus in his time (for I know nothing certain about his present proceedings) were partly to blame for the cancerous course of the English District, for it was of the kind, as I also reproached him with orally and in writing at the time in my disputes with the Ohio Synod, that he was easily able to bring about these bad consequences. Prof. Loy thinks only of the proceedings in the Columbus congregation at that time before the eyes of the students, and of the doings of the Columbus dignities here at Zanesville in regard to secret societies in gathering together those who had left Past. Bold's congregation who have left and been excluded. If he is served with Specifications herein, let them be to him. For now, I am withholding them out of consideration. It is already sad enough.

2) That what I have said in my report on the General Synod should give the impression which Prof. Loy means, is a mere impossibility. It is expressly stated that the Ohio Synod passed a resolution eight years ago against the admission of preachers belonging to secret societies. But to give a detailed history of the proceedings of the General Synod of Ohio in regard to secret societies was beyond my purpose, and I also considered it superfluous, since the readers of the "Lutheran" already know them from the earlier volumes of the same. But that the General Synod also has to do with guilt

in the miserable negotiations of the English District,
that is what I mean, of course, without believing that I
am being malicious. And in what this guilt consists is
expressly stated in my report, because it did not sweep
out the leaven of the secret societies, but left it in the
dough until it leavened it again. Or does that mean to
sweep it out, when for eleven years secret societies,
who are still preachers, and' who assert and publicly
defend their errors, remain in the body of the Synod?

Prof. Loy will, of course, reply to this, which he gives
Prof. Brauer to consider in a bad mood, namely: "The
General Synod has adopted a course of action which
it considers to be the right one in order to eliminate the
evil (of the secret societies). If our brethren in the
Missouri Synod do not understand this method, let
them crucify the flesh by implying that it may be the
right one after all."

No one who knows Prof. Loy personally would have
expected such a speech from him. But he is driven to
it by his zeal for the honor of his synod, by which he
really does it a disservice. Even if he is a professor, we
take the liberty of calling his attention to Dietrich's
Catechism, where question 528 reads as follows with
respect to the church discipline to be applied here:

"May the ban be enforced as you see fit?

Let this be far from the case: rather, it is to be well
observed, that the ban may not be executed at free
will, but is exactly determined by God's express word,
Matt. 18:15-17." But did the General Synod of Ohio
probably take this course to remove the evil of secret
societies from their midst? We answer: No! And this is
our complaint and our rebuke.

It is a saddening observation to see Prof. Loy going
more and more down the wrong, slippery slope. And it
is precisely the fact that, by God's grace, he has
recognized the truth and also led a faithful fight in his
former congregation against secret societies and un-
Lutheran nature that makes it all the more regrettable
that he is letting this combativeness and fighting
courage in the Synod fall away more and more, as his
last omission testifies only too clearly. Father Eirich.

Zanesville, Ohio.

(Sent in by Past. Wyneken.)

The American Bible Society

has issued its 49th annual report for the year 1864-65,
calling Christians to praise and glory against the Lord
of His Church, that just at this time, when everything is
rebelling against His holy Word, and revolting against
Him who bought us with His blood, who is our rightful
Lord and King, He is going His way unhindered, and in
defiance of your devil and a shed more and more
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in the miserable negotiations of the English District,who make it their business to spread his word all the more eagerly. Therefore, here are some excerpts from the report. May the Lord also stir up our congregations to greater diligence and zeal, to participate more in our Bible Society, so that his holy word may be spread more among those who are of our own flesh and blood.

It is gratifying to note that especially in the two last years of the war, 1863-64 and 1864-65, notwithstanding failure of Southern contributions, the revenue did not decrease, but increased. In 1863-64 it amounted to $560,578.60; in the last year $677,851.36. Of this, on the sale of books comes $404,722.16, on gifts, collections, and bequests $256,150.66, on annuities for officers and store at the Bible House in New York K 16,378.54. Among the bequests are some very significant ones: 14 from $I0O0.0Y to K1995.89, 4 from $2000.00 to H2850.00, 1 from H3000.00, 1 from $4600.00, 2 from K5000.00 and over, 2 from K6000.00 and over, 1 from Kl0,337.00. (Question:' Why do bequests, e.g. for our institutions, occur so rarely in our Synod?) Books were issued from the Bible House in New York 1,530,563 volumes. Of these, 239,097 were Bibles, 1,162,103 Testaments, 129,165 individual parts of the Bible in special volumes, 191 for the blind; besides, in foreign countries, besides those sent thither by the Bible House, 300,193, summa 1,830,756 volumes. During the four years of the unhappy civil war, 5,304,703 volumes were sent by the Bible House. The following German books were issued during this year: 10,688 Bibles, 82,168 Testaments, 1413 Testaments and Psalms, 4087 Testaments in German and English. 734,114 were given away, including 80 volumes for the blind. This does not include gifts to foreign countries and those made by auxiliary societies. The amount of all gifts in books and money, excluding those made by auxiliary societies, is the sum of $244,727.47, of which tz62,848.15 was for foreign countries.

The Society has 33 agents, of whom 3 are in foreign countries and 3 in the army; also 37 Bible Corporteurs in foreign countries, and about 16,000 local agents connected with the various branches and auxiliaries, who work here in the country for the Society without pay.

The Heil. Scriptures have been printed by the Society in 46 different languages during the past year. For the army and fleet about 500,000 have been appropriated, and for the duration of the war 3,000,000; for the freedmen during the past year 33,754; for the prisoners of war 33,694; for the Southern people and troops 58,500; for destitute Sunday-schools 21,886. Not included are the volumes delivered by the agents of the Society to 640 schools.

It is also good news that aid societies are beginning to form again in the south.

An important undertaking which the Society has decided upon is the printing (electrotyping) of a new Arabic translation of the Holy Scriptures, which has been taken over by the American Syrian Mission, begun by the late Dr. Eli Smith sixteen years ago, and now completed by Dr. Van Dyk. After careful investigation, the Society is convinced that it is not only a faithful translation, but also, as far as the language is concerned (and the Muhamedans in particular are very precise and careful in this respect), an excellent one in every respect and one that meets all requirements. Objections were raised against the earlier one, especially by the Muhamedans, because it was not correct Arabic, while the present one, as far as it has been put into circulation so far, is praised as excellent also by the Muhamedans. Each sheet of the translation has not only been most carefully examined by all members of the mission before printing, but has also been submitted to "Arab" scholars of various sects, and to English, German, Scottish, and Irish missionaries of various denominations for examination, and their criticisms have been obtained and considered, and the translation has been most warmly acknowledged and recommended on all sides. As far as the American mission in Syria has been able to ascertain, the other missionaries of all denominations, where the Arabic language prevails, spread only this translation, as far as it has been printed in Beirut, and as fast as they can obtain it. Even the "British and Foreign Bible Society" has rejected all other translations and prints this one, as far as it has permission to do so from the American Bible Society.

Since Arabic is spoken by 120 million people and, as we see from the report, all Muhamedans can read, at least every boy is taught to read, the importance of a faithful and good Arabic translation of the cuneiform script is self-evident. Scripture is self-evident. The Society has decided to tackle four different editions for the time being. Dr. Van Dyck and his Sokn have been invited by the Society to come over to supervise the printing.

For the very large expenses required by this important undertaking, the Society counts upon its rich Lord and His faithful confessors. The translator himself, Dr. Van Dyck, immediately after the completion of the same, sent in as a thank-offering 10 pounds sterling, about $50, to the American Bible Society. Go thou and do likewise!

To the ecclesiastical chronicle.

"Avoid a heretical man!" so writes the holy apostle Paul Titus 3:10. There is probably no commandment of God which is less observed by <u>believers in</u> our day than this. The churches of Germany, for example, are full of

The faithful are not taught by "heretical" pastors, that is, by those who stubbornly deny the fundamental articles of the Christian faith, and yet the faithful recognize them as their pastors, have their children baptized by them, and take Holy Communion from them, even if they do not attend church with them regularly. Unfortunately, the believing preachers do not instruct the inexperienced Christians about their duty to depart from the false teachers. Believing preachers are usually themselves so unclear about this, or so unfaithful, that they officiate together with a false prophet, and even with the worst rationalist, in one and the same congregation, and also administer Holy Communion with him; such believing preachers, of course, cannot properly instruct simple minded Christians on this point. But sometimes the most simple Christians know more than their masters should (Ebr. 5:12). Proof of this, as we can see from another newspaper, is given by the "Hauefreund". The other day in Mannheim, the Holy Communion was held and the blessed bread was distributed by a believing pastor named Meiner and the blessed cup by an unbelieving pastor named Schellenberg. Two maidens went there devoutly, but after receiving the bread, when they saw Schellenberg, they left without taking the cup. Pastor Schellenberg therefore called them to him after the service and asked them the cause of their conspicuous behavior. One of the maids then addressed the question to the unbelieving man: "Do you believe that Jesus is the true Son of God? Do you believe that he redeemed us by his suffering and death, and that only his blood makes us clean from our sins? In this sense, though perhaps not in the same words, the rationalist answered, "No!" The maid then finally declared that she could not take the cup from his hand. - To this the rationalist editor of the "Protestant Newspapers" of Cincinnati remarks: "We can only deplore such stupidity." We must say, on the other hand, we can only admire and praise such wisdom on the part of a poor Christian maid. Luther, as we know, was not a stupid man, and yet he writes**:** "And in sum, that I come from this piece, it is frightening to me to hear that in one and the same church or at one and the same altar both parts should have and receive one and the same sacrament, and one part should believe that it receives vain bread and wine, but the other part believe that it receives the true body and blood of Christ. Therefore, whoever has such preachers, or sees fit to have them, be warned against them as against the incarnate devil himself." Shortly before, Luther had written: "Whoever knows publicly that his pastor teaches Zwinglian, he should avoid him, and rather deprive himself of the sacrament for the rest of his life, before he should receive it from him, yes, even sooner than that. die and suffer all things." (In the warning letter to those at Frankfort, 1533. See: Luther's People's Library, vol. 4, pp. 47. 54). But if Luther thus speaks of such preachers who only deny the presence of Christ in the Lord's Supper, what would he first say of them? What would he say of those who, by their rationalism, overthrow the whole of Christianity and leave no stone unturned? W. [Walther]

The German Baptists or Anabaptists have a seminary in Rochester, in which, as the "Sendbote" reports, there are sixteen German students, young men from eighteen to thirty-eight years of age, who have all come from Germany. Mr. Rauschenbusch, who reports this, also remarks: "In our (Baptist) congregations so many are converted and baptized at the age of ten to twenty, mostly children of our members. But of these only a very few devote themselves to the service of the gospel. Cause: the prospects of good earthly advancement are so favorable here in America, and, what is very sad, so dazzling and tempting to most young Christians, that they do not even ask: can the Lord possibly use me for his service?" This is certainly a remarkable confession in regard to the children of the Baptists, who were first denied baptism and then granted it on their highly doubtful conversion. Mr. Rauschenbusch still reports of his students that for them alone "room and board cost at least one hundred dollars during the nine months of the school year." W. [Walther]

The "Evangelist" about our new church building. After this newspaper, the organ of the German Reformed Church, mentioned in its number of January 3 the building and consecration of our new Church of the Holy Trinity here, it closes its report with the following remarks, hardly to be expected from a Reformed: "If a congregation can and wants to do such a thing itself, we think it is quite excellent. One can also manage with a simpler building, but in large cities one can draw more souls into the net with a large and beautiful church than with an unsightly and small one, and then such a building, if the willingness to do so comes from faith and no human pride is driven into it, also serves the glory of God. But if a church is still poor, and must incur debts or collcctir much, it is better to reach for the ceiling."

Concordia Collegium near Fort Wayne.

According to a decision of the teaching staff

It is hereby requested that all intended enrollments for our high school (Concordia Collegium, Ft. Wayne) be submitted to the undersigned as early as possible. Although the beginning of the school year, **which is** most suitable **for the** admission of new students, does not occur until the first of September, the annually increasing number of students makes it necessary, or at least highly desirable, to obtain an approximate overview early on.

Both the domestic set-up and the arrangement of the lessons are made more difficult by late enrolments. It could even be the case, under existing circumstances, that the former would necessitate a restriction of admission. In addition, some cases require urgent and lengthy correspondence, which takes time and effort. For these reasons our request is made, and we confidently hope that first of all all brothers who may already have made a certain decision will do us a favor by reporting it soon.

However, even in those cases where there is still uncertainty, please let us know. A printed program will be sent to everyone upon request, and the undersigned will be happy to answer any other inquiries.

It is of the utmost importance for the prosperity of the entire school and for the fruits of its work for the Synod that the judgment about the qualification of a young boy who is to be prepared here for the study of theology (and this is what this school is actually and primarily intended for) be exercised with great prudence. The spirit that prevails in the school depends to a great extent on the character of the young minds that are sent to the school. This is most evident to those of us who have daily experience, while on the other hand, in most cases, we have very little means of forming an opinion about a boy before he is admitted. For this reason, too, the active cooperation of all our venerated and beloved brethren in the ministry of preaching and teaching becomes so indispensable and exceedingly important. And because constant experience gives us the nearest cause for this, we ask all the brethren, wherever and however they are called by God's providence, to watch with open eyes of love, on the one hand, that skilful boys are won, and on the other hand, that spirits are tested without regard to person, so that we may thus live in one spirit and one mind.

To do the work of our Lord Jesus Christ in faith, to which we are called by his mercy. G. Alex. Saxer.

Fort Wayne, Ind.

Introduction.

On the 1st Sunday after Epiphany, Rev. I. Rauschert, having previously been duly appointed, was solemnly installed by the undersigned, by order of the Honorable President Western District, in his office at St. Paul and Trinity Parish, Thornton Township, Cook Co. Ills.

May the Lord be his mouth and wisdom. Amen.

K. L. Moll.

Address: ksv. kausebert,

Hops, Oosk Oo., III.

Warning.

A public warning is hereby issued against a certain Carl Schwarzkepf as a shameful hypocrite and swindler. He stayed in Boston, Aass, for about 8 months, attended the church of the Lutheran Zion congregation, gave himself the appearance of a true Christian and thus won the confidence of many members of the congregation. While he was secretly cavorting with bad company, and borrowing money here and there to defray the expenses of his dissolute life, he suddenly disappeared from the city some days ago, leaving behind him a debt of $100. He went to New York, where, appealing to the Boston congregation and its pastor, he also began borrowing in the Missouri Lutheran congregation there. As it is to be feared that he will attempt this in other congregations of our Synod, every one is hereby warned against him. He is of a tall handsome figure and wears a mighty but foxy whisker and mustache.

Otto Hanser, Past.

Fellow believers,

If any of you are thinking of moving your residences to Missouri, the undersigned would like to call your attention to our ßole County, where, especially within the limits of its townships, good, ""improved farms can be bought at reasonable prices. They are mostly situated only 5-8 miles from Jefferson City in an already well inhabited, now also safe region. The undersigned will be glad to give any information.

W. Sandvoß, Pastor.

s?. 0. No.

Preludes and interludes.

Edited by G. Kunz.

First issue.

St. Louis, Mo., at A. Wiebusch & Son.

1866.

We cannot refrain from calling attention once again to this work, which was already announced in the last issue of this journal. However, this collection does not offer compositions that are calculated to merely tickle the ears, as they are sought after, especially in American churches. Both the products of the gentleman collector and those of masters like Herzog,

Vierling, Stolze recorded, claim even

Wlnen even stricter seriousness than even the things of Rink. But we regard this as a virtue of the collection, not as a defect. If, in our German American churches, worldly organ music with its sentimental melodies and harmonies that appeal to the coarse senses should too soon take root and come to dominate, then Kunz must have laid the groundwork in the manner in which he has done so. Let no one be deterred by the sobriety of the things presented, but rather let everyone play them, try to become aware of the rules followed in them and penetrate the meaning of these sounds, this will be the best means for the acquisition and promotion of a truly ecclesiastical musical taste and for the proper use of the organ for public worship. In the following issues, Mr. Kunz will, as we hope, also take into account the weakness of our time by including such pieces that are less strictly held, as far as it does not make his goal crazy.

Indication.

A little parthy

Lutheran Calendar for 1866

is available at 95 Cts. per dozen postage paid at Aug. Wiebusch u. Sohn.

I-etwrdox 3975. St. Louis, Mo.

(Receipt and thanks.

For poor students received through Rev. F. W- A. Ernst in Williamsburg, N. N-, from an unnamed widow within his congregation §50. By Rev. Schwenk" from St. Petri-Gem. in Columbia Bottom, Mo., §14.60 By Rev. Kleist in Washington, Mo., of the worthy women - club in his parish §12. By Past. Döscher at Freuch Grove, 'a., ges. on Mr. A. Eckhardt's baptism of a child §3.40. By Mr. Blumenberg at East St. LouiS, III., 45 Cts. By Mrs. A. Koch of the werth women's bcrcin at Minden, III, §10 and a pair of woolen socks. By Past. Bernthal §2.

For Brnnn's An st alt: By Mr. Weidemeier of Baltimore §11. C. F. W. Walther.

Received

For poor sophomores: from the Martini-Wem. at Fort Wayne §2.75 for A. Geyer. Through Past. König in Cincinnati, WnhnachiSgeschenk from the women Werner and Stratcmrier each §5. Deßgl. by Pastor Bünger for poor orphans §4. Deßgl. by Past. Daib from the Women's Association in Grand Rapids 12 sheets, 12 pillow pulls, 9 pr. woolen socks. Through Past. Shoemaker from his. Congreg. in Marshall Co., Ind. and his branch gram. Filialgrm. in St. Joseph Co, Ind, 3 bust shirts, 3 p. knitting wool, 1 pr. fine boots, §3 cash. From d. Martini Gem. hei Ft. Wayne §48 45. from Brackhage in Past. FleischmannS Gem. §10. a. Moll, Fulton Co, O-, by Past. P. Rupprecht §20. from the Women's V-r. in Huntington, Ind. 6 bust shirts & 2 skeins of wool yarn. For N. Sörgel, by the Women's V-r. at Chicago §10, by the Maidens' V-r. the. §10. For F.

Houses by Past. Guenther by sr. Gem. §5. for G. Heid by the Virgins' Association at Peoria, III , §5. for L. Crämer by W. Meyer at Ft. Wayne §10,80. for A. Gever §2 and for K. Allendörfer §l by H. Behrens, Carlinville, III. for H. üiemer by Past. Bünger §10. for G. Sommer by Past. Schumann on an infant baptism coll. §4. For G. Heid by Past. OestermeyerS Gem. in Pomeroy, O., §10. for H. Diemcr by s. sister in St. Louis §5. for G. Heid by D.'Haag in Elyria, O., §5. for S. Vogel by Jungfrauenverein zu Frohna, Mo., §25.

For the household: by Rev. Slreckfuß of s. Gem. in Washington Co, III, §16.

G. A l e r. Saxer.

The undersigned certifies with heartfelt thanks to have received the following gifts of love for wiSconsin's pupils: By Past. Nnff from his branch parish §3.63, from G Panier 25c., from N. N. 87c., from some members of his parish §1.50, collected at W. Funk's wedding §3.50;

of Past. Mnltanowski §2, by the same from his Gcni'

§5,20; byPast. Strikter §>; by Past. I. N. Beyer of his comm. in Ealedonia, Wis. §4.28, from Bro. MalowS wedding in Bloomfield ges. §1.65, desgl. on Ph. NeumannS wedding same §1.05, dcSgl. on M. AnklammS wedding cbrndas. §2.26, deSgl. on Fr. Krecke'S baptism of a child in Caledonia §1.30; by Past. Werfelmann on Bro. Kohlwey's wedding ges. §5,55, by dens. of congregations in Town Abbot §5. in Saukville §5,60, in Grafton §8.75, in Ccdarbnrg §6,10; by Past. Penalties on the Birthrst of Frirderike Book ges. 40e.; by Past. Ottmann of Dorothea Keuslcr 50r.; by Past. I. I. Hoffmann from JiemerS wedding ges. §1,20, by dens. by H. Beilke35c., by himself §1; by Past. Estet 45c.; by Past. Fr. Lochner by a member scincr Gemeinte as a thank-offering for the taming of the war §io, by some of his confirmands §1,50, by him at HempelS wedding ges. §4,56, by L. CordS 50c., by himself §5; by Past. Steinbach by the women's club of his congregation §11.90, by the virgins' club §5, by N. N. §2.10; by Rev. Kolb ges. on T. Meyer's baptism of children §3, on F. Zorn's wedding §1.30, on H. Schröder's infant baptism §1 5", from KlrinowS infant baptism 51c., from his Gem. a Collecte on Dec. 7 yr. §6 60; by Past. Böhli'ng on Kruth's wedding in Kirchhayn ges. §3,20; by dens. Reformation Feast - Collecte by the Gem. in Freistatt §9,60; by St. John's Gem. inNaciue, Wis. coll. on Jan. 30, 1865 §5,17; by Mrs. Flöter in Racine 25c., by T. Moritz nub John Stecher je§1, by A. Wirth same. §>,50, by Mrs. Pkvhn that. §3.

May the faithful God reward the kind givers abundantly.

Racine, Wis. the ll. Jan. 1866.

W. Ph. Engelbert.

Partly for poor students, partly for the seminary budget, I have received the following gifts, which I hereby certify with heartfelt thanks: By Past. Löber vo" Meißel §lO; by Past. Hanser 25c.; by Past. Böling on K. Brondcmühl's wedding ges. §6, by Wilh. Utcch §5,03, Collecte in Kirchhayn on the Reformation feast §4,43, Bublitz n. WambSgans each 25c., Muller §2; women's club in Racine §5; maiden club in Cleveland §4, G. H. Walker das. §2; by Rev. Rupprecht in N. Dover: Gem. in N. Dover §28, Gem. in Elyria §7,25; by Past. Schmitt: G. Siemaalel u. I. Meyer each §2; by Past. Hattstädt §9,58; by Past. Weisel for Siegcrt: from his congregation §11,10, at the wedding of Eschrich ges. §3, at that of Jox §5, on SchröblumS infant baptism §1,54, on Engels infant baptism §7; from Past. SallmannS Gem. §>4; of Past. HuSmannS Gem. §18.50; by Past. Biedermann 50c.; by Past.

StrasenS Gem. §17; by Rev. Kunz at Schramm's wedding ges. §6.15; by Rev. EnderS at KleinS house dedication ges. §4.75; by Rev. Hüsemanns Gem. §16; Fried. Kücker §1; Mrs. Werner in Cincinnati §5; G. Bosse for Siegert §10; Mr. Birkner in New Avrk for regulations §t,75; Past. Schumann's Gem. §10; Emma Griefe §3; Behrens in Carlinville §2; Gem. in Frankenmutb §12.30; by E. Noschke §22.50; by Past. Jox for Strobel, from LoganSport: Brockmcyers infant baptism§5.25, HartmannS wedding §4, A. Stell §1, from Peru: Kull, Malz Jr, Ch. Schmidt, Fr. Konrad, Kolb, P. Kleemann each §1- §6, Nubner, Theobald, Conrad each 50c. - §1.50, Nenz, Grünberg, Ewald, Schlächter, Ködcrer, Kors, Malz, Weber, Craubner each 25c. - §2.25, Fehlmann 20c" Kleemann 10c.; by Past. Steinbach: Christmas Collecte §35.98, Women's Club §10.95, two "baptisms of children" §4.75, Schubert and Gudert each §2, Lohmnnn and Kemper each 50c., Fr St. §5. (Of which Ilse received §30, Building Fund §5, Benevolent Fund §26.69.) Congregation at Woodland, Wis. received 6 barrels of flour and §2.30 for freight -.

The dear brethren in Wisconsin, who supported us so abundantly with food last fall, are kindly requested to let me know quite soon by letter what has been delivered by them, so that I can also acknowledge it.

I. C. W. Lindemann.

For the college budget, the undersigned received:

From the collection of Mr. Past. Schumann: 14 sck. Potatoes, 20 sck. grain, 3 sck. hulled grain, 9 sck. Wheat; further 11 Bush. Wheat, 14 Bush. Corn, 2 bushels. Rye, 2 sck. Potatoes, §2 bou.

ÄuS of the comm. of Mr. Past. Lehner: 22 w butter, 1 gallon apple butter, 1 gal. syrup, 13 sck. Grain, 2 Sck. Potatoes, 7 Bush. Wheat, 3 peck of apple slices, H Bush. Beans.

From the comm. in Kendallville: 2 sck. Grain, §20 cash.

From the parish of Mr. Past. Jäbker: 8 Sck. Wheat, 4 Sck. rye, 9 sack. potatoes, 20 sck. Grain. 2 sck. white reuben, 1 bush. Turnips, 1 Bush. Beans, 1 quart beef, 1 quart mutton, 4 gal. pickled beans, 15 gal. molassesS, 11 gal. pumpkin- buttcr, H Bush. Onions, 45 cabbages, 3 chickens, 2 pieces of woollen yarn.

From the community of Mr. Past. Zagrl: From Mr. Frosch 1 quarter of beef, from Mr. Hackemeier 2 sck. Grain. 1 sack. Potatoes, a roll of butter, from Mr. L. Gerke 1 cartload of hay.

From the communit y of Pa st. Fleischm aun: Don Hrn. Bai. Meier 2 Bush. Potatoes, 1 sck. grain, 14 cabbages; from Mr. L. Scherrr 1 sck. Korn, 1 Sck. seed potatoes, 1 sck. white reuben; from Mr. Brackhagr 1 sck. Korn, 1 sck. Oats; from Mr. F. Sorst l sck. Corn. **1 sck**. cabbages; from Mr. >Steinau 1 sck. wheat- 1 sck. cabbages, j peck of beans; from Wittwe Müller 1 sck. wheat, 1 sck. cabbages; from Mr. F. Dunister 1 sck. Potatoes, 2 sck. Corn, cabbage and turnips; from Mr. G. Doctor 1 sck. Wheat, 10 heads of cabbage; from W. Gricbel, Jr, W. Adam and R. Adam, **2** bushels each. Grain; from C. Kleinser, A. Michel, Wittwe gelber and I. Schwerstem each 1 Bush. Corn.

From the earlier arm. of Mr. Past. Stephan: From Mr. Brrnck 2 Sck. Korn, 1 Sck. Potatoes, 50 cabbages, 1 peck of onions; from C. Rewer, 80 cabbages, 1 bushel of potatoes, 3 pecks. Ruben; from Mr. Müller, 1 cartload of hay, 1 quart of beef; from Mr. Hartmann, 1 sck. Apples, 1 carton of hay; from Wittwe Hartmann 3 bushels of potatoes, 1 carton of wheat flour. wheat flour; from Mr. Prange 1 sck. Wheat, 1 side of bacon; from Mr. Gallmeicr l Sck. Wheat; from Mr. C. Bretmüllcr l quarter of beef and several sausages; from Wittwe Christine Bretmüller two pairs of woollen stockings; from Mr. Schapcr 4 bushels of wheat; from the Women's Association for poor pupils 88 baar.

From the collection of Mr. Past. Bode: From Mr. Kern 5 bush. Potatoes; from Mr. Brenck 5 bushels of corn, 2 bushels. Wheat, 1 quart of beef, 1 cartload of wood; from N. N. 1 sck. Haker, 1 sck. Corn. From its Filial- Gem. by Mr. Busse from some members: 7 Bush. Grain, 3 Bush. Reuben, z Bush. Potatoes, 2 gal. molasses, 1 chicken, 82.50 baar.

From the collection of Mr. Past. Reichard: From Mr. Brand 6 Bush. Potatoes, 2 Bush. Wheat, 3 Sck. Grain, 1 Bush. Onions; from Mr. E. Brüggemann 2 bus. Wheat; from Mr. C. Lücke 4 bushels. Wheat, **8 bus**. Grain, z Bush. Beans, 1 quart beef, **1** gal. sprup.

From the collection of Mr. Past. HLrnecke: Don Mr. Joh. Kuntz 2 Bush. Potatoes; from Mr. Bal. Kengel 4 Bush. Wheat.

From the collection of Mr. Past. Sieger, Adams Co.: From Mr. Schnomerloh 1 Sck. Wheat, from Mr. Gerke 125 K> wheat flour.

From the collection of Mr. Past. Fritze: Don Mr. Hobrok 2 sck. Potatoes.

From the collection of Mr. Past. Tranb: From Mr. Schumann 1 Sck. Potatoes, 1 sck. oats, 2 sack. Korn, 1 roll of butter, several sausages; from Mr. Gal- meier 10 Bush. Wheat, 10 Bush. Grain.

From the church at P i t t s b u r g, s. on the baptism of the child of Mr. Voskamp §8.

From the comm. at Fort Wayne: Don Mr. C. Rotenbeck 4 Bush. Wheat; from Mr. C. Rose 4 Bush. Wheat, 4 bush. Oats, 25 w Pork; from Mr. Cb. Rose 4 bush. Grain, 3 bush. Wheat, 1 Bush. Reuben 25 ld pork; from Mr. Böse l quarter beef, **1** Sck. Potatoes. 2 Sck. Grain; from Mr. Kammeier 1 sck. wheat, 1 sck. potatoes, 1 sck. Korn, 1 peck of beans, 13 kd. of pork; from Mr. Prange 1 sck. Wheat, **1** sck. Potatoes, 1 peck of beans, 13 k" of pork; from Mr. Hartmann: 2 sck. potatoes, half a pig

From the parish of the Rev. König: From the Women's Association 3 waistcoats, 2 pairs of woolen stockings.

From the comm. to Blue Island for the pupil H. Fischer of the virgins' association 85 baar.

Fort Wayne, Ind, Jan. 9, 1866, F. W. Neinkr.

Received in -er Raffe western Districts:

On the college debt redemption fund in St. Louis: From an unnamed person in Collinsville, III, 82.

To the synodical treasury, Westl. Districts: from Immanuels Distr. in St. Louis, 811.30. Rev. H. Schmidt's congregation, Elk Grove, III, Harvest Festival Collecte 8l0. Deßgl. whose branch congregation, Dunton, III., 85.88. Rev. Wunders congregation, Chicago, III., 85.20. E. Piaster, Adell, Wis. thanksgiving offering for happy homecoming 810. Coll. on H. GrossheidcrS wedding in Jackson, Mo., 810.35. Mrs. L. Lange. Sprinqfield, III, thank offering for happy delivery 85. past. Th. Gotsch's gem. in Akron, O., Coll. 85. by I. Roh, Walnut Creek, O., 50 cts. H. Buch Holz, Addison, III. coll. 85. past. L. Lochner's Gem. of, Nicb, III, Christmas Coll 8l>.25. Drcieinigk. list, at St. LoulS, Mo., Coll. to cover d. Synodical debt 8367.60.

To College. Maintenance Casser Im- manuels-Distr. in St. Louis 811. Past. Mueller's comm. in Pittsburg, Reformation & Christmas Festival Coll. 849. past. Biltz's Gem. at, Lafayette Eo. mo. Christmas coll. 813. past. Baumgart's Gem. of, Venedy, III., 820. by an unnamed person in Collinsville, III., 81.

To the Synodal Missionary Fund: Collecte at K. Mueller's infant baptism by Past. Wolf, Bridgewater, Washtenaw Co, Mich, 82nd Past. Metz' Gem. in New Orleans, Coll. of June - Dec. 834.35. Rev. Köstering's Gem. in Altenburg, Mo., Coll. 813.55. Past. Hamann's Gem. at, Carondelct, Mo., Epiph. coll. 816.60. Deßgl. of Zion's Distr. in St. Louis 818. of Rev. Mangelsdorf's confirmands in Bclleville, III, 87.25. Emma Kruse in Addison 25 Cts. Aug. Buchholz of there 50 cts. Vcn an unnamed person in Collinsville 81.

For inner mission: By Th. Reinhard through Past. Miracles in Chicago §1. Past. Geyers Gem. car- linville, III, Epiphany coll. 87.90. mad. Halbritter in Past. Metz's Gem. at, New Orleans, 83. from Past. Seidel's Gem. at Quincp, III., 8l. Epiph. coll. of Zion's dist. in St. Louis, 818.50. Deßgl. of Past. Mangelsdorf's Gem. in Bclleville, III, 819. Past. Biltz's branch gem. in, Lafayette Co. mo. at, 83.85. H. B. in Addison at, 81.25. Past. Claus' Gem. of, New Bremen, Mo. of, Epiphany Coll. 854,20.

For Pastor Röbbelen: Don. Past. Hoppe'S Zion congreg. in New Orleans 819. by Past. List on Stolper's baptism of infants at Adell, Wis. ges. 83. by an unnamed person at Collinsville 82.

For poor students: By I. Eckhardt, Reistertown, Pa. 85th Past. O. Schmidt's Gem. in Terre Haute, Ind, 810th Past. Biltz's Gem. in Lafayette Co, Mo, Christmas Coll. 811.50. by an unnamed person in Collinsville, 81.

For poor college students: Past. Metz' Gem. in New Orleans, Collections from June to December 823.35.

For Brunn's pupils: Pastor Geyer's parish in Carlinville, III, 83.

For Pastor Brunn's proseminary in Steeden: from an unnamed person in Collinsville 82.

For Addison Seminary, Rev. Hoppe's Zion Cong. in New Orleans 82.

For Pastor Kahmeyer's widow: by L. Vogel in Springficld, III, 81st E. R o s ch k e.

Received in -er Raffe -es middle District:

To the Synodal Debt Redemption Fund: From Mr. Past. Wüstemann himself 20 DollarS.

To the synodical treasury: by Rev. Husmann of Liverpool congregation, Collecte on the Second Sunday of Advent, 85.50; by Rev. .WüstemannS congregation, 822; by Rev. Dr Sihler'S Gem. of, Christkestcollecte, 8115; of Past. Bode'S Gem. of, Christfcstcollecte, 88,>2; of Past. Schoneberg's Gem. in Lafayette, 812.15; of its Gem. in'Rcynoldö, 83.05 by the same of G. Heimlich, 82; of Past. Jor Gem. 810.50; of Past. Kühn's Gem., Reformation Festival Collecte, 84.25; by Georg Logier 82; by Past. Fleischmann's Gem. 812.50, from its branch 87.46; from Past. Jäbker's Gem. 820.50; of Past. Fritze's Gem. 820, of his own 81; of Past. LehnerS Gem. 82,32 by himself 82; of Past Dctzer's Gem. in Defiaüce 814,50, of whose Gem in South-ridge8I4, 10, by the same of Mrs. Anna Tröger, Dankopfer, 85; of I. Müller 8>; of Past. Hornickr's Gem. 83, 50; byPast. TrammS Gem.89,37; byPast.Dulitz of N. 85.

For Dir. Saxer's substitutes: VonPast. Schwans Gem. 815; vonPast. Neichardt's St. John's. Gem. 83.80.

For inner mission: By Past. Hattstädt 833,36- from Past. Schwans Gem. from the MissionSbüchse 83,43.

For Past. Kahmeiers Wittwe: From Mrs. E. H. Both as a thank offering for happy delivery 82.50.

For heathen mission: Don Past. SchönebergS Gem. 81,70; by Past. King by H. Neidel 85, by A. Neidel 81; by Past. Schumann's Gem. 86; by Past. Seuel at the wedding of Mr. Rullmann jun. ges. 811, by Past. Seuel's Gem., Chnstsestcollecte, 819.05; by Past. LehnerS Gem. 82; of Past. Schuster's branch in St. Joseph Co. 83.32; of Past. Dulitz cm. 812.40, by same of N. 82.60; of Past. Nützels Gem. 84; by Past. Oester- meperS Gem. 88, by the same's school children 82.25,

For poor students: From Past. Schonebergs Gem. 83,80, from the women's association of the same Gem. 87, by Past. Schb'neberg on the infant baptisms at G. Hofmj A. Schmidt and M. Schnaible ges. 87.50; by Paft.Z gel on H. Torbcit's wedding ges. 87; by Past. Fritzei Fr. Boknecht 82; for student Zimmrrmann i Past. Kühn 82 and by G. P. Germann 81; by H Nützels Gem. 8l0; by Past. Oestermeyer for Sq ler G. Heid 84.50.

For poor S ch u l l e h r s **e** m i n a r i stn From Past. Schuster Gem. and Filial P12.

On the building of churches in Past. StürkenS Giü in Baltimore: From Past. Schvnebcrgs Gem. W by Past. Iox, namely: by H. W. Hopve tz6, "I L. Klinkstck and H. Klinksick each tz5; by Mrs. Konrad W by Wittwe Rauch and A. Dorsch each tz3; by A. Stiö H. Buchholz and Past. Iox each tz2; of Maria Welliu Moder, L. Rauch. H. Rein, Fr. Engelfried, Arnold, BehreV H. Hartmann and Gr. Berg now, from L. Schmidt"" H. Stcinmann 5llc. each; from Past. Kühn's Wem. ft" from its branch tz5.03; from Past. Schumann's gem. w of Past. Hörnike's Gem. tzIO; of Past. Rcichardt's V Johanncs-Gcm. P>3,50.

For Concordia College in Fort Waym From Past. Schwans Gem. tz53,65.

For Past. Röbbelen: By Mrs. E. H. L" Thank offering for happy delivery tz2.50; by M Schäfer by Mrs. Wittwe Hubels tz5. 1

To the college.household at Fort Wa-,^ By Past. KühnS Gem,, Collecte pr. October, tz2,48;" Past. Schäfers Gem. tz9; by Past. RupprechtS Gem."

Zur Pfarr- und Lehrerwit t w **enkasstj** VonPast. Kühn's Gem., Collecte pr. Nov., tzl,71; ofPiji Traub's Gem. tz5,25; of Past. Zagels Gem., Coll"" tz15,38; von Past. LehnerSGem. tz2 111, of its "Filial" Auburn tzl,82; of Past. Reichhardtö St. Johanncs-Gvü tz4.5O, of whose Zions-Gcm. tz3. 1

For teacher salaries: From Past. Kühn's Ge^ Christsestcollecte, P5,61; from Georg Logier tz2; from M Nützeis Gem. tz25; from Past. Schäfers Gem. tzIO. j

On the purchase of the college land Fort Wayne: By Past. Kühn vcn M. Pflüger nch trüglich tzl.

For St. Louis College: By Guy Logier tz2.

For sick pastors: by Rev. TraubS Ge^ tz3,60. 1

For Brunn's pupils: From the Martins Gem. at the old Piqua-Noad tzl 1.75.

For the congregation in Richmond: Von Schumann's Gem. tzlll. ,

For Past. Great in Richmond: from Past. Sm Mann's Gem. tzlll; from Mrs. Julie Scharper tzl,50.

FiirFrauWittweBiewend: By Past. Schuft" Gem. in and around Bremen tz9.50; by Past. NiitzeUi F. Eb., M. W. and N. N. 1 each.

To in construction of dormitory in college jl Fort Wayne: by Past. Reichhardtö St. JohaM Gem. tzl9.50.

Travel allowance for Brunn'sche Zöglinge From Past. TrammS Gem. tz5,73.

For the Hospital at St. Louis: By JÜbker of N. N. tz.5; by Past. Dnlitz Gem. P5.

For the Nassau Mission: From Past. DÄ Gem. tz5.

For "the a ll ge m e in r n P r äse S: BonPast. Otft" mryrrs Gem. tzl,25.

Tuition from college student By A. Vogcler, K. Ningwald, I. Specht each tz6.

Fort Wayne, January 15, 1866, L. B o n net.

Changed address:

Rev. 2^.. DueZIi, ^r. 329, eorner ok Orutiot nn6 Drospoet 8Ä Detroit, Mek.

Due to lack of space, "never" receipts and invoice reports could not be included in "the" number.

Printing vouA. Wiebusch & Soh. Gt. Louis, M",

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 22nd, St. Louis, Mo. 15th Feb. 1866, **No. 12.**

Are the secret societies of the Freemasons and Odd-Fellows to the works of darkness?

(Continued.)

That the societies mentioned *) belong to the works of darkness is further evident from the means which they use to attain their sinful end. For it is also evident from them that he who has evil in mind does not shrink from using evil, sinful means. But their means are all such as put man to sleep spiritually, make him indifferent to every special profession of faith, and bring him to be content with the mere appearance of religion. For they know very well that when a man has sunk to this indifference in regard to the difference of religions, he can easily be used for all their sinful and hostile purposes.

But their means are as follows: 1. prohibition of all profession of faith. These societies are by no means free from all interference with religion, as many of their members believe and assert, but precisely with religion they wish to also engage in. Indeed, in the Text-Book, page 14, we read, "We are simply a society for mutual improvement in virtue, religion, and sound morals." In the Pocket Manual, page 24, we read the words, "They (namely, the laws of the Lodge) teach him his duties toward his God, his country, his neighbor, his family, and himself." Although they are concerned with religion, their members are not permitted to profess in their meetings any particular faith as the true one, and to claim credit for the same. A Turk may not assert that his Allah is the true God; a Jew may not say that his Jewish faith is the true one; a heathen may not profess his heathen religious principles to be true; but even a Christian may not profess there the Triune God, his Lord Christ, and his Christian faith. Each one must conceal his particular faith, because otherwise the dear brethren who believe differently might be badly affected, and the Lodge would not achieve its purpose. Only the existence of a divine being may be confessed. Now, of course, it is not at all unjust, but good and salutary, if a society which is also concerned with religion forbids the Jews, pagans, and Turks to speak of their faith and doctrine, for their faith is a false one, and their doctrine a perverse, blasphemous one, which contends against the living, triune God. and at last plunges men into eternal damnation. - But if such a society also compels the Christian to keep silent about the Triune God, about the Lord Jesus Christ, the only Saviour and Saviour of salvation, and about the word of truth, and thus to deny it for the sake of men, it is evidently a sinful society, for our Lord Christ says, Matt. 10:32: "Whosoever shall confess me before men, him will I also confess before my heavenly Father. But whosoever shall deny me before men, him will I also deny before my heavenly Father."

(2) The second means which these societies use to accomplish their sinful purpose is their worship. They have their own special priesthood, if we may so express it. They have, according to the nature of their Lodge, chaplains, priests, high priests, and patriarchs, whose duty it is to preside over their meetings with prayer and the recitation of a passage from the Holy Scriptures (mostly from the Old Testament). Their duty is to open their meetings with prayer and the reading of a passage from the Holy Scriptures (usually from the Old Testament), to close with prayer, and to give special instruction on admission to the Lodge. The Society, however, sings its special songs in a solemn tone. All this, however, is not something praiseworthy about them, but rather sinful, yes, an abomination in God's eyes, and makes them look bad in the eyes of God.

*There are, of course, other secret societies, e.g. those of the Red Men, the Knights Templar, the Hermann Brothers, etc., but the Freemasons and Odd Fellows are the most important and significant among them, and from these it is easy to infer the others.

These societies in particular are sinful. For their prayer is sinful, for whom do they worship? the one, living, true God, Father, Son, and Holy Spirit? Not at all; that would mean professing a special religion, namely, the Christian religion, and that must not be done for their own sake and for the sake of their dear brothers, the Jews, the heathen, and the Turks, who want to know nothing of this God. As a Lodge, they worship such a God as is not confessed by any particular Glanben party, for it is said in the *Text-Book*, page 204: "The Lodges or Camps are at liberty "to use this (prescribed) form of prayer or not. But if they do not use it, they are required to abstain from using any other. For it will be perceived that this form, being such that any one, of whatever faith he may be, can always use it, is not "adapted to any sect or party, as such; that it is therefore a very suitable one for Odd-Fellows." - But what kind of God is it, who is not worshipped and baknow by any particular "party" or "sect," as such, as they speak, so not even by Christians? Is this a real God? No, it is a mere figment, a dead idol, a special Masonic God. The lodges, then, as lodges, commit the shameful sin of idolatry, inasmuch as they worship something other than the one true God, Father, Son, and Holy Ghost; or, if their members, who wish to be Christians, do not join in the prayer, but yet for the sake of the dear lodge brethren pretend to pray, - they commit the sin of the most frightful hypocrisy. Both sins, however, are grave transgressions of clear divine commandments. For thus saith the Lord, Gen. 20:3, concerning the first sin, "Thou shalt have no other gods beside me;" and Christ the Son of God, Matt. 4:10, "Thou shalt worship God thy Lord, and him only shalt thou serve." But St. Apostle writes in the name of the Lord concerning the other sin, Ephes. 4:25: "Put away falsehood, and speak the truth, every man with his neighbour, as we are one in the same body;" and Peter, 1 Pet. 2:1: "Put away therefore all malice, and all deceit, and hypocrisy." Now here it is often objected: The Congregation also opens its meetings with prayer; is that also idolatry? - I answer: "There is quite another matter with the prayer in the Congregation. For in the first place, it is not forbidden for the prayer leader appointed to pray to the true God; and in the second place, if a false believer, or a Jewish rabbi, or an unbeliever, prays in it, only those who have chosen such a prayer leader are responsible for this; but the orthodox Christian, by his presence, does not make himself guilty of false worship, because he is present in it for the sake of his profession. In the first place, however, it is forbidden in the lodges to pray to the God in whom a party believes as such, that is, also in the God of the Christians, and, secondly, no one is compelled by his profession to attend the lodge.

As it is with prayer, so it is with the use of the Bible in those societies; this also makes them sinful societies, which we Christians should avoid. For he that would use this holy book, let him use it. For he who wants to use this holy book should use it as God's word, and with the intention of learning from it the will of God and the way to salvation. He that looketh on it and useth it otherwise, maketh a mockery of it, usurpeth the name of God, and sinneth against the second commandment, which saith, Thou shalt not take the name of the Lord thy God in vain: for the Lord will not suffer him to go unpunished that taketh his name in vain.

But what do the lodges, as such, regard the Scriptures for? The Christians among them certainly assert it, but it is not so; for how can Jews hold the New Testament, nay, how can heathens and Turks hold any part of Scripture to be the Word of God? Would they not have to deny their faith and become Christians if they wished to do so? - They regard the Scriptures at most as a good, human book, full of beautiful teachings and pictures. That is all they think of it. Only once should a Christian step out of the Lodge and call out to its members: "Brethren, we always have the Scriptures read to us. This is our duty, for the Bible is God's Word, and we are bound to judge by it!" - so, as I have said, if a Christian should once speak to his lodge-brothers, what is the use! he would be laughed at by his dear brethren, or even turned out of doors. That they do not hold the Scriptures to be God's Word is evident from the fact that they have not only Christians, but also Jews and heathen, even as chaplains and priests, who handle the Bible, read from it, and admonish according to it, for it is said in Page 100:

"His (the Chaplain's) duty is to open and close the meetings with prayer (though he shall use no other form than that prescribed), to attend the funerals of deceased Brethren, and to administer his office on all public occasions where the Lodge requires his service. It is scarcely necessary to add that the Chaplain, **if not a Christian,-should** yet be a moral man." - What society, however, will ever choose any one but a Christian for its chaplain, so long as it is still holds the Bible to be the Word of God? That the latter is not the case with the lodges is further evident from the fact that, for the sake of the Jews, passages are usually read from the Old Testament, only rarely from the New Testament, and from these always only those which contain no special confession of Jesus Christ, but only refer back to the Old Testament. - If, however, the lodges really held the Bible, i.e., the Old and New Testaments, to be truly God's Word, as some pretend, they would certainly not, for the sake of Christ's enemies, the Jews, set aside the New Testament in this way, but would have it read just as often as from the Old Testament, nay, even more, for it is the New Testament in the first place to which we must adhere at the time of the New Covenant, and which only brings us to the right understanding of the Old Testament. -

But since the Lodges do not regard the Bible - no matter how much they handle it - as the pure Word of the living God, but as a good human book, it is evident that they cannot possibly use it to learn the will of God and the way to salvation from it, for men cannot give us any information about this from themselves. But why do they need the Scriptures? - Their purpose can be no other than to blind the eyes of the simple. The use of the Scriptures is to be the form of the angel of light in which the devil hides himself, so that no one may recognize him and flee from him, but that everyone may regard him as a good angel and cleave to him. - But what is this but a shameful abuse of the word of God? For this truly the Lord did not give us his word, that with it we should palliate our sin and blind the eyes of men. Any person or company that does this sins grievously and is therefore sinful.

Their third means is false teaching; for the secret societies also wish to make men wiser and better, as we have already seen from the *Text-Book*, and indeed they wish to make them so good that they may be eternally blessed; *) for in the *Text-Book*, page 54, it is said: "It (namely, the instruction of the Lodge) leads him to obedience to the commandments of his divine Creator, in which it cannot fail that he should not be blessed in life, death, and eternity." - But how do they begin to make man so good? Do they seek to bring him to repentance and faith? Do they point him to Jesus Christ, the only Savior and Beatificator, in whom alone we can please God? No, they know nothing of this and want to know nothing. They rather imprint on the people the insipid and

*Therefore not a few consider the Lodge to be just as good as the Church, and say boldly: I belong to the Lodge, what do I ask about the Church!

perverse doctrine of virtue, and teach him to rely on his works; for in the address of the Masons at the grave of a brother it is said. "Let us prepare ourselves for the great change,when all the pleasures of this world cease to delight us, and **the retrospect of a virtuous life affords us the only refreshment and consolation."**

Page 58.) - In the book: "The Brotherhood," however, it says on page 17: "May you be firm and immovable in the practice of every virtue, that you may be led happily through the temptations, snares, and dangers of this life, and may at last attain to Mount Zion, to the city of the living God, to the heavenly Jerusalem, and to an innumerable company of angels, and to the spirits of the perfectly righteous, and to the congregation of the firstborn, whose names are inscribed in heaven, and to God, the Judge of all." - In the Texd Book, page 87, we read these words, "Let us now persevere in the glorious work which we have begun, with strength and tenacious perseverance. May our little ship, as she sails on the great ocean of comradeship, be governed by the compass of righteousness, and, if we are to proceed in like manner, let us persevere in following the course which her needle indicates, that when we have arrived at our appointed port, we may, with a clear conscience of having supported to the utmost our resolution of benevolence and benevolence, - we may bow our heads on the soothing pillow of contentment, and give ourselves up to the elevating hope, that when once we are called from this sublunary sphere of this world, we may meet with an everlasting welcome in that angelic land, into which sorrow enters not, - where the wicked cease from torment, and the weary have rest." By such wretched talk of virtue, by pointing to the disgusting righteousness of works, the lodges, then, according to their pretence, want to make people so good that they may one day "be blessed in death and eternity." Is not this a most ungodly and shameful doctrine? That is to say, the holy apostle That is right, to make a mockery of the holy apostle, who teaches that a man is justified without works of the law, by faith alone; that is right, to make a mockery of Christ, the only helper, to trample his blood under foot, and to persecute men. But can a company that does this be acceptable to the Lord? No, certainly not; it is a sinful society; the Lord is angry with it, and if it does not purify itself from its bloodguiltiness by true repentance, the earnest word of the holy apostle Galatians will be fulfilled in it. 1:8, "If we also, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

(4) The fourth means, finally, which the secret societies use to accomplish their end, is this, that they deceive their Christian members into conforming themselves to the world, that is, to the unbelievers and enemies of Christ. He who belongs to. For he who belongs to them must call the other members of the society, whether they be Jews, Gentiles, or Turks, and the most determined enemies of Christ, "brethren," or at least let himself be called "brother" by them; he must hold secret meetings with them, like the most intimate friends; exchange secret signs; he is urged to give them preference over all others, even over Christian brethren in the faith; for it is said in the Text-Book page 77, and in the Pocket Manual page 110: "It behooves Odd-Fellows to encourage one another in business, and that they prefer to employ brethren rather than strangers, provided they can be served by the latter as well. This, of course, they are not compelled to do by the hustle and bustle of the Order, but they can, as brethren, give each other the preference, and no sensible man can complain of it." Thus speaketh the Lodge; but how speaketh the Scripture? "Now therefore, as we have time, let us do good to every man, but most of all to the comrades of faith." Gal. 6:10 - Yes, the Lodges even require of their Christian members that they should take part in the worship of unbelievers and enemies of Christ, that they should so present themselves as if there were no difference of faith and creed between them and those, as if they had one God, one doctrine, one creed, one faith. - But what does this mean but that they have put themselves on a level with the world? - But he that doeth these things sinneth, and he that seduceth others sinneth also: for it is written, Rom. 12:2, "Put not yourselves in the likeness of this world." And 2 Cor. 6:14-18, saith the holy apostle. And 2 Cor. 6:14-18, saith the holy apostle, "Pull not on the strange yoke with unbelievers. For what enjoyment hath righteousness with unrighteousness? what fellowship hath light with darkness? How does Christ agree with Belial? or what part has the believer with the unbeliever? What likeness hath the temple of God to the idol? But ye are the temple of the living God: as God saith, I will dwell in them, and walk in them, and will be their God, and they shall be my people. Therefore come out from among them, and be ye separate, saith the LORD, and touch no unclean thing: and I will receive you, and be your Father, and ye shall be my sons and daughters, saith the LORD Almighty." (To be continued.)

(Sent in by Past. Hugo Hanser.)

Lutheran, have you the symbolic books and do you read them?

Now the long, beautiful winter evenings have come again, when a Christian householder sits in the circle of his family and draws from the treasure of his experience old and new things for the teaching and admonition of his loved ones. These are the times of contemplative calm in which he can read the most. And what could he do better than, next to the holy scriptures, to take out the symbolic books? And what could he do better than to take out, next to the Holy Scriptures, the symbolic books, which, a precious legacy of the fathers, are missing in any case in no righteous Lutheran; and which, especially in the face of the unconfessed unionism of our time and the attempts of sects and false spirits, are his castle and armory.

-Especially now, when the Lutheran name has a good sound again and therefore not only numerous individuals, but also entire synods (according to Brobst's calendar 42 in America alone) sail under the Lutheran flag and name, it is doubly important and necessary to familiarize oneself with the doctrine of our confessions; otherwise, how can one find one's way through the tangle of those who say: Here is Christ, there is Christ, here is the Lutheran church, there is the Lutheran church! How can anyone say and know which is the orthodox Lutheran synod of this country, if he does not know the Lutheran doctrine, if he does not know the symbolic books? It is impossible! so he must take a chance, and no conscientious Christian does this, for such a one does not join a congregation for external reasons, but is urged to do so solely by the word, which commands him to confess with the orthodox; he does this by uniting himself with those whom he has recognized as such.

Even more, whoever reads the symbolic books with devotion will find himself truly promoted in his entire Christianity, for his knowledge, his faith, his love, his hope, and his faithfulness will be strengthened and invigorated in equal measure by the fiery words of these highly enlightened men and confessors of God who have made them. Finally, however, these are written documents which, by their historical value alone, call and invite to diligent reading, for a story hangs on every single one of them; The symbolic books are not, for instance, books which someone has written in an idle hour and which the Church has then made her confession, but they are experiences and events which the whole Church had to live through, they are historical monuments and milestones on the arduous path on which the Church is going up to heaven, and on reaching which she could catch her breath for a moment, gather herself together, and say with thanksgiving and a triumphant look upwards: Hitherto hath the Lord helped. There are **victories**

These are the trophies of a mighty struggle with the false teachers, in which it often seemed as if the Church were hopelessly lost. They are achievements obtained and maintained only through the most fervent prayer, with much fear and hardship, with the sacrifice of possessions and goods, and often of life and limb. They are lights, kindled by the light of the divine Word, which have shown millions the right way, led them into God's Word, and thereby preserved them for eternal life.

They are symbols, i.e. signs, slogans, which the pure church has adopted to distinguish itself from the false believers - motherly regulations of the pure church, how one has to believe, speak and write according to the divine word, and which false teachings are to be avoided and fled. They are the guideline, not of the faith to be discerned, for that is what they point to and into the Holy Scriptures, but of the professing faithful. They are not the guide of the faith to be discerned, for that is what they point to and into the Holy Scriptures, but of the professing believers, according to which they have judged and still judge themselves in the presentation of pure doctrine and in the rejection of false doctrine. These are the books by the knowledge of which the orthodox church flourishes and shines as a city on a mountain, and by the milder ignorance of which it is darkened, oppressed, and corrupted. Finally, it is the books on which your preacher has sworn a noble and high oath before your ears and before the whole congregation to teach according to them publicly and especially, and according to which you should therefore judge and pass judgment on his teaching. Truly reason enough not only to spend the dollar and a half on it and buy it, but also to read and consider it with diligence and, where possible, to talk it over with a neighbor.

It will undoubtedly be useful to know the history of the individual confessions contained in our symbolic books, because then one will understand the individual things better and will know at once what the emphasis is actually on. Therefore, a short report on the individual symbols will be given here. The first confession is:

I. The Apostolic Symbol, or the Three Articles of the Christian Faith, which are also contained in our Small Catechism. This is the confession which all adults who wished to enter the Christian Church by baptism had to learn by heart and make immediately before baptism, even in the earliest Christian era, and by which they professed the faith of the Church; a confession which even today the godparents have to make in place of a child at its baptism, and by which they testify that baptism took place without this article.

faith is of no use. This symbol is first of all based on the baptismal formula that the Lord Christ Himself commanded, Matth. 28, 19; in its basic features it undoubtedly comes from the apostles, who, like the evangelist Philip of the eunuch, certainly always They first demanded a confession of faith before they baptized, Acts 8:37, and in these words they put such a confession into the mouths of the baptized; therefore it is called the apostolic symbol. After this, however, as more and more heresies arose, new confessions were added to the existing ones to repel them, as, for example, in the second article, the words "descended into hell" are said to have been added to the Apollinarians, until it finally attained its present form.

It is to be regarded as a special work of divine grace and providence that, like the Lord's Prayer, it has been handed down in the church from generation to generation, mostly by oral tradition, for more than 1800 years, and that it has survived even in the darkest times of the papacy. Although it is not written in the Holy Scriptures, it has nevertheless attained such a widespread and unique validity among Christians; probably no unwritten word of the dear apostles, except this one, has had such a long duration. But its content is also delicious. In a few words it expresses the whole sum of the Christian doctrines of salvation, and for all its simplicity it is full of divine depth and wisdom. That is why the Lutheran Church still sings it every Sunday, and Luther recommends it for the morning and evening blessings. Whoever prays it devoutly will certainly feel his faith and love strengthened. He will feel mightily comforted by it in cross and suffering, when he considers that God, who created him, redeemed him, and sanctified him, will certainly not let him perish in any adversity of body or soul; whoever learns to believe only the former will certainly doubt the latter less and less. If we now add to this Dr. Luther's exquisite interpretation, even the simplest child's mind is filled with an open fountain of God's goodness. How many a soul may have blessedly departed with this confession of faith, and who wants to count the martyrs who have lost their lives over and with it.

2. the Nicene Symbolum.

This takes its name from the city of Nicaea in Bithynia, in which it came to perennialism in the year 325 AD. The occasion of it was this: In the church at Alexandria, in Egypt, a presbyter or minister, named Arius, had appeared and denied the deity of our Lord JEsu Christ, ascribing to him divinity, but yet not esteeming him equal with the Father. His

Bishop Alexander, after he had tried to teach him better for three years, deprived him of his office, and since this was of no avail, he finally excommunicated him at a synod in the aforementioned city in 321. But since Arius, who was outwardly very pious and could easily win over hearts, had influential friends at the imperial court, and his teachings were gaining more and more acceptance, the first Christian bishop at that time appointed him bishop.

In order to settle the confusion, Constantine the Great summoned a general council to Nicaea. More than 2,000 preachers, 318 bishops, and the emperor himself appeared at this council; above all, however, Athanasius, deacon of Alexandria, who accompanied his bishop Alexander and is to be regarded as the chief defender of the pure doctrine. At this council, after long negotiations, the above confession was established, and it was expressly emphasized to Arius that the Son was "of one nature with the Father," the false teaching of Arius in particular was condemned, and he himself and two followers were banished by the emperor to Illyria. But with this the struggle was by no means over, for the confession, which had not yet emerged from the inner conviction of most, was not yet the common property of the whole church, although it seemed so.

Arius and his secret followers did not rest; their doctrine ate away, like the cancer, he

Through high patrons, Arius regained favor with the emperor, who then ordered Athanasius, who in the meantime had become bishop in Alexandria, to reinstate Arius in his presbyterate. But when Athanasius declared to the emperor that for the sake of his conscience, as bishop, he could not let his congregation be charged with a false teacher, and therefore could not receive Arius; so he fell into disfavor with the emperor through slanderers, and his opponents, the Arian party, held a meeting at Tyre in the

Years 335 Synod and judgment on him and

pronounced the deposition of him; in spite of his counter-submissions, it remained so, and the emperor - whether to punish, or to bring peace - banished him to Trier on the Rhine in the year 336; from whence, however, he was recalled the following year and restored to his congregation. As an example, by the way, of how that synod judged him, it may serve that a certain Arsenius was hidden in a monastery, and Athanasius was publicly accused of having had him murdered, and a cut-off hand was shown which was supposed to have belonged to the murdered man. Fortunately Athanasius had succeeded in finding the hider. He therefore asked his judges whether any of those present knew Arsenius, and when many answered in the affirmative, he led him into the assembly, to the great terror of his accusers. They now tried to help themselves by making a new accusation out of it and accusing him of being able to perform magic.

While Athanasius was still in exile, in 336, Arius was to be solemnly readmitted into the church community in Constantinople. The old bishop there, named Alexander, had hitherto refused in vain to do so, and now only turned to God in fervent prayer, lying on his knees before the altar in his church and calling upon God: he would rather let him die than impose that he should see the heretic again in the church. When Arius

hearing this, he scoffed at the bishop's prayerful fear and boasted in advance of the solemn act by which he would now triumph over his enemies. But what happened? The next day, as Arius was going in great procession with his followers to the church, he felt such pain in his body on the way that he felt compelled to seek a secret place; but when he came there, he fell down and burst or spilled his bowels through the stool. Thus this unholy disturber of the peace died a sudden, unfortunate, and shameful death.

Not so his false doctrine. Rather, it became so prevalent that it soon became the dominant one in the Orient, and, since Athanasius fought steadfastly against it, brought new persecutions upon him; especially since the new emperor, Constantius, was also an Arian. This emperor now also wanted to force the Occident to this religion, and therefore first demanded that all Occidental bishops should sign the verdict of condemnation on Athanasius and his teachings; he also brought most of them to yield by cunning and threats, and the rest were deposed and banished. Athanasius himself was to be murdered. His church was already surrounded by bloodthirsty soldiers, but with true heroism and calm he completed the service, dismissed the congregation, and against all his own suspicions and will miraculously escaped certain death by being carried away by his deacons. Even in the desert, where he now lived among the monks, he was tracked down, so that he was forced to stay for a long time in a deep, dry well, until he was betrayed here, too, and just as miraculously escaped from his persecutors. Thus it seemed as if the false doctrine should retain the victory. But when the need is greatest, God's help is nearest. Already the victory of the pure doctrine was preparing itself. Under the following Emperor Julian, Athanasius was able to return to his congregation, but he had to go into exile twice more, until he was finally able to preside over his congregation in peace for a few more years at the end of his life, and noted with joy that the pure doctrine of the Nicene Symbol, which he had defended for so long, was gradually becoming more and more generally accepted. He was bishop for 46 years, 20 of which were spent in exile or banishment, and died in 373.

Without this highly gifted and faithful man and without the Nicene Symbol, the pure doctrine would not have survived the difficult, gigantic battle so soon, and not at all according to human standards. By and through him and the Nicene Symbol, the power of the Arians was broken everywhere towards the year 380, and at the second general council at Constantinople, in 381, after 60 years of struggle, the victory of the Nicene Symbol, which had already been completely fought for internally, was also publicly decided and sealed, in that the whole council declared itself in favour of the Nicene Symbol.

cenical symbolum. After this time, the Arians existed only about half a century in the Roman Empire as a special, but suppressed party. Thus the right of the Lord was victorious, and the church was enriched with a great treasure of knowledge.

But the more such Arian spirits are stirred up again today, who deny the deity of Jesus Christ, the more diligently we should remember this symbol, and how much trouble and tribulation the church has had until it had firmly and certainly grasped the one little word: "The Son is of the same essence as the Father," therefore we should hold it fast as a precious inheritance of our spiritual mother, acquired with blood.

As to the rest of the contents of this symbol, it will be seen at once that it is only a further execution of the apostolic symbol, in which, however, it is particularly emphasized that the three persons are One Divine Being, and all three therefore of the same nature, power, and honor, but that the Son is not only true God, but also true man. - In the ancient church this symbol was also regularly sung at the public services; and when the words came, "and was made bodily by the Holy Ghost of the Virgin Mary, and became man," the whole congregation used to fall down on their knees at the same. Luther tells a special story of this in the Alteb. Exh., tom. VIII, 357.

(To be continued.)

Something from a sermon preached in Mecklenburg.

Among all the German states, Mecklenburg in particular is now being pointed to as a land in which the old faith flourishes, but alongside it the greatest moral corruption reigns. There you see, they say, what bad physicians the old-believing preachers are. They preach their old dogmatics, but they do not care about the harm of the poor people. But how these preachers think is proven by a sermon which Oberkirchenrath Dr. Kliefoth held on September 19, 1865 at the Mecklenburg Pastoral Conference in Wismar on Matth. 9, 35-38. We share the following from it: "When the Lord Jesus also passes through our country and sees daily, through these our cities, which are the fields of our labor, through these our markets and villages, which are our congregations, through these our villages, which lie with our churches, do you think, beloved, that what the Lord thus hears and sees among us will touch Him in the same way as what He then saw and heard in Judea, namely with sorrow? Do you think that His holy mouth will lament over us, as it did over the Jewish people and land at that time, as it did over a faint and scattered host? I answer this question in the affirmative; and ye also, my brethren in the ministry, answer it in the affirmative; and we both know well, why? We know the afflictions which our common life bears; we know the damages which gnaw at his body; we know the sins which devour the marrow of our life. It is not necessary, therefore, that I should recount them one by one; they are before our eyes, they are before the feet of every one of us daily. But this, that we see them, that we know them, these infirmities of our life, this is to be said here, spoken, testified. For those who judge us and revile us say of us that we do not know the infirmities of our common life, that we have no heart for them, that self-love makes us blind and hard, that we are in love with our own works and self-satisfied with what we do, and that we do not see or feel the damage of our life. This is false witness. And to such false testimony let it be said here, let it be spoken. My dear brethren in the ministry, I know you all face to face, and I also know your thoughts, and I also know your hearts; I bear witness for you, you bear witness for me, that I speak the truth when I say: We know very well the infirmities of our life, that they are, and where they are. And we also feel them; we do not speak of these damages of our life in light-hearted mockery, nor with malicious gloating, nor merely to^reproach other men with them, nor with the purpose of creating discontent thereby in the land, we do not speak of the infirmities of our life, but we speak of them with lamentation and with weeping and with great sorrow of heart, according to the word and example of our Lord JEsu. Yes, we may well say it: we know them better, these infirmities of our life, and feel them more deeply than those our reprovers do, for we also know their cause and origin. We do not see in these damages of our life mere social ills, we do not explain them to ourselves as effects of this or that public condition, but in our eyes, which are enlightened by the Word of God, they are sins and sinful conditions, wrought by guilt and afflicted with guilt.... The greater the need and the deeper the harm, the greater the field of sowing, the greater our field of work, and the more faithful, the more lasting, the more comprehensive our work!

But what to do? what to begin? what to do in the face of the damage to our lives that we see and deplore? My beloved, in humanity the world always walks alongside the church of God, and the world also sees and feels the damages that afflict humanity, and the world also thinks about how these damages of humanity could be healed, and also invents means for this according to its own sense and from its own stock; and when the world has thus devised its means to heal the damages of humanity, then the world also takes pity on the church, and advises it, advises the church, of its own means and of its own means of healing.

The world was at a time when it wished to heal the damage done to it by building itself into a great empire in power and glory. There was a time when the world wanted to heal the harm done to mankind by building itself up into a great empire in power and proud glory; that was when the western world grew into the "Roman" empire of the German nation; then the world said to the church: "You are too poor, you are too lowly, become rich and powerful, clothe your servants with goods and splendor, adorn your church services with all art, appear in splendor and greatness, and you will please this proud world! And the church did so, and sank, sank deep into worldly ruin. And there was another time, when the Well thought it could heal the damage of mankind by the wisdom of the world; that was when one doctrine and one school of worldly wisdom displaced the other; then the world said to the church: you speak too Galilean, you recite again and again those old fables of the Ebraeans, leave that, bring instead of them the wise and fine doctrines of worldly wisdom into your pulpits, then you will please this wise, finely educated world! And the church did so, and sank, sank to the brink of death. And now? and today? Now the world has found that the remedy for all the ills of mankind is the best form of government; liberty, progress, constitution, fatherland, and all the things that are called, will quiet all woe and bring all blessing; now the world speaks to the church: Do not be so alien, do not be so brittle against what now moves all the world, enter into these questions of public life, take care of patriotic goods, enter into social questions, judge between people and king, arbitrate between master and servant, and you will please this world, which has become political. Shall we do it, beloved? There is no doubt that if we did, we would, at least for a while, please this world, even if not the very One who said, "Who then has made Me judge of you?" we would be praised for a while by those who have so far rebuked us, even if not by the very angels of God; we would be sung of for a little while, even if not in the tabernacles of the righteous. Will we do this? will we do this to heal the damage of our common life? We look at the word of our Lord in our text; that marks out these damages of our life as our seed-field, as our seed-field it marks them out to us, and beside it is written the word, "the seed is the word of God," is not the policy, but the word of God. And we look at the example of our Lord according to our terte, how He did not give His people a best form of government, how He did not judge between people and king, how He did not arbitrate between lord and servant, but He taught quite humbly in their schools, and preached-again-the gospel of the kingdom. And we look at what our

The Lord asked immediately after the verses of our text: as He sent forth His twelve messengers, without bag without pouch, without staff, armed only with the word of God. And so it is, and so it is right. Kingdom rule, worldly wisdom, state life, to be sure, they are good things and right things and glorious things; they have their good place in the life of nations and in the historical development of the world, and are worthy of all human endeavor. But the means, the means to heal the damage of mankind, they are not; nor are they given to us, who bear the service and office of the Lord JEsu, commanded and entrusted to us. Mankind has only one damage, only one basic damage which has its seat deep in the heart and conscience of each of its individual members; it is called sin, it is called guilt; all other individual damages of mankind are only appearances, are only temporal forms of this one basic damage. And guilt washes nothing away from the conscience but the blood that flowed on Calvary; and sin takes nothing away from the heart and life of man but the word and the spirit of the mouth that faded on the cross; and nothing starts a new life, a life of righteousness and goodness and peace, either in the individual man or in the nations, but this same word of the Crucified from His cross. Just as there is only one basic damage of mankind, namely sin, so there is only one means to heal it properly, ordained by the mercy of God in His Word. And we, my dear brethren in the ministry, are set before this "basic damage," and before this alone, for we are always to know how to trace all other individual damages and infirmities of men back to this basic damage, and to understand it from it, and to treat it from it; and therefore we are also dependent, as our means, on the Word of the Crucified of His Cross, and on this alone. We are not called to guard the patrimonial goods; we are not appointed to solve social questions; no one has set us to judge between people and king, or to arbitrate between lord and servant; and if we should do such things, we would do them without calling and without command, and therefore also without promise and without blessing; we are commanded only one thing, this One: to look round about among all the people that surround us, that are placed under the sphere of our word, whether they be lords or servants, whether they dwell in palaces or in huts, whether they be wise men or fools, to look round about among them all, and to testify unto them what is the will and commandment of God toward men, and if we find among them all one who is terrified in his sins and stricken with his iniquities, crying out for reconciliation with God and for the peace of his soul, then to be at such a man's hand and to minister to him and to care for him with

the word of forgiveness and life, that he may rise again and live. This is our command, this is our work, this is the service we do to mankind, and this alone, but this also in its whole extent and according to all its references and in all its consequences. And therefore we abide by the word of the Crucified of His Cross; we do not cast it away, nor exchange it, either for the wisdom of the far-off, or for political doctrines, or for any thing of the same kind, lest we should divest ourselves of the only means which is entrusted to us of God; neither do we mix it with any of these things, lest it lose its noble balm; we abide by the word of the Cross as it is, and sow that. That tbun we!"

To the ecclesiastical chronicle.

It is a well-known fact **that the "holy" Methodists,** when they want to "convert" the Lutherans, always lie to them that their doctrine agrees with Luther's doctrine. Should it not now be the duty of the Methodist Orwig in Cleveland to get his Methodist brethren out of the habit of this lying, since it cannot possibly exist in "perfect sanctification"? But how much the Pharisaic Methodist religion and Biblical Lutheran Christianity differ from each other, about this only this one point for the time being. Orwig teaches in No. 849 of the "Christian Messenger". "When sanctification has reached this maturity (namely, that Christ has sanctified His own through and through), the spirit can be kept wholly (because completely filled with the love of God), together with soul and body (as servant instruments of the Spirit), blameless until the future of JESUS CHRIST. Irreproachable - because love for God and neighbor has now become the only and thus also ruling principle in the inner and outer life of such a man. Transgression has ceased - hence no more punishment." - In contrast, Luther teaches in the Summarium on the 32nd Psalm: "This is a comprehensive doctrinal psalm that teaches us what sin is, how to get rid of it, and how to be righteous for God. For reason does not know what sin is, and thinks that works are enough for it. But here he says that all the saints are sinners, and cannot be holy or blessed in any other way than by acknowledging themselves sinners to God, and knowing that they are counted righteous by God without merit or works, and by grace alone. Summa, our righteousness is called in German forgiveness of our sins, or, as he says here, not imputing sin, covering sin, not wanting to see sin. There are the bright, dry words, that all saints are sinners, live and remain sinners; but from this they are holy, that God by grace does not look upon such sin, nor avenge it, but forgets it, forgives it, and covers it.

So that there is no difference between the holy and the unholy; they are all sinners alike, and all sin daily; but the sins of the holy are not reckoned, but covered up; but the sins of the unholy are reckoned and uncovered. Those wounds have plasters, and are bound up; but these are open, and are not bound up; yet they are both truly sore, truly sinners, of which we have elsewhere abundantly testified in our books." - This is certain, that the "saints" are not willing "sinners," do not "sin," but wholeheartedly confess sin, and drown the old Adam in daily contrition and repentance; but yet they remain "mouths," who to "their last hour must pray in truth and deepest humility, "Forgive us our trespasses." For "the life of the Christian on earth is (as Luther says) not a piety, but a becoming pious; not a health, but a becoming healthy; not a rest, but an exercise; we are not yet, but we are becoming; it is not yet done or accomplished, but it is in progress and momentum; it is not the end, but the way. Not all things glow and shine, but all things sweep." - "Perfect saints" on earth, who are so sinless and blameless that they no longer need to pray the fifth petition of the Lord's Prayer, nor go to Holy Communion for the forgiveness of their real, true sins, are not Christians, but shameful Methodist hypocrites lind lying Pharisees, whom the righteous Judge will hurl into the deepest pit of hell. B.

Ecclesiastical Fairs. Under this heading a newspaper reports: The Brittish Provincial Bishop of Fredericklown, in a recent lecture on such so-called fairs, said: "I would rather see a congregation worshipping God in a hut or under the open sky than in a building erected by means collected at picnics, tea-parties, bazaars, and the like. The steps which have been taken for the last few years to raise money for church purposes are of such a nature that it would be no wonder if in a few years all sorts of hazard games (games of chance, such as games of dice, lotteries, and the like) were unabashedly introduced."

Prayer for the President. The "Evangelist" reports, "In Alabama, General Thomas had forbidden Episcopal preachers to hold services because their bishop had advised them not to pray for the President of the United States. President Johnson, however, lifted the ban." - As it has always been the custom among Episcopalians, not only to pray for the authorities in general, but also for the President in particular, and especially, in the general church prayer, it does, however, awaken a very bad prejudice against the Episcopalians in Alabama, if they now forbid prayer for the present President. But it seems all the more praiseworthy on the part of our dear President that he does not want to enforce an act of worship, which, if it happens involuntarily, is not only without value, but itself sinful, by means of punishments, and that he does not want to interfere in the affairs of the church as a secular authority in the state. For this all sober Lutherans will bless him with all their hearts. W. [Walther]

Our God is a stronghold.

When the hostile Count of Mansfeld first heard Luther's hymn sung, "A Mighty Fortress is our God," he cried out angrily, "I will help break the fortress, or not live." The following day had not yet passed, and the presumptuous heaven-storming man was dead. -- This is related by Melanchthon in corpus Reformatorum XX, 527. W. [Walther].

Perjury.

In Hesse a man swore perjury, died without repentance, and was buried. Eight and twenty years passed, and then his son also died, and when they wanted to lay his body in his father's grave and opened the grave for this purpose, they found that the whole body was decomposed with all the bones, only the right hand lay intact in its place with the two fingers stretched out as if for the oath. Melanchthon reports that the landgrave then sent the hand to the Elector of Saxony. (Corp. Ref. XX, 528.) W. [Walther.]

Church News.

Pastor Lehnigk, who only last year took up the sacred office of preaching. Pastor Lehnigk, who only last year entered the holy preaching ministry, has seen himself compelled to give up his ministry, since he could not administer it, and, according to the doctor's prescription, to refrain for a longer time from any spiritual, strenuous work. The Evangelical Lutheran congregation in California Cuy, Missouri, which came into being only a few years ago, has hitherto shown much patience with its pastor, and would have continued to do so if the building up of the Kingdom of God had not been visibly hindered by the prolonged absence of preaching. At the present time, several Lutherans are settling in and near California, in order, after peace has been restored, to establish a permanent home for themselves in this very healthy region, either in the burgeoning city as craftsmen, or, with the cheap prices of good land in the vicinity, as farmers. The congregation then appointed Mr. Gustav Friedrich Schilling, from Lunzig near Zeitz, until now a student in our practical seminary in St. Louis, as their pastor, who was solemnly ordained and introduced by me in the midst of his congregation on the Sunday of Septuagint. May the Lord prepare this newly appointed worker in his ministry, as well as dear Lehnigk, with rich gifts of the Holy Spirit, with strength and health. May the Lord prepare this newly called worker in his service, as well as dear Lehnigk, with rich gifts of the Holy Spirit, with strength and health, and in California, and in Sedalia, a preaching place that can be easily served from here because of the railroad connection, build his dear vineyard with many fruit-bearing vines.

I F. Bünger.

Address: Rov. 0. ss. kleüüiinA, 6-ilikolniir Oit^, ölonitoau Oo., JIo.

Concordia Collegium near Fort Wayne.

In accordance with a resolution of the Board of Teachers, it is hereby requested that all intended applications of pupils for our High School (Concordia Collegium, Ft. Wayne) be sent to the undersigned as early as possible. Although the beginning of the school year, which is most suitable for the admission of new students, does not occur until the first of September, the annually increasing number of students makes it necessary, or at least highly desirable, to gain an approximate overview early on. Both the domestic arrangements and the arrangement of the lessons are made very difficult by late registrations. It could even be the case, under existing circumstances, that the former would necessitate a restriction of admission. In addition, some cases require a longer correspondence, which takes time and work. For these reasons, our request is made, and we confidently hope that all brethren who may already have made a certain decision will do us a favor by reporting it as soon as possible. But also in those cases where there is still uncertainty, we ask for your kind notification. A printed program will be sent to everyone upon request, and the undersigned will be happy to answer any other inquiries.

It is of the utmost importance for the prosperity of the whole school and for the fruits of its work for the Synod that the judgment about the qualification of a young boy who is to be prepared here for the study of theology (and this is what this school is actually and primarily intended for) be exercised with great prudence. The spirit that prevails in the school depends to a great extent on the character of the young minds that are sent to the school. This is most evident to us, who have daily experience, while on the other hand, in most cases, we have very little means of forming an opinion about a boy before he is admitted. For this reason, too, the devoted cooperation of all revered and beloved brethren in the preaching and teaching ministry becomes so indispensable and exceedingly important. And because the constant experience gives us the next cause for this, we ask all the brethren most cordially, wherever and however they are called by God's providence, to watch with open eyes of love, on the one hand, that skilful boys are won, on the other hand, that the spirits are tested without regard to person, so that we may thus in one spirit and faith do the work of our Lord JEsu Christ, to which we are called by his mercy. G. Alex. Saxer.

Fort Wayne, Ind.

(Receipt and thanks.

Received:

For poor sophomores: By Past. Stubnatzy on Hm. Leinker's wedding in gt. Wayne §12. by Rev. Mangelsdorf on the christening of his daughter §11. by Mrs. M. Bergholz §1. by Mrs Wittwe M. Rüdenholl §3. by Dr. Sihler §5. for Ph. Lingke and G. Sommer each §2.50 by Mr. Morch in Williamsburg through Conrector Achenbach.

Correction: In No. 9 of the "Lutheran" read instead of §3: §5 by Past. King of Fr. Frederick.

G. Alex. S a x e r.

For the church building of the congregation at Wolcottsburg, N. I., has been received from the congregations at Johannisburg §28,25, MartinSville §5, WolcottSville §20, Buffalo §5, Washington §17,35.

God bless the mild givers here temporally and there eternally!

WolcottSburg, N. I., Jan. 21, 1866.

O. Böttcher.
F r. Neumann.

For the Collecte sent in by Mr. Johann F. Schmidt to cover our church debts, amounting to §57.66, sincerely thanks in the name of his congregation and wishes God's rich blessing

G. Enders, pastor at Fort Dodge, Iowa.

To have received fifty dollars from the treasury for inner mission through Dr. Sihler, certifies with thanks

Nockland, Ontonagon Co., Mich..,
Jan. 15, 1866. A. Rohrlack, pastor.

Received:

For the German ev. -1 uth. Hospital and Asylum: From H. Pohlmann in New Orleans for happy delivery of his wife §10. Collecte at the wedding of Hm. C. Querl and Bügel in St. Louis §23,55; desgl. from the wedding of Fr. v. Behren §5; from Hrn. Ph. Stut §3; by Past. Besel from his peace congregation collectirt at the harvest festival §15.80; by Rev. Matuschka by Mrs. Wittwe Welker in New Mile §2; by the Virgins' Association in the Concordia District in St. Louis §l7. Bon J. H. G..b in Illinois, thank offering for recuperation §10. Collecte in Past. Wagner's Gem. at PeaceSfestc §22.50. from Mrs. A. Capelle, Adell, Wis. §1. Past. Biltz's congregation, Lafayette Co, Mo, Collecte §13.55. From an unnamed person in Lollinsville §1. By Mr. Neumüllcr in Altenburg, Mo, ges. §7. Thank-offering of a Lutheran in Missouri for gracious protection with his own in the Dangers of the Civil War §50. Thanksgiving offering of a woman in St. Louis for sparing her husband from military service §10. Br. Wittwe Otto in St. Louis §5. On C. Graf's baptism of child in Past. Besel's congregation §l.90.

For the Lutheran Orphanage: Collectirt from the wedding of Mr. Gast §12,35; by Past, Matuschka from Mrs. Wittwe Welker in New Melle §2; ges. on the infant baptism of Mr. BüSking in Prof. Crämers Gern, at Minerstown §3,25; from Wilhelmine Bruscher from Past. DörmannS St. Pauli Gem, Randolph Co, III, §1; in the Gem. of the Past. Link collectirt at FriedenSfest §15.50; from Past. Friedrich, Christmas gift for orphans §3.50.

Furthermore, the following is acknowledged with thanks: From the Women's Association in Neu-Bremen, St. Louis, two quilts, two pillowcases and two sheets.

The monies already collected by Mr. Schulz in the congregations, as well as the monies still to be collected, will be specifically acknowledged later in the "Lutheraner".

L. E. Ed. Bertram, Kassircr.

Received in -. Raffe of the Northern District:

For Pastor Gross: By Pasti Steinbach of N. N. §5.

For Dir. Saxer'S Substitutes: By Past. Steinbach of N. N. §5.

To the synodical treasury: from Bro. Pape in Reed- ville, Wis. thank offering §5. Gem. in Sheboygan §3. Past. Auch's comm. in, Harvest Festival Coll. §6.36; by himself 99 Cts. By Past. Guenther for synodal reports sold 60 Cts. By Past. Rauschert on Ambros LeierS infant baptism ges. §2.50; by Past. Himmler's Gem. §6; by himself §1. Gem. in Waldenbnrg, Coll. on FriedenSfest §8, on Weihnachtsfest §l2. Past. StrasenS branch gem. in Concord §15.50. by Past. Daib for synodal reports §2.50. comm. of Frankenmuth ChristmasS. Collecte §32.75. comm. in Laledonia & Winchester, Harvest Festival Coll. §21.80. New London Township, Deßl. §3.50. Gem. in Bloomfield, dept. §10.50. Gem. at Schroedersrorner §1.75. Past. Keller's Gem. in Rockland 75 Cts.; Zion's gein. in Morrison, ChristmasS - Coll. §2.80.; Gem. in Rantaul, New Year's Coll. 87 Cts. for "Brief aus der Heimath" 30 Cts.; of himself 28 Cts.

To the general synodal mission treasury: Past. I. F. Müllers Gem., Ref.-Fest - Coll. §4. Past. Rolfs Gem., Missions - Coll. §10.30. Thanksgiving offering from N. N. §10. Past. Krumsiegs Gem., Town Scott, Wis. §2.18. By Rev. Steege anf Mr. StühmS wedding ges. §2.40. Epiph.-Fest-Coll. sr. Gem. §2,75. by Rev. Rolf's St. Peter's - Gem. in Aston, Minn, §6,25. by Rev. Kolb in Missionstnnden ges. §8,54. Rev. Daib's Gein. in Town Caledonia §2,61.; by himself 53 Cts. Comm. Frankenmuth, Epiph. fest. coll. §17,53.

To the parish and teacher widows grasp: By Fr. head in Monroe at a joy festival s. §2.45. By Past. Müller at Gg. Kempf's baptism of a child s. §1.50.

For sick pastors: By Past. Krumjieg by A. Oppermann §2.

For Mrs. Wittwe Biewend: by Pastor, Daib's Gem. in Grand RapidS §7; by himself §1.

For Lehrcrgehalte: Gem. in Grafton, WiS., §7.88. Gem. in Cedarburg §12.50. of Mrs. Bicking in^ Monroe §1. K. Beauty, Saginaw City §1.40. Past. SpeckhardS Gent, Christmas Coll. §5.07; from sr. Gem. on Swancreek §1.60. By Past. Kolb Ref.-Fest. coll. §8. Past. Daib's Gem. at Grand NapidS §9.10. By members of sr. Gem. in Town Alpint §1,50. whose Gem. in Grand Haven §5,45; in Town Ehester §3,81; by himself §1. Past. Dicke, C. Stübs, C. Reisener each §1.

To theproseminarin Nassau: By Past.> Beyer of d. Gem. in Bloomfield, Dankfest-Coll. §10.

For Pastor Röbbelen: By Past. Punishment" at W. Keupp's wedding s. §4.75. Chr. WichiWrnn, thank offering for recovery of sr. Wife §5. comm. in Saginaw City §5. dnrch Pastor Hachenberger in Town Lowell, Wis. on Otto Klug's wedding ges. §3,80. by Rev. Steinbach of N. N. §17,23. by Rev. Kolb, Christ's feast - Coll. §6,61. past. DaibS Gem. in Grand RapidS, Christmas-Coll. §7; by himself §1. At W. Hör- aufs wedding in Frankenmuth ges. §13.

For college maintenance at Ft. Wayner Gem. in Grafton §5.35. Gottlob Also §2.

For the maintenance of the school seminary: Gem. at Grafton §5.30.

To Synod Debt Repayment: Gem. at Towu Saukville, Wis. §3.30.

For poor students and s t u d e n t s : At A. Werschky's wedding by Past. Also ges. §5,65. at Fr. Jasmund's infant baptism in Waldenbnrg ges. §3. by Past. Hachenberger from O. Klug's wedding in Town Lowell, Wis. ges. §3.80.

For inner mission: Dnrch Past. Werfe!-mann from a wedding in Meqnon ges. §1,61. pastor I. F. Müllers Gem., harvest festival coll. §4. By Past. Steege at L. Knab's wedding s. §3.80. A. Oppermann 75 cts. Past. Krumsiegs Gem. in Town XIII, Fond du Lac Co. wiS. §2.37.

To C o l l e g e - U n t e r h a l t in St. Louis: Gem. at Cedarburg, Wis. §6,52.

W. Hattstädt.

Changed address r

No. L6. Hosvlilcs, 304 Loutli 4Hrä 8b. 8b.
I^ouis, No.

Annual report

of the agent of the evang.-Inth. Central-Bibelgesellschaft in St. Louis about the distribution of Bibles and New Testaments from Michaelmas 1864 to Michaelmas 1865.

Revenue and Expense.	Complete Bibles	Ordinary New Testaments	Altenburger Will <x,?ament Vol. J. II. Testament		Sum of the copies
Stock from the previous year to Michaelmas 1864.... ...	951	659	28	1106	2744
Intake.					
New broadcasts..... ...	501	1014	48	-	1563
Summa	1452	1673	76	1106	4307
Edition.					
Of these, until Michaelmas 1865, were spread resp. sold by agent	712	787	8	320	
Given away by the company	3	1	-	1	--
By Mr Colporteur Bullinger	16	6	42	11	-
By the Chicago Branch, III, ...	127.	100		--	-
"""" Collinsville.....	10	12	-	-	-
"""" Perry Co, Mon, ...	15	15	6	-	--
"""" Staunton, III, ...	8	12	-	3	-

Sum 891933563352215

Remains stock at Michaelmas 1865 561740207712092

St. Louis, October 1, 1865. L. E. E d. Bertram, Agent.

Year - Invoice

of the German Lutheran Central Bible Society in St. Louis from Michaelmas 1864 to Michaelmas 1865.

Intake.

Monthly contributions in St. Louis. ..... §259.70
Contributions from branch societies, namely:
From the Collinsville Branch, III, - - §9.85.
""""" New Gehlenbeck, III, 9.00
" """" Altenburg, Mo.,----14.00 gz.85

Church collccts 52.21
For Bibles sold and ordinary wills-- 1713.50
"" Altenburg New Testaments 454.00
""""" Old "" 162.80

Revenue for the year ..... §2675.06
Balance at the end of the previous year 1386.69

Summa§4061 ..... .75

Issue.

For the purchase of Bibles and ordinary Wills .....§1815.70
For the purchase of Altenburger Old Test. 103.20
For Altenburger New Testaul. to bind 209.60
Borrowed funds repaid 300.00
Operating costs 91.552520..... .05

Remains stock--§1541 ..... .70
St. Louis, October 1, 1865.

I. T. Schuricht, Treasurer.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 22, St. Louis, Mo. March 1, 1866, **No. 13.**

(Sent in by Past. J. P. Beyer.)

Why a Christian man may heartily rejoice in his baptism, which he received as a child.

When the apostle Paul says to the Christians, 1 Cor. 3, 21: "All things are yours," he undoubtedly also means holy baptism, as one of the best, most glorious and most comforting goods of the Christians. But no matter how precious a jewel may be, it loses its value for us as soon as we no longer know it, whether we forget it or allow ourselves to be deceived about it by a deceiver. A child who asked for a precious stone but did not know its value might well give it away for an apple or for a toy. Therefore it is the task of the holy Christian Church on earth to teach and learn anew what an inestimable good God has given us in our baptism, which cannot be thanked enough. That this has been done in the church from the beginning is evident from Ebr.

6:2, where we are told that the doctrine of baptism was counted among the foundations of Christian doctrine and was therefore diligently practiced. Therefore, dear fellow Christian, let us now once again take this legacy and precious gift of grace from our Lord Jesus Christ out of the shrine of the divine Word and examine it on all sides, so that in this last, miserable time of our riches we may be comforted and rejoiced in these days of little comfort and joy.

When Nicodemus, a devout Jew, who was earnestly anxious to obtain his salvation, came to the Lord Christ to learn from him the one thing that is necessary, the Saviour tells him plainly, John 3:3: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." What he means by this he himself explains verse 5. thus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And for another, further explanation, we read verse 22. "After these things came JEsus and his disciples into the Jewish country, and there had his being with them, and baptized." In these words our Lord Christ establishes the certain rule: No man is blessed by nature, nor can he become so by his own efforts, for no man is born a holy, innocent, and blessed child of God. Rather, every man is by nature a child of wrath (Eph. 2:3), an enemy of God, full of sins, and therefore under God's wrath and accursed, even if he had outwardly lived as lawfully and honorably as the pious Nicodemus. Therefore, if a man is to become God's child, righteous and blessed, he must be born again of water and the Spirit, that is, he must be baptized and believe in the name of Christ. That the Lord Christ does not here speak only of one man and another, but a general rule, is evident from the fact that he says: "Unless any man be born of water and of the Spirit, he cannot enter into the kingdom of God. But the kingdom of God, from which the Lord Christ excludes all who are not baptized with water and believe in him through the Holy Spirit, is nothing else than the kingdom of grace here on earth, the holy Christian church, and the kingdom of glory and joys in heaven. To prevent for ever all humanly clever interpretations of this rule, the Lord adds expressly to verse 6: "That which is born of the flesh is flesh." He, therefore, who wished to prove that this rule did not apply to him, that he could choose another way to enter into the communion of the saints on earth and the blessed in heaven, must first prove that he came into this world in a different way from the rest of mankind, who were begotten of the father and born of the mother. This none can do, and therefore all men find their verdict I Cor. 15: "Flesh and blood cannot inherit the kingdom of God." The word of God therefore forcibly compels every one who will believe it alone to confess, "that after Adam's fall all men, being naturally born, are conceived and born in sins; that is, that they are all from their mother's womb full of evil desire and inclination, and have no true fear of God, no true faith in God by nature.

That the same inherent pestilence and original sin is truly sin, and condemns to the eternal wrath of God all those who are not born again through baptism and the Holy Spirit. How dreadful and lamentable!) therefore is the lot of every natural, unbaptized man, cannot be expressed at all in words, nor can it be fully comprehended by the senses. We already call unhappy the shipwrecked man who has lost all his possessions and now has nothing but his bare life and the prospect of certain ruin; the man who has had to leave his home because of debts he cannot pay, and who, wandering about in foreign lands, must be in constant fear of being seized and thrown into debtors' prison; he who has fallen into the hands of a tyrant and must now go in chains, enslaved by him, and perform the service of a slave; he who suffers from a disgusting disease, abandoned by all men, and must look forward to certain death; he, finally, above all, who could have help, salvation, and complete healing, but does not want to need it because his senses are shattered: But still more unspeakably wretched and miserable is every man without faith and holy baptism. He, too, has suffered shipwreck, for the firm vessel into which God set him in the beginning, the good conscience^ is broken. He is a debtor who can never pay God what he has robbed him of, and therefore wanders idly and fugitively in this world until God's avenger, death, seizes him and delivers him up to judgment. He has become a slave of the devil, to whom he has become a slave through the sin that is in him, and who now leads him captive by the chains of sinful lusts according to his will. He is an abomination in God's eyes because of his sins, and therefore looks forward to eternal death, knowing that God will bring his wrath upon him. He is as lost in all this as a lost sheep, and knows not the way of peace; and though it is shown to him, yet his senses are so confused and disturbed, that by his own reason and strength he cannot believe, nor come to Christ his Saviour. O of sorrow! It would be better never to be born than to be such a man, if there were no salvation from this misery. But, praise and thanks be to God, there is a remedy for all these diseases, and it is more precious than all the gold and precious stones in the world put together. This priceless, balmy plant from God's garden is Holy Baptism. Baptism is the sacred act commanded by Christ Himself, when a person is immersed in water in the name of the Triune God, or is sprinkled or wetted with water for the forgiveness of sins. He that would behold the greatness of human misery, let him behold himself; but he that would behold the greatness of divine grace, let him behold baptism and its heavenly effects, and he shall soon perceive that it is as high as the heavens above the earth, as deep as the fathomless sea, as wide as the

And so rich, that all may receive of the abundance thereof. Because the Father knew the affliction of all men, and that they were all under the curse, he sent Christ for all men: for "God was in Christ, reconciling the world unto himself," 2 Cor. 5:19. Because the Son would help all, he taketh upon himself the sin of Well, that is, of all men. He is the propitiation not only for our sins, but also for the sins of the whole world, 1 John 2. And after this has happened, he also wants to offer the fruit of his life and death to all, to present it and have it sealed. Wherefore he gives the command, Matt. 28. "Go ye into all the world, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And Marc. 16:15, 16: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." God, our dear Saviour, has certainly already thought of you and me, dear fellow-Christian, for we were already a part of all nations when we were brought to baptism at Christ's command in our childhood. There he certainly offered, presented, and gave us what he had promised, namely life and blessedness. But there can be no blessedness where there is sin. Therefore he must certainly have forgiven all our sins at baptism and through it. And that this is so, that baptism has this blessed effect, is taught us again by the Holy Spirit himself, Acts 2:38, where Peter preaches to the Jews, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Ghost. For to you and to your children is this promise." And the disciple Ananias cries out to the converted Saul, Ap. G. 22, 16. "Arise, and be baptized, and wash away thy sins." So we read Eph. 5:25: "Christ loved the church, and gave himself for it, that he might sanctify it, and cleanse it with the washing of water in the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." As therefore it cannot be otherwise in the natural birth, a sinner must be born; so it cannot be otherwise in the spiritual regeneration, which is effected by baptism, if the same is accepted in faith; a righteous man must be born, who has now received another heart through a new spirit, and with it new powers, new impulses, new blessedness and glory. And this again the Holy Spirit himself teaches Tit. 3, 5- where we hear: "Not for the works of righteousness which we have done, but according to his mercy he maketh us blessed by the washing of regeneration and renewing of the Holy Ghost, which he hath abundantly poured out upon us through Jesus Christ.

Christ our Saviour, that we through the grace of the same might be justified, and be heirs of eternal life according to the hope. This is ever certainly true." Dead in sins by nature, we were quickened and spiritually raised to a new life through baptism, God working in us the faith that takes hold of such wonderful grace of God, as again the Holy Spirit teaches, Col. 2:8-14.: "Take heed that no man rob you through philosophy and loose seduction after the doctrine of men, and after the statutes of the world, and not after ChristIn .... whom also ye are circumcised, with circumcision without hands, by putting off the sinful body in the flesh, even with the circumcision of Christ; In whom ye were buried with him by baptism; in whom also ye were raised again by the faith which God wrought, who raised him from the dead; and hath quickened you with him, when ye were dead in sins, and in the foreskin of your flesh; and hath forgiven us all sin, and blotted out the handwriting that was against us." It is true that man is by nature burdened with an evil conscience because of his sins; but since God graciously forgives all his sins in baptism, he regains a good conscience, peace, and joy, as God himself testifies, 1 Pet. 3:20-22: "God was patient in the days of Noah, when the ark was prepared, wherein were kept a few, that is, eight souls by water: which now also maketh us blessed in baptism, which signifieth by this, not the putting away of filthiness from the flesh, but the covenant of a good conscience with God, by the resurrection of Jesus Christ, who is at the right hand of God." Yea, that we may be assured that we shall no more lack any good thing, but rather that we shall surely obtain all fulness for ever in baptism, which is and hath Christ himself: the Holy Ghost reminds us, Gal. 4:26, 27, "Ye are all the children of God through faith: for as many of you as were baptized have put on Christ." Therefore the heavenly Father no longer sees in a baptized Christian, who has not thrown away his baptism, anything of his natural sin and uncleanness, corruption and damnableness, for he has sunk all this into the depths of the sea, but he sees Christ his Son and his perfect righteousness, which makes the baptized one all-sufficient and glorious. Now, as impossible as it is for a natural man to do anything truly good, so cheerfully can a baptized Christian walk in a new life and show love both toward God and neighbor; so successfully can he, as a child of God, in his baptismal power, fight the devil and everything that belongs to his kingdom; so fearlessly can he confess his rightful Lord, the beloved Father in heaven, in word and deed, as again God's Spirit indicates, Rom. 6:4: "So are we ever buried with him through baptism in

death, that as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Consider therefore, my fellow-Christian, what God has made of us through baptism, what abundance of grace he has poured out upon us, how rich, happy, and glorious we have become. The richest man, even if he lived in a golden palace adorned with precious stones, and lived every day in health, glory, and joy, is still a poor man if he does not have this treasure which God gives in baptism, for he has no home in the kingdom of God, therefore no good conscience, therefore, with all his riches, no contentment, no lasting joy either here or there. On the other hand, the poorest baptized Christian, who believes in his baptism with all his heart, if he had no place to lay his head, even on this earth, and could call nothing his but naked life, he is happy, rich, and glorious. He is, after all, a child of God; therefore an heir of all his goods, a possessor of peace and joy in the Holy Spirit, such gifts as will not make him despondent until God again supplies his child outwardly with that which is no hindrance to his blessedness. For it is not empty words and names, but full worthiness, when we confess: In the temple we have obtained forgiveness of sins, redemption from death and the devil, and eternal blessedness. With full right, therefore, may we boast of baptism:

> "This bath doth absolve from sins, and gives right beauty.
> Those whom Satan's dungeon hath before resolved,
> They shall be free, and sons of him that wears the highest crown, He shall let them inherit with him that which his only son hath inherited.
>
> What by nature is damned and cursed, That here in baptism is renewed to obtain the blessing. Here dies death, and strangles no more. Here breaks the barrier, and all her host must lie at our feet.
>
> Here we put on Jesus Christ and cover our shame with what he has done for us and willingly endured. Here his most precious blood washes us, And makes us holy, pious, and good In his Father's eyes."

(To be continued.)

Lutheran, do you have the symbolic books and are you running them?

(Continued.)

3. the Athanasian Symbolum.

This symbol, according to its superscription, was also made by Athanasius against the Arians. When and where he made it, however, and on what occasion the church adopted it, cannot be said so precisely. The fathers of our Lutheran Church held it in such high esteem that they not only prefixed it to their own confession, but also included it in the first part of the Lutheran Book. Schmalkaldic Articles refer to it. And it is indeed a magnificent confession, in which the pure and luminous doctrine of the Holy Trinity and the person of Christ, which Athanasius, as the fruit of his entire life and struggle, attained for all time, is presented in clear, sharp, and concise terms. It is a wonderful confession in which the pure and bright doctrine of the Holy Trinity and the person of Christ, which Athanasius attained as the fruit of his entire life and struggle for all time, is presented in clear, sharp, precise, and concise phrases. It has always been held in high esteem in Christian antiquity and has been preserved to this day.

These three main symbols stand at the top of the symbolic books of our Lutheran Church because our fathers wanted to show right from the start that their faith was not a new one, as the adversaries reproached them, but rather the same faith that the Christian Church has had and known since the time of the apostles. A short history now follows

4. the Augsburg Confession.

Confession means, as it is also called in German, a confession, and in this case a confession of faith. It is called the Augsburg Confession because it was delivered in the city of Augsburg, Bavaria, on June 25, 1530.

Thirteen years had almost passed since Dr. M. Luther, of blessed memory, had posted his 95 theses on the castle church in Wittenberg on Oct. 31, 1517. Scripture after scripture of the holy, godly man had since gone out into the world and, as in the time of the apostles, had aroused the whole world. Thousands and thousands of scholars and unscholars, of high and low, had turned to the rising light of the divine word with rejoicing hearts and gathered around Luther. Whole cities, principalities, and countries had departed from the Roman Church and, stripping away and rejecting the abominations and heresies that had come into the Christian Church through the Papal hierarchy, had built themselves on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone. But while they strove with all zeal to restore the Church to apostolic purity as regards doctrine, faith, and love, and to get rid of the Papal wickedness more and more possible way; he gathered all his followers to unite in every foot of ground had to be wrested from him; he used all possible cunning and violence, spiritual and temporal weapons, to curb the spreading Reformation. Hundreds and thousands of Lutherans had to seal and pay for their faith with their blood and lives, in that the Pope and his accomplices had them beheaded and burned. But the Emperor himself had not yet given himself up to such bloody persecutions, since he was at war with King Francis I of France, and with

The persecutions had therefore only ever occurred sporadically. But things were soon to become more serious, for now some Papist princes and estates, with the Emperor's brother at their head, made a firm alliance to completely eradicate the new doctrine, as they called the Lutheran doctrine. On the other hand, the Lutheran Landgrave Philip of Hesse tried to persuade the Protestant princes and estates to form a protective alliance, and so the mutual distrust grew ever higher and the danger drew ever closer.

In the meantime, the Diet of Speyer approached in 1529. Here the hatred and violence of the papists was already evident. By a majority of votes, they determined that no class should be allowed to change religion, that the Mass should not be abolished anywhere, and that preachers should not teach the Gospel other than according to the sense and understanding approved by the (papal) church. 2c. Against this outrageous procedure, since in matters of faith one wanted to catch and bind the consciences by a majority of votes, the Lutheran estates drew up a protest, in which they said that in yielding in this matter on their part would be a punishable denial of their Lord and Saviour Christ and his holy word, which they undoubtedly believed to be pure, true, and right, "but if," they concluded, "all this should come to nothing, they would hereby publicly protest before God, our one Creator, Sustainer, Redeemer, and Maker of salvation. etc. Since this too was of no avail, they withdrew from the proceedings of the Diet and went home. It was from this act of protestation that the Protestant Church got its name, Protestants.

Since the Emperor, Charles V, had not been present in person at the Diet, the Lutheran estates sent their protest to him through several envoys, in the faint hope that he would put a stop to the unjust proceedings; but the Emperor received the envoys harshly and coldly, and had them imprisoned, and at last gave notice: "The protesters should be comfortable with the decision once taken, because it must remain with the majority, who also wished to be Christians and not to act against their conscience. Thus everything turned out the longer the gloomier and more threatening for the Protestants; especially since the Emperor, after the war with France had ended, had a freer hand, and had now also reconciled himself with the Pope, and had thereby pledged himself: "to bring back the heretics in Germany to obedience to the Pope." Under such threatening prospects, Luther was asked, as before, what should be done in case of war. Luther's opinion was: to surrender the land and people to the emperor and to command the emperor demanded that the princes plague their own subjects for the sake of the faith,

killed and chased away, they should not obey him.

Thus things stood when the next year the Imperial Diet approached in Augsburg, which the Emperor, Charles V, after secret negotiations with the papists, had first announced for April 8, and then for May I, 1530, in Augsburg. May 1530 to Augsburg, in order to act, as it was expressly stated in his missive, because of the discord in the church. On hearing this, the Elector of Saxony, John the Steadfast, thought it necessary to summarize briefly and clearly those articles which constituted the fundamental doctrines of the Lutheran faith, and entrusted this work to his theologians, namely Luther, Melanchthon, Bugenhagen, and Jonas. They soon presented essentially the same seventeen articles which Luther had drawn up the year before and which had already been accepted at Schwabach by most of the Protestant estates, only increased by a few articles concerning the ecclesiastical abuses of the papists because these articles were handed over to the Elector in Torgau, they now bore the name Torgau Articles These men of God declared themselves willing, in order not to endanger the grace of the Elector, to appear before the Emperor and the Empire and give an account of their doctrine; but the Elector replied: "God does not want me to be excluded from your means; I will confess my Lord Christ with you.

In this sense, namely, to sacrifice everything to the cause of the Holy Gospel and to rely solely on God's gracious help. In this sense, namely to sacrifice everything to the cause of the Holy Gospel and to rely solely on God's gracious help, he appeared on May 2 together with the other Protestant states first before all other gentlemen in Augsburg to the great astonishment of the papists, who had believed that he would not appear at all under such threatening circumstances. He had brought Melanchthon, Jonas, and Spalatin with him, but had left Luthern himself behind at the Bavarian border in the castle of Coburg, because he could not bring God's champion, who was under the pope's ban and the emperor's watchfulness, with him, without provoking the emperor to the utmost. However, Luther's influence and support in the battle that was now being fought at Augsburg was by no means paralyzed; rather, he participated strongly and powerfully by not only supporting and encouraging the confessors in Augsburg with good counsel and strong words of comfort through diligent correspondence when, as was especially the case with Melanchthon, their courage wanted to sink, but also through persistent prayer (he prayed for the Emperor); but also by persistent prayer (he chose 3 hours every day for this, which were otherwise most convenient for study) he forced God, as it were, to take up His cause. How faithful he was, we can also see from the fact that it was during this time that he wrote his most beautiful hymn: "Ein' feste Burg ist unser Gott" ("A Mighty Fortress is Our God").

In the meantime, the Lutheran princes in Augsburg allowed the Protestant Church to continue its work until the Diet began.

preach the Gospel publicly and abundantly. As soon as Emperor Charles V arrived on June 15, however, he ordered the Protestant estates to cease preaching and to attend the great Corpus Christi procession with him the following day. This was the first blow to the steadfastness of the Lutheran confessors, but it was not so easily shaken. As for the former, that they should not be allowed to preach, the Margrave, George of Brandenburg, further explained to the Emperor the reasons why they could not consent to it, and when the Emperor nevertheless persisted in his demand, he broke out into the eager words: "Before I would deny my God and His Gospel, before I would kneel here before Your Imperial Majesty and deny His Gospel. Majesty and) have my head cut off." But the emperor still ordered them to submit their refusal in writing; when they did so and freely confessed what lived and wove in them, namely, the Lord Christ, he again took it very ungraciously and, in reply, had an imperial herald proclaim publicly that no one should dare to preach in Augsburg under penalty of life, except those whom he himself appoints to do so.

During the time that had passed until the Diet finally began on June 20, 1530, Philip Melanchthon, by order of the Elector, had prepared the Augsburg Confession, then called the Apology, on the basis of the above Schwabach-Torgau Articles. It was then presented to Luther and returned by him with the remark: "I have read Philipp's Apology over; it pleases me almost (very) well, and I know nothing about it to improve, nor to change, nor would it be suitable, for I cannot tread so softly and quietly, Christ our Lord help that it produce much and great fruit, as we hope and ask." Melanchthon was also satisfied with all the following, individual changes, which he still made daily, and which he also presented to Luther.

On June 22, the Protestant estates were told that on June 24 they would hand over in German and Latin what they considered necessary in the matter of religion. Hereupon the Elector again assembled the Protestant estates, exhorted them to steadfastness, and had fine theologians report: "they should, in honor of God, do what would be right, and not look at him, nor at his country and people." Thereupon the Confession was again reviewed and finally signed, with Prince Wolfgang of Anhalt saying: "I have ridden many a beautiful horse for the pleasure of others, so why should I not, if it were necessary, saddle my horse in honor and obedience to my Redeemer and hurry to the eternal crown of honor in heavenly life with my life and limb? With these and other words

more they strengthened each other. The Elector, however, prepared himself for the serious step even further by spending the next day alone in his chamber reading psalms and praying.

Finally the appointed day arrived. But a new adversity awaited the faithful confessors. When they finally found an opportunity to stand up and have Dr. G. Brück, the Chancellor of Saxony, declare that they were now ready to publicly read out their confession and hand it over to the Emperor, the Emperor declared that it was too late to read it out today and that they would only hand it over to him in writing. But Dr. Brück replied: "All this time they had been accused of their faith in the worst possible way and had been condemned as people who had only brought disaster and destruction upon Christendom through their teachings; they therefore owed it to the truth to now also publicly declare what spirit and what faith their confession was. They would therefore ask Her Majesty, for God's sake, not to be annoyed by hearing them out. But the Emperor stuck to his negative answer. Then Dr. Brück appeared once more, and presented to the Emperor that he had given a gracious hearing in much lesser matters, and how could he now refuse to do so in a matter which concerned the salvation of his subjects, and to which he was bound by oath? At last the Emperor allowed the lecture, but only for the following day and not in the great hall of the town hall, but only in the chapel of his inn.

The next day, June 25, in the afternoon of 3 o'clock, all the princes and estates of the empire, as well as the protesters, gathered there with the emperor. When all were assembled, the two Chancellors of the Church of Saxony, Dr. Brück and Dr. Bayer, stood in the middle of the hall, the former with the Latin, the latter with the German copy of the Confession, both of which, by the way, were written by Melanchthon. New difficulties. The Protestants rise to have the Confession read standing, but must sit down again by imperial command; Dr. Bayer begins to read in German, but the Emperor demands that the Latin copy be read, because he knows that few understand it and that people are afraid of the power of pure doctrine. But the courageous confessors do not allow themselves to be weary. Prince John appears and says that they are on German soil, and that he therefore hopes that Her Majesty will also permit the German tongue. And now, finally, the Augsburg Confession, in which not only the pure doctrine of the divine word, punishing the papacy with every word, is set forth quite frankly, but also the opposing doctrine and teachers are condemned, and finally seven of the grossest abuses of the papal church are openly exposed, illuminated, and condemned, is read aloud by Dr. Bayer in German, slowly and loudly, so that not only the 200 princely lords in the church, but also those in the audience, who are not yet in the church, can hear it.

pellet, but also the great crowd of people standing under the open windows, could hear every word.

The lecture lasted two full hours, at the end of which Dr. Brück presented both copies to the imperial secretary, but the emperor reached out for it himself and kept the Latin copy for himself. The impression made by the Confession was on the whole a favorable one. Many of the misconceptions which the Emperor had of the Protestants, especially that they had renounced the old Christian faith, had now fallen away; he was evidently more kindly disposed toward them, and had them answer, "He has graciously heard their confession of faith." Many of the papist estates present confessed that the cause of the Protestants had been put before them quite differently, and that they did not want to take much for having heard the confession. Even a Cardinal of Salzburg said that the Protestants' cause was not unjust, but that it was not to be tolerated that a wretched monk should be dictated to. Duke William of Bavaria could not help addressing Prince John in a friendly manner, and when he at the same time reproached Dr. Eck, who was standing by, for having hitherto presented the Lutheran doctrine to him quite wrongly, but the latter said that he dared to refute it with the Fathers of the Church, but not with the Scriptures, he replied: "So I hear, the Lutherans sit in the Scriptures, and we beside them." The honest and learned Bishop of Augsburg even dared to say openly, "that all which has been read is true and undeniable truth."

(To be continued.)

The Parisian Blood Wedding once again.

As was to be expected, the account of the Parisian blood wedding given in "Lutheran" No. 10 has not only set the "Truth Friend" but also Oertel's "Church Newspaper" in great agitation. Without providing any proof, both papers insist that Pope Gregory XIII had by no means approved of that bloodbath, and that the same had always been detested by all Catholics, that the Huguenots had not been slaughtered for the sake of their religion, but for the sake of a conspiracy against the king and the empire, and that therefore the "Lutheran" had maliciously slandered the Catholic Church with its account.

To this we have now first of all the following to answer. When we have put the Parisian blood wedding of the papal church to its account, we have chosen this expression with all diligence. By this we by no means mean the whole Roman Catholic Church. On the contrary, we are far from lumping all so-called Catholics together. We know quite well that there are also among them children of God who really have an abhorrence of the abominations of the papacy, and who therefore do not appear to live only among Protestants, but of They condemn in their own hearts, even in their own countries, that shameful deed of Paris, although they do not see through the secret of the wickedness of the papacy.

Nevertheless, it is and remains a fact that the Paris bloodbath is a still unwashed bloodstain on the garment of the Church of the Pabst, and that even herewith the Pabst has proved himself to be the true Antichrist foretold in Scripture.

What we have already given in this respect is already quite sufficient to prove our assertion. But to make matters worse, let us remind you of the following.

Two hundred years ago, the Jesuit John de Bussieres wrote a history of France in Latin, in which he writes, among other things, in the 20th book of the 4th part, as follows: "The office of carrying out the murder was assumed by the Duke of Guise, in order to gain the goodwill of the Catholics by this act. With the Admiral the beginning was made, so that he, as he had been the ringleader of the rebellion and the head and the promoter of the most obstinate heresy, might also go out to the others for punishment.... The Dukes of Montpensier and Revers, in zeal for the Catholic religion and in boundless hatred of the Huguenot fury, fanned the first flames in the called people; when afterwards the heat of the people sufficed to accomplish every misdeed, Revers was summoned to the Queen and departed. Now, for three days and nights, 60,000 people perpetrated a frightful slaughter throughout the city with impunity; every frenzy is permitted; here and there the screams of the butchers, the wailing of the dying, and the sound of discharging rifles resound in the ear; Doors and windows are broken out, buildings are set on fire, the unfortunates are stabbed to death in their beds, on the stairs, in the streets, thrown out of the windows onto the tips of spikes, roasted on the fire, beaten sore all over their bodies and drowned in the river, mutilated and dragged through the muck while still alive; babies are thrown out of the cradle, children out of their parents' wombs, husbands and wives out of the cradle, and the rest of the people are killed.

and women are torn from each other's arms and murdered in the greatest cruelty without any human feeling. Whole rivers of blood are led into the river, the streets are covered with corpses, and these are laid in heaps in the public market places; in a word, 600 houses are finally partly demolished, partly laid in ashes, and 4000 people killed. The day after the miserable night, the king summoned Navarre and Conde to his room and assured them that what they had seen had happened by his order; he had used this means to suppress a civil war, but he would forgive them for the sake of blood relationship and affinity if they changed their lives and converted to the Catholic religion.

gion; they would see to it that they would be at his beck and call, and that they would be prepared to suffer the same thing that had happened to their own. To this speech, repeated with thunderous voice and flashing eyes, Navarre replies that he implores the king to spare his life and conscience, and that in all other respects he will be heard. Conde, however, gives a bolder answer than the present need requires: good and life are in the king's power; the lord and author of religion is God alone; for which words the king, inflamed with the fiercest wrath, heaped the most bitter vituperations on Eonde, and gave orders to imprison him with Navarre, with the threat that the tongue would be torn from the throat of the one who remained stiff-necked if he did not change his mind within three days. But the bloodbath did not end with the slaughter of Parist, but spread over most of the cities . . . The King had publicly issued an edict that the lives of the Huguenots would be spared if they remained in their homes and did nothing new; but by secret letters the city authorities had received orders to eradicate the pernicious plague, following the example of the Parisians." After describing the atrocities that followed in the other French cities, the Jesuit finally concludes with the following words: "This, then, is the bloody extermination of the Huguenots, which has been attacked in so many writings of the heretics and defended by so many protective writings of the Catholics, which, as it was celebrated in Rome and in Spain with immense praise, has been denounced as well as deplored in Germany, England, and in a part of Switzerland. However, after the Montcontourian battle, the remnants of the Huguenots could have been exterminated by open force with more honor and advantage." **(stolwnuis äs LuZsisres, Lßllcgoosnsis 6 Looistnte stesu, Historik §rkN6l6L. I'art.** IV, lid. 20.)

Thus we have "the" here the clear testimony of a Jesuit himself that one indeed pretended to want to exterminate the Huguenots from the earth because of feared rebellion, but that one also made no secret of the fact that the actual cause of this was because they did not want to accept the papal religion. The same Jesuit also testifies that this disgraceful deed was defended without equal in history by many protective writings of the Catholics and was celebrated in Rome by the pope himself as a triumph of his church. What do Oertel's "Kirchenzeitung" and the "Wahrheitsfreund" want to say against this testimony of a Jesuit? Did he, too, want to slander the Papal Church with it?

Another witness is the father-in-law of the

King of France, Emperor Maximilian, who wrote the following about this to a Lord of Schwendi on February 22, 1574: "I cannot praise at all the tyrannical deed that the French have done to the Admiral and his family, and I have heard it with heartfelt sorrow that my daughter's husband has allowed himself to be talked into such a shameful bloodbath. But I know this much, that more other people, than he himself, rule. But nevertheless, it cannot be glossed over by this; nor is anything done by it. Would to God that he had asked my advice; would have advised him faithfully as a father, that he would certainly never have done this with my advice. By this he has given him a stain which he will not easily cast off. God forgive them that are guilty of it. For I am very much afraid that only in time will they know what good they have done. And in truth it is no different from what you sensibly write, that matters of religion should not be judged and dealt with by the sword. No respectable, God-fearing, peace-loving person will say otherwise. Moreover, Christ and his apostles have taught us otherwise. For their sword was the tongue, the teaching of the word of God, and the Christian walk; and their life also should provoke us to follow them, as they did, and so far as they followed Christ. Moreover, the foolish people should now have seen and experienced in so many years that it will not do with the tyrannical heads and burning." *) The reader also sees from this testimony of a Catholic emperor that the Parisian blood wedding had its actual reason not in the alleged fear of a conspiracy, but in bloodthirsty religious hatred.

Finally, the "truth lover" himself cites the congratulatory speech of the well-known Frenchman Muret, which he delivered to Pope Gregory XIII after receiving the news of the Parisian blood wedding. The "truth lover" wants to prove that the pope was of the opinion that the blood wedding was only about saving the threatened life of the king. But that this was not so, that Muret and the pope knew well and rejoiced that this bloody deed, perpetrated on so many thousands, had been done to destroy the opponents of the papal church, is clear from the words with which Muret introduces the account of the matter. His words are, namely, as follows: "That which has lately been performed for religion in France is now celebrated throughout the world for the sake of the excellence and greatness of that empire." (N. X. Nuroti oradiones ote Iüp8. 1672. p. 189. 8y. -I)

*) This letter is found in the following collection of public state documrnts: S. R. J. Oonstitutäoiieg s Ll. 8. LoläLsto eä. I'rsncok. 1607. cart. III, ll. 30. p. 208.

s) Father Oertel, in his "Katholische Kirchen-

If, however, the popes and the papists had always opposed, in word and deed, the bloody persecution of those whom they considered heretics, it would of course be in accordance with Christian love that, even in the case of the most urgent suspicion, everything should be turned to the best, or else that the atrocities which occurred here and there should be regarded as exceptions, and that they should be attributed solely to those who committed them. But alas! the case is quite different. For more than a thousand years, the Popes and the worshippers of the Popes have shed more Christian blood and committed greater, more nameless atrocities and cruelties against the so-called heretics than even the pagan emperors before Constantine the Great. The whole history of the papacy is an uninterrupted history of lies, deceit, and bloody acts of violence. There is no country in which Pabstism has ever ruled where it has not soaked the soil with the blood of holy martyrs, who cry out to God for vengeance until the last day. Just compare the Lutheran book of martyrs by H. Fick, which alone describes the tortures of the Lutheran so-called heretics murdered by the papists, and one must shudder back before a church that, under the guise of Christianity, has perpetrated these outrageous, most select cruelties. But above all it is important to know that the popes and popes themselves have always proclaimed the principle that all heretics are to be punished by death. But how this principle was really pronounced by them we reserve for an article in a following number. W. [Walther]

To the ecclesiastical chronicle.

Taxation of the exercise of religion. Isa. 49:23. the promise is made to the church of the New Testament, "Kings shall be thy nurses, and their princesses thy nursemaids." This prophecy, then, has been gloriously fulfilled. All Christian states have never taxed churches and schools, but have encouraged and supported them in every way. Even the Turks have not always demanded interest for the permission of Christian worship in their lands. In the State of Missouri, however, things have been different since the introduction of its new constitution last year. The new constitution demands that all Christian churches, schools, fields of worship, hospitals, orphanages, etc., must be "apostolic", but it conceals the fact that this pope strictly adhered to the celibacy of priests and was never married himself, but did have a son! When, therefore, the Republic of Venice wished to make him its Nobile, the Venetian envoy first asked whether the young man might be called the "son of His Holiness. The embarrassment was finally remedied by calling him only "closely associated with His Holiness. S. Ranke's The Roman Popes in the 16th and 17th century I. 423 f.

be just as burdened with taxes as a secular profitable business. Our Missouri State, therefore, does not wish to be a "wet nurse" to the Church, but rather to make the Church its wet nurse, instead of suckling it, rather to suckle it. Recently a committee in our legislature proposed to abolish this taxation, but this proposal was immediately rejected by a large majority. That those possessions of the church should be taxed which are not in ecclesiastical use, and are only intended to enrich the church, and to make it attain to a dangerous external power, is not to be blamed: but that every poor little church and schoolhouse, and even every ecclesiastical charitable institution, should be charged with heavy duties, will certainly bring no blessing to our state. W. [Walther]

The "Weltbote." We are sorry to see again from the last number of this paper (Feb. 7) how this paper, which is supposedly written for Christians of all confessions, lends itself to spreading articles in which sometimes this, sometimes that sect is praised like a patent medicine and smashed in the face of other Christians. Thus, for instance, in an essay in which the Irvingian sect is praised, it is said: "As it is the rule in the Catholic Church to condemn all non-Catholics, or at least to look down upon them with contempt as mere sects, so, unfortunately, some Protestant churches have it in custom among themselves. The Lutheran often despises the Reformed, both again the Methodist and Baptist, and vice versa. All these now again look with special displeasure upon this "newer" "Apostolic-Catholic Church" (as the Irvingians call themselves), and, instead of rejoicing over its progress among Roman Catholics in Bavaria, Wurttemberg, Baden, and Switzerland, sometimes seek to put obstacles in its way, or at least to make it dead by silence." Thus, then, the "Weltbote" makes itself the advocate of the Irvingians, and the blasphemer of all other churches, and then writes on its title, "Edited according to Christian principles!" But the paper should rather have the superscription: "A paper which presents itself to all those who wish to attack any Christian community." If the present case were the only one, one might think that the essay had got into the blue by mistake, but similar things have often happened. Even the inspired have offered their filth for sale in it, and religion is bungled in almost every number. Orthodox Christians, to whom their faith and the church are not a mockery, should not suffer such a paper, which praises everything and desecrates everything, to remain in their house. W. [Walther]

Mottoes.

In church distress, often the smallest child can comfort the greatest hero.

When the eye does not want to see, neither light nor glasses help.

-

A wicked man is never worse than when he acts piously.

Everybody wants to clean the wick, but nobody wants to add oil. (Gideon.)

Thou shalt believe, and not waver, that it is the food of the sick.

When Martin Boos came to dine with a spoon maker (with the Holy Communion), he laughed deadly pale at him from his bed. The priest remained standing at the bottom of the bed, and, moved by this friendly reception, said: "Well, that is right, that you receive the great guest, Jesus Christ, like Zacchaeus, with joy. Now he wept, and said, "Yea, JEsum I will; when mine eyes have seen Him, I, like Simeon, will gladly die." - "Spoon-maker! if we bathe Him, we die not at all, for He says, I am the resurrection and the life; he that believeth in Me dieth not, though he die."" - "Yea, I believe that too, but sins have I more than I have spoon-bathed all my days." - "That does no good, because thou knowest it, confessest it, repentest of it; Christ taketh them all away from thee, and with thee; for He taketh away the sins of the whole world; and because the spoon-maker is also a little piece of the world, He taketh away the sins of the spoon-maker also. Christ does the Good Samaritan to us all." The spoon-maker wept and said, "Yes indeed, I am the man who fell among the murderers and now lies there full of wounds, but I hope that God will have mercy on me!" - "Show me now thy wounds," said the priest, "in the name of JEsu I will heal them all to thee." Now he began his confession with many tears, but was so full of confidence that he needed no further consolation. - For eight days the priest went to him daily, not to comfort him, but to seek faith and consolation from him; for he was full of consolation, he comforted his wife, his children, his sister, and his neighbors, so that they all wanted to be around his sickbed. After eight days, indeed, came a week full of temptation and desolation; but the three last days he remained full of confidence, and full of love and comfort, to the end. His sickbed and death were exceedingly touching and edifying to the whole neighborhood. Everyone said: Oh, if I could only die like the spoon-maker!

(From Wölbling.)

Church consecration.

Since it is once the custom to report in the "Lutheran" when and where a new church has been consecrated and a permanent preaching place has been prepared for the word of pure doctrine, it is hereby reported as a piece of chronicle of the Lutheran Church in this country that the Lutheran Trinity Church in Lyonsville, Cook Co., Ills. opened and consecrated a stately frame church on the third Advent. The undersigned preached in the morning and afternoon on the Gospel of the Sunday in question, after Rev. Zucker, who serves the congregation as a branch, had said the consecration prayer. May he and all his successors in office always indicate as faithfully which way the wind of false doctrine is blowing as the magnificent cock on the tower indicates the current of the natural wind, so that the dear congregation, as hitherto so also in the future, may take a stand against all kinds of winds of doctrine and not allow themselves to be weighed and swayed, and may the word of doctrine always sound as pure to the heart as the sound of the church bell.

Bell rings in the ears.

I. P. Beyer.

Introduction.

On Sunday Quinquagesimä, the II. Fe. bruar d. J., Hr. Past. K. L. Moll, after having received his regular appointment from the newly founded Lutheran Immanuel congregation in Detroit, Mich. Moll had followed here, was solemnly introduced to this congregation by the undersigned on behalf of the Presidium of the Northern District of our Synod.

May the Lord cause this young church to grow and spread out still further, and give its new shepherd one victory after another, so that it may be seen that the right God is in Zion. Amen.

Address: Uev. X. D. Noll,

Lovoutü Street, neur Oranä River Street, Detroit, NielnAau.

I. A. Hügli.

Conference display.

The St. Louis Districts - Preachers - Conference will meet, God willing, Friday before Cantate, the 27th of April I. I., at Ehester, III.

Topic of discussion: What to make of the so-called inalienable rights of man?

E. D. C. Böse, Sccr.

The Cincinnati Pastoral Conference will meet, God willing, on the Friday after Easter (April 6) at the home of the Rev. King.

Not to forget that "Materials on Pastoral Theology", published in the April and May issue of "Lehre und Wehre" of 1865, is to be discussed.

I. C. Schneider, See. p. t.

Concordia Collegium near Fort Wayne.

In accordance with a resolution of the Board of Teachers, a request is hereby made that all intended applications of pupils for our high school (Concordia Collegium, Ft. Wayne) be sent to the undersigned as early as possible. Although the beginning of the school year, which is most suitable for the admission of new students, does not occur until the first of September, the increasing number of students each year makes it necessary for us to have an early application.

necessary, or at least very desirable, to gain an approximate overview at an early stage. Both the domestic arrangements and the layout of the lessons will be improved by late enrolment.

fertilizers very difficult. It could even be the case, under existing circumstances, that the former would necessitate a restriction of the intake. In addition, some cases require a longer correspondence, which takes time and work. For these reasons, our request is made, and we confidently hope that all brethren who may already have made a certain decision will do us a favor by reporting it as soon as possible. But also in those cases where there is still uncertainty, we ask for your kind notification. A printed programme will be sent to everyone on request, and the undersigned will be happy to answer any other inquiries.

It is of the greatest importance for the prosperity of the entire school and for the fruits of its work for the Synod that the judgment about the qualification of a young boy who is to be prepared here for the study of theology (and this is what this school is actually and primarily intended for) be exercised with great prudence. The spirit that prevails in the school depends to a great extent on the character of the young minds that are sent to the school. This is most evident to us, who have daily experience, while on the other hand, in most cases, we have very little means of forming an opinion about a boy before he is admitted. For this reason, too, the devoted cooperation of all revered and beloved brethren in the preaching and teaching ministry becomes so indispensable and exceedingly important. And because the constant experience gives us the next cause for this, we ask all the brethren most cordially, wherever and however they are called by God's providence, to watch with open eyes of love, on the one hand, that skilful boys are won, on the other hand, that spirits are tested without regard to person, so that we may thus in one spirit and faith do the work of our Lord JEsu Christ, to which we are called by his mercy. G. Alex. Saxer.

Fort Wayne, Ind.

(Receipt and thanks.

For Brunn's Proseminar received from Mr. F. Heinig in St. Lonis Z2 in silver. From Mr. W-Gönner there P1.5O in silver. From Mr. Nik. Düffort in Philadelphia ri. From Mr. I. Lur, Palmyra, Mo., §2. From H. B., Frohna, Perry Co. mo. as a thank offering P2. From Mr. Weinhold there P5. From a Lutheran at Evansville P5.

For poor students: from Mr. Lux in Palmyra, Mo., §1.50. From the worthy women's " association in the DrrieinigkeitSdistricts - Gemeinde zu St. LoniS, Mo., 15 shirts with bust, 7 undershirts, 5 pairs of woollen stockings. C. F. W. Walther.

Through Mr. I. H. Bergmann 'in New York to have received 200 fl. (very.: two hundred guilders) for my support, certifies with heartfelt gratitude

Müllheim near Freiburg i. Br. on 28 January 1866

K. A. W. Röbbelen.

For poor pupils: Collected by Past. Stubnatzy collected at Mr. Schorfes wedding §10,42. by Mr. Schlaudraff in Past. Flcischmanns Gem. §1. by Past. Niethammer on W. KornmiillcrS wedding collected. §2,50. By Mrs. Wittwe Meyer in Past. Zagels Gem. §5. By Th. Hoffman", Mishawaka, at K. Busse's wedding s. §2. For H. Fischer from the Iungsr. Association in Fort Wayne §8 55. For D- Waller by Past. Oestcrmeycr of s. Dreieinigk.- Gem. §7.50. For F. Kugele by Past. F. W. Schmidt on A. Burk's infant baptism s. §1.75.

Correction: In No. 1l of the ,.Lutheran" read 1) "12 Kissenb ürenn" für armcZögl. vom Fraucn-Verein in Grand RapidS.
2) §11 instead of §3 from Past. Schuster Gem.
3) §18.45 instead of §48.45 (Martini - Gem. at Fort Wayne).

G. Alex. Saxer.

The undersigned herewith expresses his heartfelt thanks to all those who have kindly come to meet him with mild contributions since the capture of Richmond. Such gifts were valuable to me in two respects: on the one hand, in that they made it possible for me to procure again many long-desired and yet necessary items of clothing and household goods, and on the other hand, in that they, because unsought by me, bore loud witness to the heartfelt love of my brothers in office and in faith. At the same time, therefore, they made up for a grievous lack and renewed the spiritual fellowship between members of a synod that had been interrupted for so long.

In addition, I would now like to ask that people stop collecting or contributing for me. For my dear congregation is able to satisfy my current needs, and besides, I would consider it unjust to deprive other, much more necessary purposes of even one gift from the area of the Synod.

In addition to the support already acknowledged in the "Lutheraner" by the district treasurers, I also received the following:

By Mrs. Winter in Baltimore §3. by Mr. Pope the. §5. by Mr. Heinr. Bremer at Port Nichmond §5. by Mr. F. Schuricht at St. Louis §40. by Rev. O. Hanser of the comm. in Boston §46. by Past. Müller of his. By Mr. Knoche from his father-in-law §5. By Mr. Senne and other Sunday school teachers at Port Nichmond §10. By Past. Weisel in Williamsburg §5. by Past. Körner of the New York comm. §17.50. By Mr. Kundinger in Detroit §7. By Past. Tirmeustein at Port Nichmond §5. By Past. S. Keyl v. s. Gem. in Philadelphia §19.15. By Past. Muller in PittSburg §1,25. by Mr. Pritzlaff in Milwaukee §16. by Rev. Schmidt in Decorah §2.

May God remember these benefits to the kind givers with love.

E. Gross.

Received:

To the college debt redemption fund at St. Louis, Mo.: from the Gem. of the Rev. L. Lochner, Cook Eo., Ill , §8; surplus from "Luther Book" §110,94.

To the synodical treasury of Western District: from N. N. as a thank offering by Past. Wagner, Pleasant Ridge, III, §l0; Christmas Festival Collecte of the Gem. of the Rev. H. Schmidt, Elk Grove, III, §11,48, ChristmasSsestLollecte of the branch congreg. of the same, West Wheeling, III, §4,78; from the Zions - District in St. Louis, Mo., §6; by Past. Köstering by Mrs. E. at Altenburg, Perry Co. of the same, Mo., §5; by the comm. of the Rev. Mangelsdorf, Belleville, III, §14.85; by the comm. of the Rev. Wolf, Sulphur Springs, Jefferson Co. mo. §4.80; of the comm. of the Past. R. Ricdcl on Tandy Creek, Iefferson Eo. "Mo., §3.75; Collecte ofZionsGem. of the Past. Sandvoß, ColeCo. Mo., §2.70; ofI.Lux in Palmyra, Mo., §1.50; of the Gem. of the Past. Engelbert, Racine, WiS., §23; of the branch comm. of the Past. Heid in Groveland, III, §5; of the Immanuels-Distr. in St-LouiS, Mo., §11.90; of the Trinity - District in St. Lonis, Mo., §l7.90; New Year's Collecte of the Gem. of the Past. List, Adcll, Wis. §5.65; from A. Capclle, as an offering of thanksgiving for happy return home from the war, by Past. List, §5.

Znr College - Maintenance Fund: full Wilh. Göner in St. Louis, Mo., §2; Collecte ofZions-Gem. of the Past. Sandvoß, Cole Co, Mo, §3,30; of the ImmanuelsDistrict in St. Louis, Mo, §l 1; of the Trinity District in St. Louis, Mo, §11.

To Syn od al - Missi o nS k a sse: EpiPhaniasCollectc of the Zion congreg. of the Rev. Hoppe, New Orleans, La. §21, sent by same congreg. in missionary hours §7; by Rev. Wagner by several members of his congregation, Pleasant Ridge, III, §15,30; Collecte of the congregation of the Past. H. Schmidt, Elk Grove, III, §6,01; Collecte of the Filial Gem. of the same, West Wheeling, III, §4,44; from the Norwegian Gem. of the Past. Amlund §55,70; of a confirmand of the Rev. Mangelsdorf, Belleville, III., 25c.; from the Gem. of the Past. Köstering, Frohna, Perry Co, Mo, §6.15; of Mrs. Meta Haltzen by Vast. Hahn, Benton Co, Mo, §5>; of Mrs. Elise Hartmann by Past. Heid, Peoria, III, §2; Epiphany Collecte of the Gem. of the Past. Best, Palmyra, Mo.,§5,15; from Drrieinigkeits-District in St. Louis, Mo., §3,05; Epiphany-Collecte of the Grm. of the Past. List, Adell, WiS., §5.65; Epiphany Collecte of the Grm. of the Past. Men- nicke, Rock ISland, III.,',§17,65.

For inner mission: from Wittwe Dannenberg by Past.Magner, Pleasant Ridge, III, §1; from Zion District in St. Louis, Mo., §2.80 from the congregation of Past. Wolff, Sulphur Springs, Iefferson Co, Mo, §1.20; of Mrs. Schmahlc. by Past. Mangclsdorf, Belleville, III, §5; by Past. Sandvoß, Cole Co, Mo, §1.

For Mr. Past. Röbbelen: From Bro. Graue, by Teacher H. Bartling, Addison, III, §5; by Past. Lehman," St. Louis Co, Mo, §1; from N. N., by Past. Bartling, Springfield, III., §l.

For poor sickpastors: by Rev. Bartling of the Springfield Pastoral-Confcrenz §7.

For Past. Kahmeyer'S widow: from a member of the comm. of Past. Hoppe, New Orleans, La., §2.

For poor students: By Past. I. N. Beycr, s. at A. WinklerS Wedding, Neadfield, Wis. §9.

For the proseminar inSteeden: ByPast. Lehmann, St. LouiS Co Mon, §1.

For the seminary at Addison, From the Zion Gem. of the Past. Hoppe, New Orleans, La., §9.

Ed. Noschkc.

General overview

Of the receipts and disbursements of the building fund of Concordia Seminary, St. Louis, Mo, from February 20, 1865, to February 20, 1866.

Intake.

Total receipts to Feb. 20, 1865 §15,512.66
From the Eastern District 4.25
From middle district 89.60
From Western District 143.35
Surplus of the "Luther Book "..... 110 95
§15,860.81

Issue.

Total expenditures for the center building through February 20 , 1866 .....15,396.32.
Still owing on the second wing575..... .00
§15,971.32

Remains a debt of .....§l 10.51

Ed. Roschke, Kassirer.

For the Lutheran have paid:

The 17th and 18th volumes: Mr. E. Piaster.

The 19th year: Messrs: H. Bardonncr, A. Ferk, C. Succow, E. Piaster, W. Banser50c., W. Capelle, KeiSker, Past. G. Wolläger, Past. F. Gebhardt, Past. F. Lochner 3 Ex.

The 20th year: Messrs: H. Bardonner, G. Schöbe, G. Züngler, A. Ferk, C. Gürschmähl, Gottfr. Züngler, I. Borkenbagen, C. Brendemühl, H. Merz, G. I n. eusmci-r, H. Niemann, M. Meyer, L. Fischer, W. Banscr, C. Kölling 50c., H. Ebker, I. Stamm, C. Weber, W. Capelle, KeiSker, Dittmer, Past. F. Gebhardt, A. Ambrosius, Past. G. EndreS, Past. F. Lochner? Ex.

The 21st year: The gentlemen: I. P. Emrich 10 Ex., C. Kothe, F. Sander, W. Meier, Freese, I. Roh, Past. F. Döscher, I. Threß, G. Scholz sen. and jun. I. Haas, C. Gürschmähl, I. Vvrkenhagen, C. Brendemühl, Nobt. Scholz, F. Capclle, I. E hardt, Past. E. Bode 13 ex., Bonn, Fick, A. Bohn 9 ex., H. Merz, L. Nolting, H. Brockmann, K. Mickow, F. Fink, I. C. Schwartz 50c., B. NitschkowSkie, G. Jürgensmeicr, Past. H. Gräbner 7 ex-, Past. H. Sieving, C. Otto, G. Schwan, Past. I. A. F. W. Müller 3 ex-, Past. P. Fleischmann 5 ex., Eigenbrodt, C. Steege, W. Banser, C. Kölling, Past. W. Kolb 6 ex., C. Zcrler, Thnrgow, C. Körner 50c., Past. E. Rolf, H. Schön 50c., N. Volkert, H. Schütte, E. Neinking, Past. O. Schmidt 9 ex., H. Ebker, A. Cappellc, C. Wersing, Past. F. Steinbach 18 ex., Past. F. Hachenberger, Past. F. Böling 16 ex., I. Stamm, I. P. Schnitze, Past. I. N. Beyer, C. Weber, H. Storthmann, H. Notermund, C. EggerS, I. Lange, Past. A. Wagner 2 Ex., W. Cappelle, Past. I. G. F. Niitzel 3 Er., Past. I. F. Nie,. Hammer 5 Er., H. Sachtleben, M. Janke 50c., H. MoW 50c., Bro. Moths, KciSker, Dittmer, Past. F. Gebhardls I. Amrein, A. Ambrosius, Past. F. Lochner 10 Er-, Fr. Reesc62 Er., H. Brockschmidt, Val. Reuter, Ferd. Anger^ 50c., Bro. Gust, I. F. Grunhagen. .. .

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(Sent in by Past. I. P. Beyer.)

Why a Christian man can heartily rejoice in his baptism, which he received as a child.

(Continued.)

But as great as our glory is, it is easily lost. For it is lost as soon as we lose the faith given or sealed to us in baptism. If you, my fellow Christian, no longer believe that God has given you all the goods and gifts that he himself promised, you have already lost them. As surely as a piece of gold is lost to you, even if it is yours, if the hand that holds it becomes lame, so surely is forgiveness of sins, life, and blessedness lost to you, as soon as you no longer believe that God has given you these goods. Simon the sorcerer was scarcely baptized before he fell from the faith again, and immediately the apostle says to him, Acts 8:21, "Thou shalt neither partake nor be taken in this word." Therefore keep the faith, that thou mayest retain all things. And if you should find today that you have no longer believed the promises of God from the time of your baptism, fall on your knees and ask God for faith; for as soon as you have it again, as soon as you have all the goods of God again, you are still a child of God and an heir of eternal life. But this is precisely what the devil seeks to hinder, for he does not want us to be happy and blessed. Therefore he seeketh our faith in what God has said and ordained, in every way to shake it, make it waver, and even overthrow it. He attempts this by the idolaters of reason, who openly confess that they believe nothing which the five senses do not comprehend, clumsily and palpably, and attempts it still more subtly and cunningly by the secret servants of the flesh and of reason, who, in the appearance of saints, under the name and semblance of the divine word, surreptitiously and treacherously, by the enthusiasts of our day, especially by the Anabaptists, or, as they prefer to call themselves, "the believing baptized Christians." Let us now also behold their murdering arrows, and prepare ourselves that they may not wound us.

With an important and holy countenance, my dear fellow-Christian, when you are enjoying your baptism and its benefits, a Baptist or Anabaptist comes creeping along, exalts himself with unctuousness, as if his words were the words of the Holy Spirit himself, and tells you: Your glory is vain, for you are still sold under the statutes. Your comfort is false, for you have not been baptized. It is of no avail to thee to appeal to the testimony of thy parents, thy godparents, thy pastor, or the church book; for, smiling pityingly, the holy man tells thee: "The Bible represents the immersion or submerging of the whole body as the only mode of this sacred act (baptism), which is consistent with the word of God." *) Now you have not been immersed once, so according to the Anabaptist doctrine you have not yet been baptized at all. What do you want to start now? A single revelation of the Holy Spirit, which went out from Leyden and Münster and still flutters through the world today, is enough to make you a desolate heathen again. Or wilt thou help thyself by saying that to baptize is not to immerse? That would do you no good at all; for it would be a lie, and lies cannot soothe a conscience. Then Luther himself, together with all the faithful witnesses of our church, would stand up and tell you: "Baptism bites in Greek baptismos, in Latin mersio, i.e., when one immerses something completely in water, which comes together over it." Accordingly, in old church ordinances we still find the regulation for preachers: "After that he dips the child in baptism." Yes, you say, but if I must admit that to baptize is to immerse, how then am I to resist this attack and become certain that I have been baptized correctly after all? I answer, First, from the very words of Christ's institution, "Go ye, and baptize." Did the Lord Christ then say, Go ye therefore, and be baptized? No, no more than he said, Wash, water, or wet all nations; for to baptize is, of course, also to immerse, but it is not to baptize.

*) Scriptural exposition of baptism, Tractate No. 3, p. 24.

means just as much to wash and to water. This I will clearly prove to you from God's Word, to the joy or defiance of all Baptists, as they will. Baptism, then, in Greek is *baprismos,* and baptize dapti^sin. Mark this word, dear fellow-Christian, for we need it more often. Now get out your Bible and read Matt. 28:19: "Go ye, and teach all nations, baptizing them." So that's what the word bapUrieiu says. Now turn to Marci 7:4, which says, "And when they (the Pharisees) come out of the market, they eat not, but wash themselves. And the thing is much that they have accepted to keep, to wash of drinking vessels, and of jars, and of vessels of brass, and of tables." Now again there is no other word for the word wash than baptizein. Thus the Lord Christ Himself calls the washing of the Jews, whereby they only put their hands into water, and the washing of their tables, a baptism. The Lord Himself, therefore, who instituted baptism, and who alone knows best what He intended to signify by His words, herewith declares to us that to baptize is not only to immerse completely in water, but also to wash. Now let an Anabaptist squirm here like the devil before a Lutheran church door, no one will help him. If he will not admit that the "spirit" has not yet revealed the Greek language to him, he must admit that he cannot deny that in the Scriptures baptizing also means washing. He must admit that he cannot deny that in the Scriptures baptizing also means washing, and that even if only the hands or some other member were washed, as the Pharisees did when they came from the market, for this is what the Lord Christ calls a baptism of the whole man. But in the end we were not even washed, but only watered out of the hand, and this may make you doubt again. Well then; let us go to the root of these also, and dispel them. Look further in your Bible at Acts 1:5, where it says, "John baptized with water, but ye shall be baptized with the Holy Ghost." Notice that here again both times the word *baptizein is used,* which the Anabaptists say means only immersion. Now look at ch. 2, 3. 4. There we read: "And he (the Holy Spirit) sat upon every one of them, and they were all filled with the Holy Ghost. How were the apostles baptized with the Holy Spirit and filled with it? Spirit and filled with the same? By being immersed in the Spirit? No, but by his sitting upon them, and being poured out upon them. And that thou mayest be quite sure of this, turn to chap. 2:15-17, where the Holy Ghost himself speaks of this miracle. These are not drunken, as ye suppose, because it is the third hour of the day: but this is that which was spoken of before by the prophet Joel, saying, And it shall come to pass in the last days, saith God, that I will pour out of my Spirit upon all flesh; and your sons and your daughters shall speak wise, and your young men shall see visions, and your elders shall dream dreams; and your sons and your daughters shall see visions, and your elders shall see dreams.

upon my servants and upon my handmaids in those days will I pour out of my Spirit, and they shall prophesy." Christ's words: "Ye shall be baptized with the Holy Ghost. Spirit," thus declare the Holy Ghost himself. Spirit Himself, since they mean so much as, "Of the Holy Ghost shall be poured out upon you. Spirit shall be poured out upon you"; or to baptize is also to pour out. Now this explanation is not given by man, but by God himself, in whom alone we can believe. If the spirit of the Anabaptists tells you that baptizing means only immersion, he is lying; and since God's spirit cannot lie, Ebr. 6:18, you must know which spirit is driving them. But if you are still in the least doubt about it, look up Job 8:44; there it is pictured, which - God be with us. If, my dear fellow-Christian, you have allowed yourself to be infected with doubts by the cries of the Anabaptists, "He who is not immersed is not baptized," and have therefore no longer rejoiced and comforted in your baptism with all your heart, you will now, I hope to God, if he will faithfully look up the given passages of the Holy Scriptures, and will be able to find out the truth. I hope to God, if he faithfully opens the given passages of Holy Scripture and diligently compares them, that you will get rid of all doubts and know how to answer the objections of the creeping Anabaptists and, if they do not want to hear you, to pity them.

But, says an Anabaptist, while it must be admitted that *baptizein* means to immerse, wash, and water, it is no less true that immersion remains the only proper way of baptizing, for all the baptisms of which the Scriptures tell us were performed by immersion. Scripture tells us, were performed by immersion. And now they act as if they were in earnest to go thoroughly. They begin with the baptism of John, and go through all the passages which deal with the baptism of individuals or of several at the same time, and always conclude with the assertion, "They were immersed. "*) But if one now also looks for the proofs and the grounds of this assertion, he finds nothing of the kind. In its place are such dicta as these: "It is easy to suppose; one must assume; we hold ourselves bound to assume;" and with this a Christian man is to be content. Thus, to give but a sample of their mode of reasoning, it is said in one of their tracts, which are especially calculated to shake the confidence of simple-minded Christians that they are rightly and wholesomely baptized: "This passage, Acts 8:26-37, seemed to me to give a plain and clear account of the persons who might be baptized, and at the same time of the manner in which they should be baptized. Philip begins here by proclaiming Jesus Christ as Savior and Lord. The eunuch demands to be baptized: Philip insists that he make his profession of faith. The eunuch does so; they both get out of the chariot, and Philip baptizes him. And I

*) Who shall be baptized? and wherein does baptism consist? by R. Pengitty. S. 46.

could not help noticing the peculiarity of these expressions: "'And they went down into the water, both Philip and the eunuch; and when they were come up out of the water.'" "It made a strong impression upon my mind, that the baptism of the eunuch was by means of immersion; for by the expressions in the account given, something more, no doubt, is intended to be signified, than the mere going up to the brink or shore of the water." *) Now this is to prove that baptism was by immersion, and must yet be. If we now look at the passage correctly, it is not even possible to prove the first thing from it, not to speak of the latter now. The proof of the Anabaptists is that it says: they went down into the water; they came up out of the water. Now every child knows that the waters, especially in rivers, lie lower than the shore, and that therefore, in order to get to the water, and fully into the water, one must descend, even if one does not wish to go under. Therefore the descent and ascent of the chamberlain does not at all prove that he was immersed; then it should be said, "And they descended under the water." But that is not what it says. But supposing we leave the Anabaptists to enjoy themselves, and say that they are right in believing that the eunuch was immersed, what harm does this do to us and to our baptism? None at all, for from the proof that one has been immersed to the proof that all must be immersed, there is still a long way to go, which no Anabaptist will travel. But the supposition that the eunuch was immersed, because it says, "And they went down," might in the end overthrow the legitimacy of the baptism of all "believing baptized Christians." Does it not say, "And they went down into the water both Philip and the eunuch?" What is right for one is right for another. If, therefore, the proof is taken from the descent that the eunuch was immersed, it is at the same time proved that Philip was also immersed, for they both descended and ascended; consequently, according to the latest research of the Anabaptists, the only proper mode of baptism is that both the one baptized and the one baptized should put themselves under water; and this you may demand of the Anabaptists with the same right with which they demand of you that you be immersed. By this saying, then, you can prove to them, as soon as they cite it for immersion, that, although many of them have already been baptized twice, they are not properly baptized until they put themselves under the water for the third time at the same time as the preacher or the Baptist. But if they say, not so, that Philip only went into the water to perform the act of baptism, and he himself did not go under the water, wherewith do they prove that the eunuch was immersed? But v. 38. only says: "And he

*) Scriptural account of baptism, p. 13. 11.

baptized him," and we already know that this can mean that he immersed him; but it can also mean that he washed him, or that he poured water on him. - As with this, so it is with all the passages of the divine Word which the pious Anabaptists adduce in proof of their "opinions" and "suppositions." After they have long agonized over them, nothing more comes out of them than what they have first brought in. Yes, dear fellow-Christian, they have hard work and a wicked reward who want to force out of God's word something that is not in it, who want to make something God's commandment, of which he has commanded nothing. But in this position are all the deluded people who want to prove from God's Word that no baptism is valid without immersion. Spare thyself, therefore, dear fellow-Christian, all useless care and trouble, and say, as before, quite cheerfully: Whether I have been immersed, washed with water, or watered, that does not concern me at all, for my Saviour has commanded me to be baptized, and this has been done, thanks be to God, his church, and my parents! has been done.

But do not think, dear fellow-Christian, that you can now, according to the doctrine of the Baptists, rejoice and take comfort in your baptism unchallenged, because you can prove that you were baptized in a lawful manner. The attack of the Anabaptists now mentioned is only one of their outbursts, a kind of outpost battle. If you have beaten it off victoriously, they do not give up the fight, but let the main army approach. Then they say to you: "You have not been baptized, and what you have called your baptism up to now was a deception and a desecration of the Most Holy, for you were baptized as a little child, but little children may not be baptized for the following reasons:

1) 2In the whole of the New Testament there is not a single example nor command to be found.*)

2) Infant baptism is based on mere tradition or human reputation.**)

3) It is recognized that no mention of the baptism of infants is found in the writings of the Church Fathers before Tertullian at the beginning of the third century. †)

4) Only believers are sent to baptism; but little children cannot believe, so they must not be baptized. ‡)

Let us now, my dear fellow-Christian, first of all act as if we did not know any better, and had to believe these four assertions at our word, because the Anabaptists have said them; let us see whether they can make our baptism unjust and shake our comfort. Baptizing, say the learned men, is commanded, but baptizing infants is not commanded. So we ask: Is it then forbidden? Yes, say some of them. And that they may prove it,

*) R. Pengilly, p. 6l. **) Ibid, p. 74. †) Ibid, p. 79. ‡) Ibid, p. 64.

they have brought to light the brand-new principle, and only the other day I heard it expressed literally by an uncalled speaker in a German Anabaptist church thus: "Whatsoever God hath not commanded in his word, that hath he forbidden." Now this is a principle that wears ignorance on its brow, and turns everything hitherto existing on its head. Only think, dear reader, in all the Scriptures it is nowhere commanded in express words that you should walk on your two legs; so according to the Anabaptists' latest wisdom you are forbidden to do so. In the whole Word of God it is not commanded, as the Anabaptists would have it commanded, that thou shouldest preach, sing, and hear the sermon on Sunday; so it is forbidden according to the new and excellent wisdom of our adversaries. Yea, more. In blind zeal they do not see that they have pointed the gun at themselves and are corrupting themselves by wanting to do us harm; for in the whole Word of God there is no command that says in express words: baptize adults; therefore, according to this wisdom, what the Anabaptists want to do and prove to be only right is strictly forbidden, and their own doctrine, together with the practice of it, is against God's prohibition. - Men come to such foolishness when, in a sectarian spirit, they want to prove party ideas from Scripture, which are not in it. For our part, let us stick to the principle of all sensible people, of whom there are still some among the opponents, and say: Everything of which God has commanded nothing and forbidden nothing, the Christian is free to do or not to do; only that in doing so, arousal is avoided. Now the opponents say that God has not commanded infant baptism, but some of them admit that he has not forbidden it either; therefore, even if we admit that God has not commanded it, it would not be wrong; we would have acted according to the liberty God has given us. If then the Fathers of the Church had refrained from baptizing infants, they would have done so only according to their Christian liberty, and no part of them would have had even the least reproach to make against the other. Yes, even if we were to admit, on top of all this, that as children we could not believe when we were baptized, this does not detract the least from the value of our baptism; for faith is not a part of baptism, it does not make it, but belongs only to the wholesome custom of baptism. Far, far must you separate the thing itself from the custom of a thing. Or does the sun become a light only when thou seest it with thine eyes, and admires in its glow the resplendent world? What would you answer him who said that thirty, forty years ago there was no sun because he had not yet an eye to see it? Would you not give him cold plunges? Or is your dress only a dress when you put it on?

pull it? Is it not a perfect dress even when it is still hanging in the workshop and you have not yet seen it with your eye or touched it with your hand? Certainly, you will say, it is a dress, and my dress at that; only I have not yet taken it and put it on. The dress is there, I have it only not in the custom. So it is also with baptism. God alone has reserved it for himself, and he does this by immersing a man in water on earth through one of his servants, or by having him washed in water or watered in water in his name, the name of the Triune God. Supposing, then, that thou hadst not believed when thou wast baptized, this would certainly be terrible, but not, as the Anabaptists dream, because thy baptism was not right, and therefore void, but because thou hadst not put on the glorious garment which God graciously and long-sufferingly presented to thee then and ever since. Therefore, even if we had to admit that we could not believe when we were baptized in childhood, it would not be proved that we were not baptized rightly, but only that we did not use right baptism. But if such a one begins to believe today, he has everything together, the right baptism and the right custom. And they themselves, the opponents of the Lord, do not act differently toward their people. For what do they do with such adults whom they have baptized, but in whom it soon becomes evident, and who also admit it, that they did not yet believe at baptism? Do they baptize such again? Not at all. They preach to them that they should repent and believe now, but they are not baptized. But what is law and order with them, that shall be disorder and sin with us. What is their reason and purpose? I would wish that some other purpose could be given, than business-like, novelty-seeking partiality. - But although, as you see, dear fellow-Christian, the four reasons of the Anabaptists do not challenge us at all, even if we had to admit them all, we must not, cannot, and will not do so, for we would deny the truth of God. Let us therefore now turn the tables and prove them:

1) It is not in man's free will, but is God's express commandment that infants also should be baptized.

2) Children do not lack the necessary requirement for the salutary custom of baptism, faith. Rather, we can be more certain that they have it at their baptism than adults do when they are baptized.

3) It is ungodly, ungrateful, and unloving to withhold a child from baptism.

(To be continued.)

Lutheran, do you have the symbolic books and do you read them?

(Continued.)

Although the emperor at first forbade the printing of the Confession, so that it would not be spread further, many envoys nevertheless had a

Soon it was translated into Italian, Spanish, French, and other languages, and it was not long before the whole of Europe knew what to say about this confession. "I think that the prohibition to preach is well smelled with it," wrote Luther, when he received the glad tidings of it. So the Lord had given grace, joy and rejoicing filled the minds of the Lutherans. They had confessed the Lord and felt the blessing and the joyful heart of such a deed of faith, for they themselves, who before outwardly still stood isolated next to each other, now had a firm bond of unity; what before had still been wavering and weak among them, was now firm and strong, they now had a symbol, a field sign, which gathered all true believers around them and held them together, a slogan, by which it became evident who was for and who was against them, "A confession" they had made, "such as - as Spalatin says - not in a thousand years, but while the world stood, never happened." The foundation-stone was now laid, upon which the cathedral of the Lutheran Church could unfold and develop ever more gloriously.

"Consider," says Sartorius: "The highest persons in Christendom are assembled under the presidency of the Emperor, whose scepter extended from the north to the south of Europe, and beyond the sea to the new world; the churlates, prelates, princes, and estates of the German nation are assembled, and foreign nations have sent their ambassadors, and the Pope his legate, to hear that confession.

"And before them, yes, against them and all their power, some illustrious princes courageously rise up and loudly and solemnly bear a detailed testimony to the Protestant faith, which a few years before, before the same assembly, only a poor outlawed monk confessed. From this Imperial Diet at Augsburg, which is the birthday of the Protestant Church Federation, to the great Peace Congress at Münster and Osnabrück, this Confession ("with the peaceful glibness of its language, the clear and calm prudence of its presentation, and the retreat of all personality") stands in the whole history of that deeply moved time, as the towering standard erected, which gathers the Protestants around it in ever denser crowds, and which is assailed by the enemies of Protestant truth with ever renewed power, but is defended by its friends in the battle of cards with good and blood, and always in the end remains hovering victoriously above.

"Under the umbrella of this banner the Lutheran Church in Germany has built itself on rock-solid, inviolable foundations; under this very umbrella the Reformed Church in Germany has sheltered itself; but the banner has also been carried further afield; for all Swedes, Danes, Norwegians and Prussians have sworn to it, and the Estonians, Latvians, Finns, as well as all the Lutherans of Russia, France and Sweden have sworn to it.

and other countries recognize in it the palladium of their faith and their rights. No other Protestant confession has attained such honors."

But although the emperor and the other papal estates, struck for a moment by the power of truth, showed better feelings and the meeting was peacefully suspended, this was only temporary. Soon the blind zeal for the papacy and the hatred of divine truth broke out again. But what happened with regard to the Confession and its confessors belongs to the history of the Apology, where we will also relate it.

In the meantime, my dear reader, read the Augsburg Confession diligently, put yourself in mind of the Imperial Diet, where so many heard it for the first time with such great eagerness, let the courage of our fathers of the faith stimulate and strengthen you to the same confessional fidelity, and thus, above all, acquire the delicious contents more and more firmly for your own salvation.

If we now take the Confession in hand, we find that it is first preceded by a preface, in which the protesters indicate the reason why they have drawn up this confession, and also make known their good will, as far as it is possible with a good conscience, to prevent the division of the church; finally, in the case of disagreement, they refer to a free Christian council. The content of the Confession itself is divided into two parts. The first part consists of 21 articles, in which the Christian and evangelical doctrine is clearly and comprehensibly presented, with explicit rejection of false unchristian and unevangelical doctrine. But the core and star of the whole confession is the Lord Christ and his merit, as the sole ground of justification, sanctification, and blessedness; from him they proceed, to him they always return. At the end of the 21st article they remark: this is approximately the summa of their doctrine, and they hoped, "if the adversaries thought it right," they could "not disagree" with them in these articles. The second part comprises the seven last articles and deals with seven main abuses of the papacy, namely, chalice confiscation, prohibition of priestly marriages, belief in the Mass, confession of the sacraments, meritorious fasting, monastic vows, and unvan- gelled episcopal power. And here they show the reason and cause why they are abolished among them, namely, because they fight against God's clear word: "That the Emperor! Majesty may recognize that we have not acted unchristianly or sacrilegiously in this, but that we are urged by God's commandment, which is to be respected more highly than all custom, to permit such a change." In the conclusion of the conference they finally remark that this time they had only mentioned the most noble articles of faith and abuses, but had left aside the others, e.g. of indulgences, pilgrimages, abuse of the ban, and the avoidance of excesses; "whether, however," they finally conclude,

"If any man be found wanting in this, it shall be further reported unto him according to the divine scriptures."

By the way, it should be noted that Melanchthon unfortunately took the liberty of making some changes in a new edition of the Augsburg Confession in 1540 behind Luther's back. Confession in 1540, Melanchthon took the liberty of making some changes to it behind Luther's back. Among other things, he left out of the X. Article, which deals with the chaste Lord's Supper. For the sake of the Zwinglians or Reformed, whom he hoped to win over with it, he omitted from the Latin copy the important words that the body and blood of Christ "are present and are distributed there," and replaced them with the words "are given" (sxbibeantur). Likewise he omitted altogether the sentence, "for this reason also the contrary doctrine is rejected. Therefore, the difference between the modified and unmodified Augsburg Confession must be noted. Confession. The reformers also put up with the amended one, while the Lutherans always and steadfastly rejected it. Indeed, in order to put an end to all the confusion that had been caused, the protesting estates, at the Naumburg Convention of 1561, again signed an unaltered copy of 1531, and presented it as their confession to Emperor Ferdinand, brother and successor of Charles V, with the written declaration that they wished to adhere to it. Melanchthon himself, however, in the same year in which he had made the change, publicly rejected it, and in the U. A. C. (unchanged), he had the same confession. A. C. (unchanged Augsburg Confession) and kept it until his death.

(To be continued.)

(For the "Lutheran.")

Do you still want to support the satanic press?

The following letter was received by me under the 31st of January, 1866:

"Fort Wayne the 31st of Jan. 1866.

Dear Professor Brauer '.

"You will kindly excuse me if I take the liberty of addressing these lines to you, asking you to perform a service which is of the greatest importance to many members of our Church.

"Through my position in the midst of the congregation, I am perhaps in a better position to perceive some phenomena which you do not encounter in the same way, and one such phenomenon, which has imposed itself upon me for a long time and has often filled me with deep sadness, is the great influence, beyond all description, which the Satanic press exerts even in the congregations of our Synod. I know of many cases where members of our congregations have taken up the "Lutheran" and similar papers in order to spend their money on political papers of the worst kind, where they have bought edifying and other instructive books, and where they have bought the "Lutheran" in order to buy the "Lutheran" in order to buy the "Lutheran" in order to spend their money on political papers of the worst kind.

and instead read those newspapers that are filled with mockeries, blasphemies and lewd stories. What influence this has on the people themselves, and how it harms the young people who are growing up among us, who are already surrounded by so many dangers, and who read these newspapers every day, I do not need to say, and I firmly believe that it is to be attributed to the poison spread by these newspapers that so often there is no progress in our congregations, and that so often things occur in them that should be unheard of among Christians. Driven by the urgent desire to help in a wise way in this matter, I have for some years now taken up the "Indiana Staatszeitung", which is published here, to the utmost of my ability, in order to offer the people a paper which they can read for themselves and give to the young people without any complaint of conscience or offence, and in order to refute the pretence that we have a proper paper and must therefore keep those disgraceful papers, since one cannot get along without a paper. I have spared no sacrifice in this respect, but after the editor's remarks I am astonished that with all his effort and exertion he finds so little success. I almost have to believe that the pastors in some places do not recognize the infinite damage of the satanic press and therefore do not properly revolt against it, otherwise, since there is now a good paper, it should be possible in our congregations to oust those disgraceful papers. Instead, they are becoming more and more prevalent. The editor of the paper, who has only kept it up with the greatest difficulty and sometimes would rather put it down than carry it on, if only he could answer for it in his conscience, has told me that he has received letters from many places to the effect that nothing can be done for the paper, that the "Western Post" and the "Illinois State Paper" - both of which are first-class disgraceful papers - dominate everything. So I would like to ask you, dear Professor, if you would not direct a serious word against this satanic press in the "Lutheran" and sharpen people's consciences about the injustice they are committing when they read these godless papers and let yours read them, and also support Satan's kingdom in this way with their money. Whether you want to refer to our newspaper as a proper publication to be recommended to Christians, I leave to your discretion. That the editor has good will, I believe I may testify; that the paper still has many deficiencies, he knows himself and complains about it, but says that he cannot change some of them, which he would like to correct, until he can raise the costs for it through an increase in readers. It will always remain piecemeal, because it is man's work, but I think that for the sake of this or that error, the thing, if it is good at all, should not be discarded without further ado.

should be. Something will always have to blame everyone.

"Pardon my request, and by granting the same, please...

Your

Response.

As much as I am willing, my dear sir . . .... to fulfill your wish, since brotherly love dictates that we serve one another, and the cause itself is indeed of great importance; However, I am almost afraid to do so, since you know that the "Lutheran" has resolutely opposed the entire prevailing humanist and abolitionist current of the time, and therefore an essay in its columns, the purpose of which is to warn against some secular periodicals and to recommend another, can easily be suspected of political secondary intentions and thus be robbed of its intended effect. But the influence of the bad newspapers on our congregations is such an exceedingly dangerous one that all misgivings about it must recede. I therefore wish to communicate to you publicly and quite openly my opinion on the points suggested.

A Christian who can keep up a disgraceful newspaper year in, year out, without having a special profession for it, obviously proves that his Christianity is not far off. If I see the "Western Post" lying on a table in a house, or the "Illinois Staatszeitung" (here I also include, at least, the Sunday number of the "Neuer Anzeiger des Westens" with its wretched Jewish novels and disgraceful materialistic essays, I do not know of any other Western or Eastern newspapers), the father may talk as piously and honorably as he may, may be an old or a young member of the congregation, he is not a righteous householder, and he is certainly not a careful Christian who creates his own blessedness with fear and trembling. Do not such fathers believe that "bad company corrupts good morals," do they not believe that the devil is incessantly bent on having his birds eat away the word of God sown on the hearts of their children and their own hearts, so that they may believe and become blessed; do they not believe that they will have to give an account of their housekeeping before God's judgment seat, whether or not they have put poison of the soul in the way of themselves, their children, and their household? Ah, where is the true Lutheran earnestness, the right fidelity and conscientiousness! Irresponsible thoughtlessness and shameful carelessness and disloyalty want to penetrate even into our families and congregations. - That newspapers which contain mockeries and blasphemies against God, religion, church, faith, preachers, which are filled with the most pernicious materialism, with advertisements of booze-houses, billiard saloons, balls, theatres, swinish Sunday conceits, with lewd novels and quite vile secret means for fornicators and harlots and

These clever Christian fathers of the house do not seem to see, or rather do not want to see, that these leaves are the birds that the devil truly sends into their houses, that they and their households first gradually become indifferent to unbelief, sin, and ungodliness, and finally become unbelieving and ungodly themselves, and are thus cheated of their blessedness. Here is a free country, here one can read what one likes, what do the secessionist clergymen and professors have to worry about, one need not and will not always dance to their tune. So one part will speak. Another, however, may perhaps become a little puzzled and thoughtful; let us take him by the hand and look him faithfully in the face and ask what he would do to a man who visited him regularly every week and stayed with him for a few days, and then told him all sorts of new things of the world, but never, never a word of his dear Saviour, but now and then, by sneering at God's Son and at the whole Christian faith, showed that he was a very cursed, blasphemous knave; and if this man then also sat down quite confidentially and quietly with his sons and daughters, servants and maids, and told them seductive stories of the glory of the world, and showed them where the theatres, ball-rooms, and best drinking-houses were to be found in the towns, and at the same time whispered in their ears how they need not be so afraid of fornication either, there and there lived a doctor, to whom one could also come unnoticed, through a side-door into the house, and he had pills 2c. Tell me, Christian father of a family, what would you do with such a wicked visitor and companion, who comes every week anew? Wouldn't you take him by the collar and kick him out of the door into the middle of the road, so that he would lose sight and hearing, and certainly never come back? And now you invite such a guest into your house through your disgraceful newspaper and still pay your money for it every year? And you want to be a righteous family man, you want to be a watchful Christian? You can make others believe that, but not me.

But, "Christian" fathers of families who hold disgraceful newspapers might object: we don't like the filth in the newspapers either, but the newspapers bring and drive our politics, and we want to hear them and that's why we hold them. To them we ought to reply: By this you prove that you have become politicians, but at the same time that you have ceased to be Christians. For to whom not Christianity but politics is the highest thing that stirs his breast to love and hate, to fellowship and separation, he is no Christian, but a miserable, unfortunate political fanatic. How can a Christian bother much at all with the sordid politics of this country, whether Democratic or Republican? Do you want to

Honest worldly people do not like to touch this impure pitch. A Christian knows that the whole world is in trouble, and if he opens his eyes just a little, he will soon see how the prevailing political bickering, regardless of which party it belongs to, is one of the most atrocious aspects of this corrupt world, such immoderate lying and cheating, blaspheming and ravishing, monopolizing and persecuting, judging and cursing, such immoderate Jesuitical consciencelessness, where every means is good, if only the end be attained, cannot but fill his whole heart with abhorrence. And it will infallibly be true: just as little can a man be long in a theer factory without himself smelling like theer; just as little can a Christian be long in the company and fellowship of political party holders without being gradually drawn into the whole way of thinking and the whole world-view of these worldlings. In addition to this: strong politicians soon become strong drifters, for here the one belongs to the other, the party comrades meet in saloons and groceries, and what does a Christian want to do then, to play the Christian and abstainer there, he is ashamed of that, so he takes a treat with him for companionship, and since he does not want to let himself down, he now also gives a treat himself, and the conversations are so interesting, one hears so many stimulating political niceties, and it is not at all sour work: Not doing anything, chatting and drinking beer, and no voice is even remotely raised that would let fall such disturbing words as renunciation of the world, crucifixion of the flesh, worldliness, hostility to God, and so on. etc, and the warmer and more intimate and more comfortable the fellowship with the party politicians is, the colder one becomes toward Christians, the stranger toward the congregation, and the more careless and unscrupulous then, too, naturally, in keeping newspapers, which, however ungodly they may be and defile the holiest things, are praised and read with eagerness and pleasure, if they only carry on party politics, and rail and blaspheme against the opposite party, and give food to secret resentment and secret rage.

Now with such political Christians, my l. . Mr. ... your letter and mine, and the recommendation of the "Indiana State Newspaper," to which I shall now turn, will meet with little approval; but there are many members of our Synod to whom political unpleasantness is abhorrent, but who nevertheless do their duty as citizens, and therefore desire to be acquainted by a newspaper with the internal and external affairs of the State, to them we now recommend the "Indiana State Newspaper" at Fort Wayne. Even if the readers do not always agree with the views of the editor, they can be convinced that party politics will never be imposed on them, that they will only have to follow the party rabble like stupid sheep, but they will be treated like mature people who are capable of forming their own opinions. They will never find in it lies, distortions, hatreds, defamations, Jesuitism, lewd novels, and immoral, ungodly advertisements 2c. You can put the paper into the hands of your family with a clear conscience, without making a lie of the sixth petition in the Lord's Prayer, "Lead us not into temptation," in the evening, as in holding a "Western Post" or "Illinois State Newspaper" 2c. -

Herewith, dear Mr. ..., I have blatantly expressed my opinion to you. Whether our letters will please all readers I do not know, but this I know for certain, that it is the sacred duty of every Christian, of every preacher, and of every Christian newspaper editor, to do all in his power to work against the newspapers of shame, that chief weapon of Satan. -

May the Lord God grant you everlasting holy courage and right words.

Your

E. A. Brauer.

To the ecclesiastical chronicle.

Conditions in Missouri. We have just read in a political paper that Preacher Penn, of the Southern Methodist Church, was torn down from the pulpit while preaching on Estomihi Sunday, at Keytesville, Chariton County, Missouri, and was dragged to jail thereupon, solely for not taking the well-known oath of testimony. W. [Walther]

Incorporation. How important it is for a congregation in the state of Ohio to have its property incorporated by the state is demonstrated by a recent case there. While services were being held in the Lutheran church at Casstown, Ohio, on the eve of New Year's Day, a gang of hooligans took away the church bell, which had fallen from the belfry a short time before, and rendered it useless. The congregation then sued the perpetrators of this outrage for damages, but lost the case on the ground that they were not incorporated and therefore could not prove ownership before the state. W. [Walther]

"Life Insurance and the Preachers. "Under this heading is a lengthy essay in the "*Lutheran Observer*" of February 16, which, as is well known, is the main newspaper of the so-called General Synod. This essay shows quite clearly how those Lutherans judge the new money-making art, who, after all, think they are the only true promoters of a living Christianity among the Lutherans and boast of it over and over again. In that essay, it is said, among other things, as follows: "Preachers of the gospel who have a wife and child, who depend solely on their salary for their livelihood, often feel the deepest anguish in regard to the livelihood of their family in the event of their early death. This anxiety weighs on their minds to such an extent that it is capable of paralyzing their strength, and to weaken their usefulness. The best antidote to such tormenting fear is an unchanging trust in Providence, a casting of all such cares upon the Lord. But a reasonable (!) confidence in God's fatherly goodness does not neglect the means by which provision is to be made for the maintenance of those who are most dear to us, Among the various arrangements for attaining this end, there is nothing that can give the mind the same degree of reassurance as a policy in a good and reliable life insurance company.... Very generally people have their property insured against fire.... Life is no safer from innumerable effects by which it may be destroyed, than a store or factory is from fire. When a man dies who derives his income solely from his labor, his occupation, or his skill, he leaves his family without support.... But if he asked out a policy for ten thousand dollars, his family is safe against want. Should he die, his family would draw ten thousand dollars, on the interest of which they can live moderately and comfortably. Is it not, then, as much the duty of the civil servant and the clerk and the laborer to procure a life insurance policy, as it is the duty of the merchant and manufacturer to have his property insured against fire? Is not the danger of loss of life greater than that which fire threatens to property? This should convince ministers of the gospel, who are not wealthy, of the duty of insuring their lives with a policy of five or ten thousand dollars." - So writes the "*Lutheran Observer*!" If he did not wish to be, before others, the representative of a living practical Christianity, we would not particularly emphasize such things, since, alas! now almost the whole of Christendom seems to have lost its conscience against this usurious mode of acquiring money. But what is to be said of an alleged peculiar zeal for living practical Christianity, in which the poor preacher of the gospel is widely shown in an ecclesiastical periodical what pecuniary profit he can make from a possible shortening of his time of grace, and it is even made his duty, that is, his conscience, to provide for his family by partaking of the most abominable usury that has ever been practiced? *) May God

*The fact that the life insurance companies promise such great profits and can actually make them is mainly due to the fact that they use the notorious "envelope", i.e. interest on interest. Thus, for example, in the 18th report of the New-York Life Insurance Company of 1861, it is stated: "All money paid in, except what is necessary to cover current expenses and losses, is invested in state or federal bonds, or lent out. These capitals, of course, bear interest, which are again lent out and again bear interest. To give an idea of the ge

Save all poor preachers from this temptation to allow themselves to be persuaded of such a "reasonable trust in God's fatherly goodness" that uses means for monetary gain that once condemned even respectable pagans. Let them rather bear the cross of poverty to their Saviour with hands unsullied by all usury; that will give them no uneasiness of conscience on their deathbed, though their testament leaves nothing to their own but Jacob's last word: "Behold, I die; and God shall be with you." I Mos. 48, 21.

W. [Walther]

Danger for the Lutheran Church in Germany on the part of the sects. The "Stader Sonntagsblatt," after thinking of the dangers on the part of the Roman Church, in its number of Jan. 21, thus states: "The sects are quite different and yet just as dangerous to us. Not to mention the Anabaptists, who have made some conquests among us, but are perhaps less dangerous because their ecclesiastical nature is more distinctive and the leap from here to there more 'precarious, so it is especially the Methodists whom we have every reason to defend ourselves against. Their feelers, which they stretch out on all sides from their episcopal seat in Bremen, are at first inconspicuous. They want, as they say, only to preach Christ, do not look at whether someone belongs to this or to that church, but only whether he is a believer and loves Christ, and so on. That is quite excellent. If only it were true! Why don't they leave Lutherans and Reformed alone? There they come with their self-made profession, which they impute to God by misusing the divine name, and want to see to it that the people are saved. How then are they to be blessed? You will certainly get the right answer from them. Believe in the Lord Jesus, and thou shalt be saved. But if thou wilt live godly in faith, thou must join their fellowship. It comes to this, that one is not saved by faith, but by Methodism. "In your church," they say, "are so many unbelievers and ungodly, come to us; here you will find a pure church; unbelievers and ungodly are not tolerated with us." Thus they drive weak souls into a corner. That man comes to mind who would not let sand be thrown in his eyes. One of his former Christian friends had allowed himself to be caught in the Methodist net, boasted of his new state, and said that the friend must also come over, so that he might be spiritually well.

winns by interest - interest to give: 820, invested annually from a man's birth, and left untouched, amounts, when he is 30 years old, to 81550; at the age of 10 years, to 83095; at the age of 60 years, to the enormous sum of $10,660. Twenty dollars, set aside year by year, in 60 years, only forms a capital of $1200, and once invested, with interest - interest, gives nearly nine times that sum." - This, of course, is an almost irresistible lure to a man who is not afraid of God's Word, which condemns usury.

was just as well. When the latter asked why this was necessary, since he believed by the grace of God and was well, the other answered, "Yes, you see, the Methodists have a pure church." - "But if that is so," he replied, "you cannot use me at all, because I am an unclean, poor sinner."

Austria. The Protestants in Mer an were not allowed to form a "congregation" with the use of their own church. The equality of the confessions in Austria is therefore only an empty word - at least for Tyrol.

A coffee missionary party was held here in Columbus last week by the Baptists. It went like this: In the evening the so-called reception rooms of the church were opened for a "party". The purpose was to collect money for the mission, but because people prefer to give something if they get something in return, coffee was kept on hand, along with all kinds of sweets, from which the mission friends, after they had made their offering, were given something to drink and eat. There was no church service connected with it. One ate and drank and laughed, all for the good of the poor heathen. Quite a lot of money is said to have been received, also a great deal of provisions were consumed. - How one can be so generous, if the dear belly also has a pleasure in it!

(Kirchenz.)

An English primer printed in New York has a picture of several wild, shaggy fellows drinking beer next to the letter G. It says: G. was a German and drank lager beer. It says: G. was a German and drank Lagerbeer.

Conferenz displays.

The St. Louis Districts - Preachers - Conference will assemble, God willing, Friday before Cantate, April 27, I. I., at Chester, III.

Topic of discussion: What to make of the so-called inalienable rights of man?

On Tuesday after the conference a mission feast will be celebrated in the St. Petri parish of Father Dörmann, in which the members of the conference would like to take part, as the church in which the feast is held is only seven miles away from Ehester.

E. D. C. Böse, Secr.

The Fort Wayne Preachers - Conference will hold its next meeting in Fort Wayne from noon April 3 to evening April 5.

L. Dulitz.

The Southern Conference of the Eastern District of the Missouri - Synod will hold its sessions at Philadelphia, Pa. from April 11, Wednesday after tzuasimoättAsnitl, until the following Monday inclusive. C. Gross, Secr.

Richmond, Va, March 5, 1866.

Request to the pastors and congregations of our synod.

Although the Synod has declared that the preachers and congregations, when it concerns the appointment of a new preacher or teacher, should turn to the district presidents, since they alone know the needs of their district, it still happens very often that one turns to the undersigned in matters of appointment. This only embarrasses us and forces us to submit the matter to the Presidents by letter and to request their order, which not only causes us unnecessary work, but also only delays the handling of the appeal matter instead of speeding it up. Let the pastors and their dear congregations henceforth bear this in mind and in the future always turn immediately to the district presidents in the matter referred to.

The Teachers' College of Concordia Preachers' Seminary.

St. Louis, March 5, 1866.

Luther's People's Library,

Vol. 13 u. 14,

is ready for dispatch, and the purchasers of this work wish to send their orders directly to the undersigned.

Price: 50 Cts. pr. Copy - postage 12 Cts. A discount for purchases of parths. Single copies can only be sent against sending the amount and postage.

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(Receipt and thanks.

For the Scminar household: By Past. Schiebt, Alleghany City, Pa. 850, out of Past. Mießler's Filialgem. 1 barrel of Molasses, 41 Pfv. Butter, 1 Bush, dried apples, 2 Pr. stockings. From Past. Th. Johnson at the Norweg. Lutheran congreg. at Nicolet, Minn, 810. From Rev. RoschS congregation from Joh. and Conr. WeiShaupt 1 hog. From S. Käthe 1 do. From Rev. Wolf's Jo- hannisgem. 85. by Rev. Claus from parishioners!!! 85. From Past. Hamann's Gem. from P. Claussen 2 sides of bacon and 82 baar; from W. Lange 2 gall. Pork fat, 4 doz. Eggs, z Bush, rothe, H Bush, yellow reuben; from himself 6 sacks of potatoes, 1 barrel of pickled beans, I pot of pickled cucumbers. From Mr Haas of the Jm- manuelSgem. in St LouiS 2 boxes of soap.

For poor students: Through Pastor Jüngel on OblendorfS child baptism for the pupil Ferd. Stock ges. 83. Through Past. Claus von Gemeindeglieder" 85.

A. Crämer.

For poor pupils: by Pastor König in Cincinnati from Mrs. Schreiber 81; Fr. Lührmann 82; from the Young Men's Association 85; from the Young Women's Association 85. By Pastor Flcischmann at the baptism of a child at W. Adam's 83. By Rev. P. Rupprecht at F. Schultz's wedding in Fulton Co., O., ges. 83. for G. Heid by Past. Oestermeier at the infant baptism at H. Schvnlein's s. 85. for H. Diemcr of Hellwege, Altenburg, Mo., 8l0.

Correction: In No. 11 of the "Lutheran" under Past. Schuster add: 7 Pr. Wollstrvmpse, 3 Ellcr MuSlin. G. Alex. S a x e r.

From Miss Emma Griefe 83 as a Christmas present for poor college students. (Inadvertently late.)

To the community of Mr. Past. Fleischmann: From Mr. Knebel 1 sack of oats, 1 p. of grain, 1 p. of potatoes, 1 p" of wheat, H of hogs, §5J'aar, and namely §3 of these for the pupil F. Crämer; from Mr. Schladrof 3 p. of grain. "

From the comm. of Mr. Past. Kühn: 13 p. grain, 8 p. Wheat, 1 p. of oats, 2 rolls of butter, 7 sides of bacon, 3 shoulder pieces, 2 wadded blankets.

From the commons of Mr. Past. Jox in Logansport, Ind.: 1 barrel of pork, 1 case of pork dflesh, 1 hog, 1 "barrel of lard, 1 jar of molasses; from Messrs. Rauch 40 lbs. of butter.

From Mr. Past. Lehners Gem.: Bon F. Busch 2 Bush. Grain; from N. N. §1.

From Mr. Past. Zagel'S No: Don Hrn. Bobn 1 bacon side; from Hrn. W. Schröder 3 Bush. Grain; from Wittwe Schröder 6 Bush, shelled grain, 4 Bush. Wheat, 1 bacon side.

From the comm. of Mr. Past. Steger; From Mr. Schamcrlow 1 p. grain, 1 p. wheat.

From the comm. of Mr. Past. Neichardt: From Mr. W. Luche 6 Bush. Grain, 4 Bush. Wheat, H Hog, 1 Gen. MolasseS; from Mr. H. Brüggcmann 4 Bush. Wheat, b Piece of Pork, 2 Gatt. Pumpkin butter, 1 gr. Lard; from Mr. Brand, 2 pieces pork, 2 gr. Lard; from Mr. Werpup, 2 gr. Molasses, 1 qt. Pumpkin butter, 1 small barrel of pork, 1V lbs. of sausage; from Mr. Hauptmeier 6 bushels. Wheat, 1 S. Potato, 1 Piece of Pork, 1 Gatt. Molasses. From the branch of Mr. Past. Reichardt: from Mr. Schaper8gall. Molasses.

From Mr. Past. Traub'S Gem.; from Mr. G. Schröder 2 p. grain, 1 p. wheat; from Mr. F. Schröder 2 p. wheat, 1 quarter beef.

From the former parish of Mr. Past. Stephan: From Mr. Schlebäcker 1 p. Rogaen.

From the comm. at Fort Wayne: Don Mr. Korthe 1 p. grain, 1 p. wheat, 1 p. potato, Bush. Onion; from Mr. Gehle 2 p. grain, 2 p. potato, 1 p. beans, 1 gal. Pig fat; from Mr. Brannmg 2 p. potato, 1 p. wheat, 4 bush. Beans; from Mr. Mensing 2 S. Potato, 1 S. Cabbage, Bush. Beans, z Bush. Rye.

From the community of Mr. Past. Trautmann: Ans der Abendmahlskasse §15,00.

By Hrn. Stubnatzi, sent at the wedding of Hrn. Hobrock, for the pupil H. Fischer §5.

W. Reinke.

(Receipt and litte.

With thanksgiving, I acknowledge receipt of the following gifts: From Past. Nützel'S Gem., to the household §16.55, Young Fr. Derein in Milwaukee, for Meier §7.05, Past. List'S Gem., to budget §20.65, Past. I. Rupprecht §2, by Fr. Nike! 45cts. by teacher Garbisch, on Senne'S infant baptism ges. §1.80, by Rev. Böling: congregation at Freistatt §7.75, congregation at Kirchhayn §0.00, congregation at Meguon River 3.65, by L. Rotermund, on a high time ges., 6.20, A. Brandenstein §1.00, P. Moritz §2.00, women's club at Carondelrt, for Bvnnig §21.00, congregation at Frankcnmuth §200.5, Jungf.-Bcr. at Milwaukee, for Krüger §4.00, Mrs. Past. Sievers §2.Oll.

By Past. Böling, Gemeinde in Freistatt: 8 barrels of flour, **1** barrel of sauerkraut, Grm. in Kirchhayn: 8 barrels of flour.

Past. Kolbs Gem.: 102 Bush. Potatoes, 6 Bush. Peas, 200 lbs. flour, Zerler §5.00, L. Kazia §1.00, W. Thirkow §1.00, HengSberg §l.00.

Of the school children of the comm. past. Stechers: 13 Bush. Potatoes, 2 boxes of cabbage and reuben, 1 bag of wheat flour, from H. Graf 75cts.

Although the brethren in Wisconsin have provided us with potatoes and flour in the most loving manner, I feel impelled to ask in this way that our seminary be remembered in other places and in other ways. Our expenses this year have been very considerable. In freight for food received from Wisconsin, nearly 2V0 Dott. had to be paid; for coblcn over 350 Doll. have been spent up to now, with which, however, we are not yet sufficient; for wood we paid 125 Doll. What else has been consumed in the household has for the most part been purchased for cash or borrowed at one time, so that our household coffers have a deficit of about 200 dollars. In order to avoid misunderstandings, I would like to make it clear that we are speaking here only of the seminary budget and not of that of the teachers. Our students, of whom God, to His praise, always supplies us with several, are for the most part poor and must be sustained by the gifts of love. For this reason, I would like to call upon all those to whom the welfare of our seminary is most important. Especially also those who, since its existence, have gone out from him, have urgently asked him to remember our need in love. God Himself is the great reward of His children. J. C. W. Lindemann.

Addison, March 1, 1866.

Received in -the treasury of the middle district:

On the Synodal Debt Redemption Fund: by Past. I)r. Sihler himself §20. from his congreg. in Fort Wavne §100. from Past. Schnmann'S congregation in De Kalb Co. §53.65. From Past. Hörnicke's parish §15. Of Past. Hörnicke himself §5. by Thicmc & brother §25.

To the synodal treasury: By Past. Seuel of N. N. §15. by Past. Brackhage'S Gem. in Collecte §13. from Past. Jox'S Gem. in LoganSport §21; from its branch in Peru §23.50. From Wittwe Rauch §5. Bon Frau Konrad §2. From Past. Wichmann'S St. John's Gem. §10.07; of its branch at Racoon Creek §4.10. Of some Lutherans at Cold Spring §2.83. Of Joh. H. Fiilling §5. Of Past. Klinkenberg's Gem. at Wlnte Crbek and at Rockford §18.80. By Past. Flrischmauu from a member of his Filialgem. §2. By Past. Bauer of N. Zelt §5. by Past. Saupcrt from the Women's Association of his congregation §12,25. by Fran Baumann §1. by Mrs. Mutschler. Thanksgiving offering for happy delivery §2. By Gottlieb BippuS §2. By Mrs. Brenneke §1. By Ludwig Schwertfeger 6l'c. Divine Tzschoppe §2. Herm. Becker §1. past. Saupert §2. Collected at Mr. Mutschler'S baptism of children §8.05. In Past. Saupert's church, without being able to find the owner, §2. Through Kolb from an unnamed person in Past. Kühn's parish §5.

ZurPfarr- undLehrerwittwenkasser Durch Past. Seuel by N. Nk §15. by Past. König by Mrs. Herzog §3.

For inner mission: By Past. Seuel of N. N. §10. By Past. König'S Gem. §10. Mrs. Marx and Lene Marx each §1.

For teaching institutions and teachers: From Past. Kunz'S Gem §12. teacher Nolting §2. past. Klin- krnbrrg'S Gem, Collecte §15. by Past. König von Pfeiffer §3. by Past. Bauer'S Gem. §6.50. Past. Sauer'S Gem., New Year'sScollecte §27.50. H. Benter §5. W. Duwe §2.

To theKirchban in Past. Stürken'S congregation in Baltimore: by Past. Jox by H. Brockmeier §2. by G. Scherer 50c.

For Past. Kahmeier'S Wittwe: By Past. Rupprecht von E. Tousing §1.

For Past. Hüsem ann's Wittwe: By Past. Rupprecht by H. Tönsing.

For Past. Birkm ann's Wittwe: By Frau Bracher §5. By Past. König von Lührmann §2.

For Prof. Biewend's widow: From Past. Fricke's Gem. in Indianapolis §15.

For Past. Röbbelen: By Teacher Nolting §2. By Past. Wyneken by F. W. and Fran Z. each §l. By Wittwe Vonstrohe §1.

For the general presiding officer: By Past. Bauer von N. Zelt §5.

For poor students: From Past. Bauer'S Gem. §6 50. by Past. Wickmann by N. N. as a thank offering §5. by Lconore Rösener §1. Elise Duwe §1 50. H. Busc §1. for the student Carl Fricke by Joh. H. Fiilling §5. for: the student Göttlich Heidby Past. Merz'S Gem., Lollekte§10.

For poor school teacher seminarians: collected at teacher I. I. Brust'S wedding §6. by Past. Wyneken by Mrs. F., thank offering for happy delivery §2. For school teacher seminarian Paul Nies by Past. Merz'S Gem, Collecte §11.

For the hospital in St. LouiS: Through Past. Weyrl by Mrs. Susanne Aerger, Thank Offering for Recovery §2.

For the College at St. LouiS: From Past. King'S Gem. §25. Past. Wyneken's Gem. Lhristfestcollccte §44.50.

For the school seminary: From Past. König'S Gem. §13.

For heathen mission: From Past. King'S Gnu. §lo. Carl and Lconore Nöscncr §2. by Past. Saupert by Mrs. Alms §l.

For Missionary ClLter: By C. Seim at C. Rodr's wedding collected §3,25.

For Dir. Saxer's substitutes: By H. B. in Eincinnati §5.

On the college household at Fort Wayne, Don H. Bardonner, Sr. in Cicero §10. By Past. Saupert by Mrs. BippuS §2. by Tzschoppe §1.

For the Brnnn'sche Anstalt inSteeden: By H. Bardonner scn. in Cicero §5. By Past. Bauer from an unnamed woman §5.

Tuition of college students: by Aug. Rathe §6. H. Reinhardt §12.

L. Bonnet, Cassirer.

Fort Wayne the 19th of Feb. 1866.

Concerning the preachers' and teachers' widows' and orphans' funds.

I. Annual account of 1865.

H.. Intake.

1864 cash balance	§94.00
Contributions from members	349.N
Gifts	-351 .13
	§795.10

L. Issue.

To 8 widows and 15 orphans	5io.6ss
6. ca ssenb estand	§284 .....50!

II. special receipt.

H.. To regular contributions from the her- ren pastors and teachers G §1.50.

For 1864: Ahner, Dörfler, Grätzel, Ruhland.

For 1865: Ahncr, Arndt, Becker (§2.00), Bauer, Besch (50c.), Brust, M. Bürger, P. Bürger (§1.00), Dörfler Dörmann, Eudres, Engeldrr, Ebendick, Ernst, L. Feiertag' Föhlinger, Grätzel (50c.), H. Hanser, O. Hanser, John, W. A. Köhler, Käppel, Lembke, W. Keyl, St.. Keyl, Matuschka, Müller, Rüder (§2.00), Ruhland, ^Scholz (25c.), Sievers (§3.76), Sommer, L. Steinbach, Stephan, Tirmenstein, Wvlß. -

For 1866: Besel (50c.), Bauer, Brust, Dörmann, Friedrich, Lembke (75c.), Köstering (§3.00), Weyel.

L. Of gifts. "

Of the congregation of Mr. Past. Kühn §2.57, from his Filialgem. §4.47; from the Gem. of Mr. Past. Schöne- berg §l7.15; collectirt on Hrn. Büschers Kindtaufe §2.00; of N. N. in Lafayette §1.00; of N. N. in McKean Co. §5.00; of Hrn. A. Bergt in Frohna §1.00; of the comm. in Venedy §8.15; of the comm. of Hrn. Past. Besel §6.10; by the community of Mr. Past. Heinemann §8.47; by the congregation of Mr. Past. H. Löber §12.00; Christmas Collect in the congregation of Mr. Past. Husmann §5.00; thank-offering from Mrs. Marg. Stoll for happy delivery §2.00; likewise from Mrs. Marg. Mulzer§5.00; collectirt by Mr. Past. Scholz on Mr. Schultheis wedding §4.75; by N. N. in Past. Scholz'S Gem. §1.00; by the Ge "r of Mr. Past. Weyel §15.50; from an unnamed person in the parish of Mr. Past. Kunz §5.00; from the community of Mr. Past. Fricke §15.35; from a Lutheran in Evans- vitte §5.00; from Mrs. Alms in Evansville §1.00; from Mr. rast. em. A. Brand for the widowed Mrs. Past. Birk- mann §2.00; from the congregation at Frankenlust §7.20; from the congregation at Amclith §2.04; thank offering from an unnamed person for Wittwe Birkmann §1.33; from Mr. Anschiitz at Saginaw §5.00.

Remark. For the year 1866, a regular contribution of §1.50 would probably suffice with the current cash balance, if the remains are received and the dear congregations continue, as is to be hoped, to remember the preachers' and teachers' widows and orphans with love.

I. F. Bünger.

Billing

of the

cv.-luth. innstlillgs-verereius of st. louis, mo..,

Easscnbestand from the previous year	§10,00

Revenue:

In monthly contributions	§305,90
Collecte at the foundation feast	57,50
Surplus from the 4th of July celebration	58.45
Total revenue	§421.85

Issues:

Dresses for the students	§206.00
Pocket money for the same	64,00
Catering ""	18,00
Books ""	6,65
DereinSunkosten	4,10
	§298,75
Remains in Casse	§123.10

Joh. Conrad, Cassirer.

Heinrich Motz, President.

Printed by A. Wirbusch n. Son. St. LouiS, Mo.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
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Vol. 22, St. Louis, Mo. April 1, 1866, No. 15.

The season of Lent or Passion.

Welcome, days of holy silence, You long accustomed Lent. Earnestly you arrive, in dark cover, The deep mourning colors shows your dress. Joy's bright sounds are silent, The Christian people stay away from the round, And in the temple's holy halls No Hallelujah can be heard.

As after autumn's rich bounty The earth settles down to sleep, Buried deep in winter's snow To Flora's dress the thread spins and weaves: So in these days we draw The thread of deep earnest questions, And vigilantly you stand at the gates, Shooing away hordes accustomed to lust.

Give thanks then for thy devout labour; But tell us also, where camest thou hither? Tell us why thine eye soon glows, Soon with tears to us men turn. Why dost thou walk clad in gray and black? Who hath caused thee this woe?
Why but thy footsteps creep Equal to a timid beggar's first request?

I will gladly give you speech and answer, you who do not push me away. To lift me up at my origin, I am the offspring of God's holy people. For more than a thousand years ago, the Christian multitudes recognized me as a daughter, like the shoots of the tribe, of true faith and love.

The name was given me by the community, For I was to be the caretaker of all. The holy zeal kept me pure, The sensual devotion clothed me. Often since those hours I've been wrapped in a false halo And given heavy burdens to carry;
The Christians must have trembled before me.

But God saw the peoples trembling, And their cries came to him, Then he spoke as in a thunderstorm: "Free my people from the ordinances of men. One Gideon, chosen of him, Cried aloud in all Christians' ears: Lent brings no burdens, No bodily fasting helps to heaven.

Renounce, Christian, the vanities of the world and its vile lust, Contemplate Christ's great suffering With quiet mind and faith-filled breast, There you will find those depths that human minds can never fathom, But which, a living spring, comfort streams silver-bright gush.

Since then the burden is taken from me, Which has disfigured me, degraded me, I have come back to the honor, With which I once entered into existence. Else they sighed when they saw me coming, Now I am kindly received; But those who know me better Will prefer to call me Passion Time.

Are the secret societies of the Freemasons and Odd-Fellows among the Works of darkness?

(Conclusion.)

That the secret societies are sinful, and therefore works of darkness, is evident from many other circumstances. - For they are already sinful societies because they are secret, i.e., such as carry on their work in secret and have secrets which they do not reveal to the uninitiated under any circumstances, for in the Pocket Manual it is expressly stated on page 111: *) "Brothers should be most careful in their conversations and communications against others about business of their Lodges. Not only should they not make any untoward discovery to the unconverted, but they should not excite the curiosity of the world by any hint or mutual display of friendship." But further on we read the following words, "If we are in truth Odd- Fellows, we should keep our secrets inviolate." And page 30. it is said, "We may also remember in this connection that "'a wholesome tongue is a tree of life"': that the secrets which we are to keep unhurt

*These words from their writings are quoted here because some lodge brothers incomprehensibly deny having any special secrets.

never be revealed, except by a man without principle and honour." The secret nature of the lodges, which is admitted in these and many other words of their writings, this secrecy, whereby they shun the light and seek and love darkness, makes them sinful societies, for this is not how it should be with Christians. It is true that we are not obliged to tell everyone everything we do or know without further ado; indeed, only a slanderer reveals what he knows in secret (Prov. II, 13), namely, in unkindness to the detriment of his neighbor; but if the honor of God and the love of our neighbor demands a revelation, then we are obliged to step out of the darkness into the light and to share what is desired of us. Whoever then still remains silent, as the lodges demand of their members, whoever still does not want to take off the mysterious garment, sins, for it is written 1 Pet. 3:15: "But be ye always ready to answer to every man, which requireth the hope that is in you." Yes, it does not belong to us Christians at all to wrap ourselves in a mysterious darkness. Our life and conduct should be open and honest, so that everyone, even the enemy, can recognize the spirit that drives us and whose children we are. Therefore the apostle Eph. 5:9 exhorts us: "Walk as the children of light". And our Lord Christ himself speaks Match. 5:16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Here, of course, some say, "How can you make this a sin? Do you not yourselves have secret meetings, namely the conferences and board meetings, and do not the preachers in particular have secrets which they ought not to reveal on any condition, namely the secrets of confession? - I answer: The conferences and board meetings are indeed closed meetings, but by no means secret meetings, like those of the lodge brethren, and can by no reasonable person seriously be placed on the same level with the lodge meetings, for everyone knows what purpose and what business conferences and board meetings have. But as far as the secrets of confession are concerned, it must be remembered that just as the preacher stands in God's place when he absolves a penitent sinner, so he stands in God's place when he hears the confession of a penitent sinner. But he who hears confession in God's stead, as the servant of the Lord, must also keep secret what has been confessed to him, because it is not actually confessed to him, but to God. And, what is the main thing, even what confession is, what purpose it has, is nothing secret; the whole world knows that. Here, too, therefore, those societies cannot plead.

Another circumstance which makes these societies sinful is this, that they tempt men to do something in uncertainty and against conscience, and thus to sin. For, as they are secret societies, and as such must be careful that their secrets remain hidden from the outside world, they require of new members an oath, or a promise similar to an oath, that they will always conceal all the secrets of the Lodge before these secrets are properly known to them. In the Text Book, page 80. it is therefore said: "This is the duty which we solemnly promise when we enter a Lodge, and to depart from such a duty is a grave injury to the honor of a man and an Odd-Fellow." But in the book "The Brotherhood" we read on page 14. the following words: "But someone says: Why is secrecy imposed in it? Why do the members keep strict secrecy? So that after the lodge room is closed, one cannot learn from them what was done there? . . . He has not only pledged himself, but has also renewed the vow, as often as he has entered an active Lodge to take his seat among the members of it." - So the vow of secrecy is taken as soon as one enters. But how? Can a Christian take such a vow with a good conscience and in faith? No, never. His conscience, if it is not quite asleep, must testify to him: you cannot promise this, for you do not yet know the secrets at all; you do not yet know whether love to God and neighbor will also permit you to conceal all that is done by this society; how easily can these "men," among whom are not a few public and secret enemies of your Lord Jesus Christ, decide upon something unchristian, which you are bound to reveal for the sake of God and your neighbor! This testimony must be borne by the conscience in the heart of every Christian man. For it is written in Romans 14:23: "But whosoever doubts, and yet eateth (or doeth any other thing), is **condemned;** for it is not of **faith (**out of a certain conviction that it is lawful of God, and according to Christian principles, and that God's grace may be had thereby). But that which is not of faith is sin."

A third circumstance that makes these societies sinful is that they undermine trust in the living, true God and tempt people to rely on men. For it is of this that man trusts in the Lord, that in time of need he looks to him for help as the right helper.

and firmly believe that the Lord will and does faithfully take care of him in all bodily and spiritual distress, and will also take care of his widows and orphans, preserve and protect them, since he is a true God who cannot lie, and yet has promised his own not to forsake nor neglect them, to hear prayer, to be the father of orphans and the avenger and provider of widows, and so on, - Of all this one hears nothing in the Lodge; but to emphasize their support and to present themselves as helpers in need, that they understand quite masterfully. As proof of this, let us take a passage from the Book text, in which the following words are found on page 43: "O'. the pain of the hot tears that wet his (the poor, sick man's) fever-pale cheeks, when at night he kisses the parched lips and looks upon the hunger-stricken face of his children, as they lie down on their bed of straw without being fed. Who can name the sorrow of his heart, when the wife of his heart bends over him with her pale, earnest face, and, as she wipes the sweat-drops of fever from his brow, whispers to him with sublime energy and endurance of womanhood, Surrender! Hope! Alas! What has he to hope for his loved ones, if God, according to his providence, should call him away? Nothing!" (God the Lord thus brings families into distress, but does not take care of them; that must be done by the Lodge). "The wife will be a broken-hearted widow, single, struggling against poverty, exposed to the insults of the heartless world; those children will grow up in ignorance, perhaps for a life of shame,-a death of ignominy. - But how different would be the condition of such a man if, in the days of his health and strength, he had become a member of our noble order! An entitlement would have smiled at his hearth; compassionate friends would have watched at his bedside; and he would close his eyes in death with the sweet assurance that his family was left to the care of friends whose constant duty it is "to protect the wtttwen and educate the orphans." "- But does not this mean, in a base way, to refer people from God to men, from the all-powerful, true-hearted Creator to impotent, lying creatures? - And this is the keynote of all the speeches and writings of the lodges; this is the spirit which rules in them, and makes them sinful societies; for he who thus relies on men, commits idolatry with these impotent men; he makes men God to himself, and sins against the Most High, for it is written: "Thou shalt not have other gods beside me," and again the LORD saith by the prophet Jeremiah, "Cursed is the man that trusteth in men, and holdeth flesh for his arm, and with his-

n his heart to depart from the Lord." Jer. 17, 5.

A fourth circumstance which makes these societies sinful is the great annoyance they give. For many a one, when he sees how in the lodges those who want to be Christians deal so amicably with enemies of Christ and of the truth, call them brother and let themselves be called brothers by them, thinks at last that religion and faith do not matter so much; the difference between the children of God and the children of the world is not so great; there is no need to avoid the children of the world so earnestly, one can already keep a little with them, - thus begins to put himself on a level with the world, to run with the enemies of Christ, becomes angrier than he was before, and finally gets lost. - But other, more earnest Christians remember the word of the holy apostle, who says, "Be not conformed to this world," and of our Lord Christ, who exclaims: He that doeth evil hateth the light, and cometh not to the light, lest his works should be punished. But he that doeth truth cometh to the light, that his works may be made manifest, because they are done in God." And they grieve over this, when they see that, notwithstanding these words, yet some who would be Christians put themselves in the likeness of the world, and with their nature shun the light. - But should this be a small thing? No, indeed not! Everyone should be afraid to give such offense, for our Lord Christ speaks the serious words of Match. 18:6, 7: "But whosoever shall offend one of these least of these that believe on me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the deepest part of the sea. Woe to the world because of trouble. Trouble must come, but woe to the man by whom trouble comes." - O, a dreadful word, which ought to be hearkened unto.

The fifth circumstance, finally, which makes the lodges sinful societies, is this, that under all circumstances they have at least an evil appearance. Our Lord Christ himself says, as we have already heard, "He that doeth evil hateth the light." - He, therefore, who shuns the light and remains in secret, as the lodges do, gives himself at least the appearance, according to Christ's word, of doing evil, and that is an evil appearance. But the Christians who belong to these societies give themselves a very wicked appearance, as if they did not ask much about Christ and the word of truth; indeed, as if they were enemies of Christ and, on the contrary, friends of the world; for they enter into a brotherly relationship with Jews, heathen, and unbelievers, who reject and blaspheme Christ, hold secret meetings with them, sing with them, pray with them, and pray with them. And they cleave unto them, as unto their own kind. - But what does the Scripture say? It calls us to 1 Thess. 5:22, "Avoid all evil appearances." So we are to avoid not only evil works and evil words, but also evil appearances. He who does something without a profession, which in itself is not evil, but seems to be evil, sins just as much as he who is guilty of an evil work, for he acts against the will and commandment of **the** Lord to let his light shine before men, so that they may see his good works and praise the Father in heaven, but not to arouse suspicion in others.

From what has been said hitherto, you will have perceived, dear reader, that the secret societies of which our country is now so full, and of which those of the Freemasons and Odd Fellows may be called the most distinguished, are sinful societies, and therefore "works of darkness," however much the world may endeavor to praise and exalt them. Therefore see that thou be not deceived by them. If the tempter comes to thee with sweet speeches and glorious imaginations, say, Depart from me. How can I do so great an evil and sin against God? I am a Christian, therefore I will also walk according to the words of my Lord Christ; I am a child of God, the Father of lights, who dwells in the eternal light, therefore I will also walk in the light and not in darkness. But you, who have already allowed yourself to be deceived and seduced by beautiful words, consider what you have done, and cleanse yourself of your sins, because by deed you have denied your Lord Christ and have fallen away from the living God. - Rely on the Lord with all your heart, and not on men, for men cannot help; but the Lord can always help, for he is almighty; he will always help, for he is merciful; he must always help, for he has forbidden it to his own; and he has always helped us, why will we not trust him further? - Now, let the Spirit of God seal this in our hearts, that we may walk as the children of light, and have no fellowship with the unfruitful works of darkness, but rather reprove them. - Amen.

How the popes feel about punishing heretics.

We have already remarked in an earlier number: if the abominations of the Inquisition, the Parisian blood wedding, and many other bloody persecutions had indeed been committed by people who called themselves Catholics, but if the popes and the papal theologians had condemned all this, and taught that heretics should not be killed, but rather overcome with God's Word: then it would indeed be unjust, to want to ascribe to the entire papacy what only individual papal fanatics have done. But it is not so. The papal church not only raged and raged against all dissenters with fire and sword and with the choicest tortures wherever it came to power, but the popes and papal theologians also expressly established and defended the principle that all obstinate heretics were to be punished by death. (By heretics, however, the papists understand all those who reject the papal teachings).

Since the defenders of the Pabstacy in this country, e. g. the writers of the "Truth Friend" in Cincinnati and the editor of the "Catholic Church Newspaper" in New-York, dare to deny that the papacy has ever been addicted to persecution, and since they want to blame all the many well-known bloody atrocities of the pope and his accomplices on the secular authorities, they force us Protestants ourselves to point out to them a few of the long, great, atrocious register of sins of their clean popes.

That is what is to be done herewith. Not for the purpose of inciting persecution of the poor so-called Catholics here, where the Protestants have the upper hand. Let that be far away! Rather, we as Lutherans have the highest abhorrence of wanting to punish any person physically or civilly for the sake of any faith. Our purpose is rather only this, to warn the inexperienced among the Protestants to whom the papacy here sets its nets, and to show them that the papacy is not something so innocent and harmless as the defenders of it would have the people believe; that, on the contrary, besides the spirit of error and lies, the spirit of murder reigns in the Pabstacy, and that we Protestants would therefore have to expect the worst if the Pabstacy were ever to regain its former power here. - But to the point!

When Luther arose in the midst of the papacy four and a half hundred years ago and preached publicly, orally and in writing, the pure doctrine of the Gospel found by him in the holy Bible book, the then Pope Leo the Tenth was enraged and in 1520 issued a bull in which he solemnly cursed Luther as a heretic and put him under ban. In this bull, the aforementioned pope listed 41 doctrines drawn from Luther's writings as "heretical, or annoying, or false, or offensive to pious ears, or seductive to simple-minded souls, and contrary to Catholic morality". And among these sentences of Luther, which the pope condemns as heretical, vexatious 2c., the third and thirtieth reads thus: "That heretics should be burned is contrary to the will of the Spirit." From this, dear reader, you see that the pope...

not only declares that he wants all those whom he declares to be heretics to be burned, but he also condemns it as heresy that Luther had claimed that heretics should not be burned! When, therefore, the Elector of Saxony, Frederick the Wise, had not executed the bloody imperial edict of Worms of 1521 against Luther and all Lutherans, Pope Leo the Tenth's successor, Pope Hadrian the Sixth, sent in 1522 to the said Elector of Saxony a fire-spraying papal bull, wherein he wrote, among other things, the following: "We also proclaim to you in the power of Almighty God and of our Lord Jesus Christ, whose governors on earth we are, that this already in this world will not go unpunished for you, and that in the one to come you must expect the conflagration of eternal fire. We are both still alive, I Pope Hadrian and the so pious Emperor Carl, my dearest son in Christ, whom I raised, whose truly Christian edict against the Lutheran apostasy, worthy of such an emperor, you did not hesitate to violate without grave insult and disrespect of the Imperial Majesty . . Therefore convert yourselves and go into yourselves and repent, you and your miserably seduced Saxons, if you do not want to experience and feel both swords at the same time, the Apostolic (i.e. the Papal) and the Imperial. *) From this the reader sees what bloody thoughts of murder the pope had been filled with against the Lutherans from the beginning, and how we Lutherans would have fared had the pope's counsels been carried out. But although he agitated until the Schmalkaldic War and later the Thirty Years' War broke out against the Lutherans, the Antichrist, thirsting for the blood of the Lutherans, could not prevent the Peace of Westphalia from finally being concluded in 1648, by which religious freedom was assured and guaranteed to the Lutherans.

We now let follow some excerpts from the Pontifical Code of Canon Law (*Corpus juris canonici*).

Thus it says in the collection of papal decretalia which Pope Gregory the Ninth organized and approved: "The temporal rulers, whatever office they may administer, are to be admonished and induced, and, where necessary, compelled by ecclesiastical means of discipline, that they, as they wish to be respected and regarded as believers, so publicly take a stand in defense of the faith. The bishops of the Catholic Church are to be pleased to eradicate, to the best of their ability, the heretics designated by the Church from the territories under their jurisdiction, so that, as soon as anyone attains either permanent or temporary power, he shall be bound to affirm this chapter by oath. If, however, a secular ruler who has been called upon and exhorted by the Church should fail to purify his country of heretical filth, he shall be banished by the metropolitan bishop and by the other bishops of the province. And if he should refuse to make amends, this must be reported to the pope within a year, so that he may declare the subjects released from their duty as subjects to him and hand the land over to the Catholics for possession, who, after the expulsion of the heretics, shall possess it without any objection and maintain it in the purity of the faith, without prejudice to the right of the supreme ruler, if only he does not offer any resistance to it, nor oppose it in any way, since this law is to be observed all the less against those who have no rulers over them." *) From this the reader sees how mendacious it is when the Papists now want to shift the bloody persecutions of heretics away from themselves and put them on the account of the secular authorities. The pope is so little opposed to such persecutions that in his so-called canon law he rather threatens all secular authorities with banishment and absolves the subjects of those from the oath of allegiance to them who do not want to give themselves up to the bloody persecution of dissenters.

Furthermore, when Emperor Frederick II had given several bloody laws against the so-called heretics, Pope Innocentius the Fourth (died 1254) confirmed them. One of these laws read: "All heretics who are found by the papal inquisitors (judges of heresy) or by other zealots for the right faith in cities, towns, or other places of the empire shall be arrested by those who have jurisdiction there, on the report of the inquisitors or other Catholics, and held in strict custody until they bring them from life to a condemnable death as condemned by ecclesiastical censure. We also decree that with like punishment shall be inflicted all those whom the cunning enemy awakens as advocates of the same to nourish the error of heretics." In the solemn decree by which Pope Innocentius IV confirms this bloody law, he writes, among other things: "Since Frederick, Roman Emperor, once-

Since the Holy Spirit has at times published certain laws against heretical wickedness, by which that pestilence may be controlled so that it may not spread, we desire that the same be observed for the strength of the faith and the salvation of the faithful, and also command it altogether by apostolic Scripture." †) Let the reader see from this what appalling hypocrisy it is when the advocates of the papacy claim that the bloody atrocities of the Inquisition were sins of the secular authorities, that the popes were always against them and therefore free from the gruesome blood debts of the Inquisition; that it is a Catholic principle: *Ecclesia non sitit sanguinem,* that is, the Church does *not* thirst for blood. But already from the above the reader sees that the popes and the papal priesthood have not usually carried out the murders themselves, but have publicly and solemnly confirmed the bloody laws of the secular authorities devoted to them and have earnestly commanded them to be observed, They have, indeed, where they had power, put all the authorities under ban, deprived them of their office, and called upon their subjects to revolt at God's disgrace, who would not expel the so-called heretics, exterminate them, and persecute and exterminate them with fire and sword. The popes do as the Jews do, who also now say that they did not crucify Jesus, but that the secular authorities, namely Pilate the governor, did.

We could now cite a great many more bloody decrees of the popes and papal confirmations of bloody laws from earlier times; but the ones given, taken from the papal canon law itself, will already be enough to prove that the popes were always filled with a thirst for blood against those who did not want to submit to them and whom they therefore called heretics. Some, however, will think that the time when the popes were up to such things is now past; now they are more mild-mannered; the humane, tolerant (?) spirit of our time has irresistibly taken hold of them, too; it is therefore not to be feared that the papacy, when it comes to power in this country, will begin again its old game with executions of heretics and the like. But this is by no means so. The antichristic pope can well send himself into time and change his behavior, but he will not change his heart, which thirsts for the blood of his opponents, the so-called heretics, until Christ will finally come and put an end to him by the appearance of his future, 2 Thess. 2, 8. As late as 1805, when the papacy had come under great pressure from the first Napoleon, Pope Pius the Seventh wrote to his nuncio in Vienna: "The Church has not only sought to prevent heretics from seizing church property, but it has also, as a punishment for the crime of heresy, imposed the confiscation of property on heretics.

*This bull is quoted by Ernst Salomon Cyprian in his delicious writing: "Ueberzeugende Belehrung vom Ursprung und Wachstum des Pabstthums," from the *Bullarium Cherubini,* where it is printed in the first tome, p. 552. Cyprian notes at the same time that this bull is also attached to the *Directorium inquisitorum* (the regulation for the heretical judges of the Inquisition) of *Pegna,* pages 100-105.

*) *Corpus juris cononici Gregorii XIII. Pont. Max. jussu editum. Coloniae. 1717. dec. Greg. lib. V. tit. 7. cap. 13. p. 612. sq. The* above is taken from the 3rd canon of the resolutions of the fourth Lateran council of 1215.

†) *L. c Lib. VII. tit. 3. c. 1. p. 176.*

cation established, for private estates in Cap. 10. X. *de haeret.* (V. 7.), for principalities and fiefs in Cap. 16. eod.: the latter law contains the canonical rule of law, that the subjects of a heretical prince are absolved from any oath, as well as from fidelity and obedience to him; and to him who knows history only to some extent, the decrees of deposition, which were pronounced by popes and conciliaries against obstinate heretical princes, cannot be unknown. However, we are now, alas! in times of such great misfortune and humiliation for the Bride of Christ, that the Church is not only unable to apply her most sacred marimes of deserved severity (namely, to confiscate the goods of the "heretics," to depose the "heretical" princes and kings, to publicly absolve their subjects from the oath of allegiance, and to have the heretics put to death) "against the rebellious enemies of the faith, but may not even mention them without harm; but even if she cannot exercise her right to deprive the heretics of their principalities and to declare them to be deprived of their goods, she may still" etc. etc. *) Here, then, the Antichrist confesses, even in the nineteenth century, how deeply distressed he is that he can no longer exercise his "right," as he once did, to deprive all who will not kiss his feet, and whom he therefore calls heretics, of their goods, their dignities, their liberty, yea, of their lives, by burning, beheading, wheeling, drowning, quartering, and the like. Here he confesses that he no longer does this only because he can no longer do it; but that he would like to do it oh! so much; like a wild animal that is stuck in a cage, only prevented by the iron bars from quenching its hunger and thirst with human flesh and blood.

Even the present Pope, Pius the Ninth, who knows how to give himself a pious appearance before others, demanded of the State in his so-called Encyclical Letter of December 8, 1864: "To keep violators of the Catholic religion in check by means of fixed penalties," and condemned the sentence: "The Church has no right to do violence." The dear reader will see from this that even the present Pope has as great an abhorrence for bloody persecutions of heretics as the captured and imprisoned fox has for chicken's blood.

According to this, of course, it is not to be wondered at that the Papists are so angry with our Luther, for it was Luther before all who caught this fox, or, as Luther expressed himself, this bear-wolf, so that since the Reformation he can no longer make the world so unsafe as before. It is true that in the sixteenth and seventieth centuries, and in the first half of the previous

*) Citirt in Herzog's Real-Encyklopädie under the title: Härsie.

In the first half of the nineteenth century, he tore up countless sheep of Christ, but now the Christian blood wants to become an increasingly rare treat for him. The princes no longer want to become his executioners' slaves, as before. Luther therefore writes: "In spite of the pope, that he now oppresses and restrains the bishops and princes, as he did before; they should become Lutheran against him seven times, and force him a little more than Luther did; which they will do at last, as Apocalypsis prophesies on the seventeenth." (S. Luther's Interpretation of the 101st Psalm, 1534. Erlanger Ausgabe, vol. 39, p. 321.)

How the papal theologians teach about the punishment of heretics, we will perhaps share some excerpts later on.

W. [Walther]

To the ecclesiastical chronicle.

Missouri. After informing our readers that our legislature has rejected the proposed exemption of the church from taxation, we must also report that the proposal has finally passed. There are only two regrets here. First, that this tax privilege has been allowed by the Legislature without the Legislature having changed the Constitution of our State, which it invoked and which forbids all tax privileges; hence, of course, the enemies of the Church have had occasion for all sorts of blasphemies. Secondly, it is much to be deplored that the wording of the law excludes the property of the Roman Church from exemption from taxation, which is a manifest injustice and contrary to the provision of the Constitution that no preference shall be given by the State to any religious party.

W. [Walther]

Life Insurance. That the "*Lutheran Observer*" had advised preachers to take out life insurance as the best means to peace of heart next to trusting in Providence, the "Lutheran *Observer*" has also advised him to do so.

"Standard" as something unchristian. The "*Observer*" of March 16 defends itself against this and cites several recommendations which theologians and non-theologians of the most diverse religions have issued for life insurance. Among others, the *Observer cites* the recommendation of Dr. Heiner of Baltimore, who writes: "The principle of life insurance is essentially the same as that which the first Christians followed when they sold their personal property and held everything in common. And no one will doubt that the principle here followed by the first followers of our Lord received divine confirmation." The first Christians could not be more disgracefully blasphemed than by this assimilation of their community of property to the present life insurance companies. With the first Christians, the principle was love; here the principle is the very The opposite, namely, self-interest. The *Observer* also quotes the following similar passage from the writing of a certain Dr. W. R. Williams of New York, who writes of life insurance: "It seems to be a way of fulfilling the commandment of Scripture: Bear one another's burdens, and ye shall fulfil the law of love." God have mercy on Christians where they have such Pharisaical interpreters of the divine law and its spiritual meaning. It is quite evident that the situation among Christians is now as it was among the Jews in the time of Christ: along with the gospel, the law has been grievously perverted. With the main proof, it seems, concludes the *Lutheran Observer***.** referring to the fact that the Baltimore Conference of the Methodist Episcopal Church had recently passed a resolution that each parish should insure the life of its preacher with $5000. The "*Lutheran Observer*" seems to conclude: "Can it be sinful, what such holy people do, as the Methodists want to be! He does not consider, of course, that in enthusiastic Christianity many sins and vanities are often outwardly omitted, while avarice, a right basic soup and yeast of the old Adam, remains seated at the bottom of the heart. The love of the temporal and the care of the same lose their dominion only through true faith. W. [Walther]

Iowa Pastoral Wisdom. In Nro. 2. of the "Church Gazette," an article, J. D . . r signed, as follows: "A pastor should be unapproachable to all the members of his congregation or congregations, and yet again approachable to all." Further, "At a certain distance the pastor must stand to all the members of the congregation; as a good comrade to a good comrade, none may draw near to him, inasmuch as he must be "unapproachable to all." Dr. Luther, in his house-table, well states that a bishop should be blameless, of a woman's husband, sober, temperate, sedentary, hospitable, teachable, not a wine-bibber, not biting 2c., but of the aloofness of a pastor he knows nothing. If by "standing at a certain distance" and being "unapproachable to all" the dignity of office is to be increased and preserved, then this would be a very weak office, especially here in America, where, for example, in congregational meetings one comes very close to the congregation, or rather the congregation sometimes comes very close to the pastor, and all the weaker, the more, when the congregation breaks through the "unapproachability," the continuance of the garrison within the fortifications would be found weak. To be sure, one should warn, especially young preachers, against a "mean, trivial, boisterous demeanor and manner," but just as much against the still silly enterprise of making oneself unapproachable and distant. Not a studied long face, but a personality sanctified by God's Word brings to the preacher the respect due him. " B.

Milan, 9 Decbr. The friar Ghilardi, at the same time bishop of Mondovi, had already

several lawsuits because of his hostile appearance against the established order. The news that he was planning to preach a series of sermons in the Milan Cathedral had hardly spread when gritty papers asked the authorities to keep the bishop away, since they knew the disturber of the peace and foresaw bad things. In vain; for ten days he has preached twice a day, and allowed himself such strong expressions against the Protestants, that lately a firm man's voice interrupted him with the words, "Hanswurst, be silent, or abide by the doctrine of Christ!" Now the expulsion of the bishop was expected; for the cathedral became by ikn a gathering place of curious persons, but it did not take place. Another priest, however, who was preaching in the cathedral square at the same time as the bishop, and exposing his senseless and unchristian nature, was arrested. Yesterday morning, before the monk ascended the pulpit, a bomb exploded in the middle of the cathedral; the sound in that wide enclosed space was stronger than a cannon shot. Many believed that the cathedral would collapse, and there was an unparalleled shouting and running. The perpetrator was not discovered; some even suspect that the bomb was planted intentionally, in order to have an occasion for a renewed attack against the Protestants. In the midst of the tumult, the monk ascended the pulpit and cried out: "Miracle! O miracle! the Blessed Virgin Mary, St. Charles and St. Peter! Charles and St. Ambrose protect us against the attack of the heretics! Down with the Protestants!" The women retorted, "Long live the miracle! Death to the Protestants!" Who knows how far the fanatical monk would have gone with the fanatical bigots if a detachment of guardsmen of public safety had not appeared in the cathedral to restore order. The local papers again request the authorities to send the bishop back to his mountains. (Schw. M.)

The verdict of a simple farmer about the change of church songs.

The late Oberconsistorialrath Tkeremin in Berlin, one of the collaborators on the new Berlin hymnal, came one day to the court preacher Otto von Gerlach and exclaimed: "I declare that the Berlin hymnal is my worst work, and I want to know nothing more about it. To Gerlach's astonished question as to how it came about that he suddenly rejected a work which he had so decidedly advocated only half a year ago, Theremin replied: "I will tell you. I have a small country estate in the Uckermark near Gramzow, where I sometimes retreat in the summer to rest. The peasants visit me there. The other day an old farmer came to me and asked me in his trusting Low German if it was true that I had worked on the new Berlin hymnal. He could not imagine that. - Me: Indeed I did, dear man.

How so, what does he dislike about this book? - He: That so much inside is done differently. There's a song particularly like that says, "Death is dead, life is alive." "Death flees, life triumphs." - Me: Well, dear man, that's just as well, I think. Just think: "Death escapes," isn't that true and beautiful? - He: No, Mr. Oberconsistorialrath, we can't be happy about that, because when death escapes, it can't come, but that's not true."

Theremin felt disarmed by this reason. From this one example he became convinced that there was nothing wrong with improving the hymns of the church, that one was often, without knowing it and wanting it, touching one of the most sacred possessions of the Christian people. The congregation has a right to the full, unabridged blessing of the hymns. The songs also no longer belong to an individual improver, but are the property of the church. (Kurhess. Sonntagsbote.)

Filling Stone.

The Roman Church, as far as it is papist, i.e. as far as it maintains and holds fast the antichristic, soul-murdering human commandments and human statutes of the pope against the evangelical doctrine of justification and against Christian freedom, can produce nothing but either superstitious or free spirits. Baptism according to God's Word, it can still give birth to children of God.

The ordination of the traveling preacher.

The resolution passed at the Western District Synod in May 1865 to hire a traveling preacher for the Western District has, by God's help, been carried out by the committee appointed to do so, consisting of the St. Louis Pastoral Conference and the deputies from the congregations in St. Louis, Carondelet and Collinsville. The candidate for the holy preaching ministry, who was examined at the end of June last year. Mr. Friedrich Liebe from Lößnitz in the Saxon Erzgebirge, who had received his training in the Brunn Proseminar and then in the practical seminary in St. Louis, was chosen as a traveling preacher and declared himself willing and ready, trusting in the help of the Lord, to take upon himself the execution of this labor of love. But because he still understood very little of the English language and the knowledge of this language is absolutely necessary for a preacher who is to travel through the country, he was induced to go to board with an educated English family for a few weeks, in order to be forced to hear and speak English all day long. On August 25, 1865 he started his first missionary journey. In order to have an easier start and to get used to traveling, he was instructed to use the established communication routes, the railroads, and to first visit the places that are directly on or near the railroad. For the time being the Pacific Railway which goes from St. Louis west through Missouri and also has a branch to the southwest. He was, in fact, known of several places lying on this Ersen railroad, which probably have enough German Lutherans, but no Lutheran preacher. He went first to Gray Summit, in Franklin Co. mo. about forty miles from St. Louis. Here he found a friendly reception, and had quite a number of hearers Sunday, Aug. 27. Some of the same induced him to give farther into the country, and visit larger preacherless settlements in the vicinity. Ee came to a branch on Tavern Creek and as far as the Missouri River to Bonhomme. Everywhere he visited the people and usually preached on Sundays in a district schoolhouse. He had also been directed to visit Franklin City and Rolla. At the former place he found no entrance, but at Rolla, the terminus of the southwestern railroad, which place had grown cold with the war, several were found who wanted to hear God's word and came to the Court House to preach. Later he also visited Eureka, a little town on the Pacific railroad, lying on the western boundary of St. Louis County. Although greatly encouraged by this first excursion to press on with the blessed w>rk, yet he had to leave it a long time according to the will of the Lord. As it was feared that he would get a climatic illness as a German who had been in the water, for which reason he was not allowed to go far away into the country for the time being, so it happened that he came to St. Louis in the beginning of October with a cold fever and was taken as a sick person to our gravelly Lutheran Hospita. The fever was very persistent, returned several times, and when he had recovered somewhat and visited the sick in the hospital diligently, he was infected with dysentery and had to lie in bed again for a long time. The Lord graciously helped him from this dangerous disease, but in order not to expose himself to the danger of a new illness, he was not allowed to travel, especially in the rough season. He stayed a few weeks in the house of a preacher in this city, studied and especially improved his knowledge of the English language. On January 26, 1866, he began his second missionary journey, first visiting again the places he had found on the first missionary journey, in order to get something going and in order where possible. He succeeded in this by God's help, so that he handed over Eureka to the local pastors for monthly service from St. Louis. Preaching has already taken place there on the first Sunday in March from St. Louis and is to be continued regularly. Gray Summit he handed over to Mr. Past, Kleist in Washington as a branch, which he also accepted and has already served. The branch on Tavern Creek is to be conducted by Mr., Past. Lekmanu, and that at Bonhomme Mr. Past. H. Meyer to take over. Rolla, which is too far from any of our pastors, he has kept himself to supply for the first time. He has been called by 22 families in and around Rolla to be their pastor, that he may minister to them a few times a year with Word and Sacrament, until he can procure them a permanent preacher. Upon the written Vocation as Pastor of Rolla in Phelps Co, Mo, he is then Vom. Vnetnro, the 11th of March of this year, by me, assisted by the Rev. Stellhorn, in the burnt down and makeshift restored church.

Immanuel Church here. Thus the beginning has been made of the procedure expressed in our synodal report, that our traveling preacher be called by small congregations and serve them for a time until they can be further cared for. The third missionary journey, which Pastor Liebe has already undertaken, is directed to some places on the Northern Missouri Railroad.

According to the example (Matt. 9, 35. 36.) and under the blessing of his Lord Jesus, let our first traveling preacher visit all cities and settlements where German Lutherans live who have not yet joined together in a Christian congregation, preach about the kingdom of Christ, and work with heartfelt compassion among those who are faint and scattered like sheep without a shepherd. And we are to help him with faithful intercession, that the Lord may guide him, and open for him one door after another, and graciously promote his work. And because new congregations are springing up through the vapour of the travelling preacher, who want to have preachers of their own, as the beginning has already been made, the lack of preachers will certainly become more and more evident, so that we should all the more earnestly remember the admonition of the Lord: "Ask the Lord of the harvest to send labourers into his harvest.

I. F. Bunger. l St. Louis, March 15, 1866.

1 Address: Hov. IV viebe,
Ok üov. 1st IV Lueii^or, 156 13tb 8tr. k botrvoou VVnsb anst Ourr, 18t. l-ouis, Uo.

Church News.

After Pastor M. Eirich had received a call from the Lutheran St. Johannis congregation in Minden, Washington Co., Ists., and had accepted the same with the consent of his former congregation in Ehester, Ists., he was installed in his office on Sunday Lätare by the undersigned in the presence of our Reverend President westlicken District.

May the Lord also grant this His servant Iste! wisdom, strength and blessing, that he may lead many souls to the Kingdom of Heaven.

Georg Streckfuß.

**Address: U-sv. U. Einest,
Russtvills, ^VusIiinAton 60th, IIIs.**

As Rev. I. Ph. Best, of Palmyra, Mo., was compelled last fall to resign the sacred office of preaching by special circumstances occasioned by the new constitution of the Siaale of Missouri, the congregation thereafter appointed Rev. C. W. R. Frederkwg, of Holmes Co. After the latter had conscientiously considered this Bechf longer ^elt, recognized it as a godly one, and accepted it, he was appointed in the Austrage of the hochebrw. Presidium of the ev.'lnth. Synod of Missouri, Ohio, &c., Western Districts, on the Sunday of Oculi, the

March, 1866, solemnly inducted into office by the undersigned, assisted by the above-mentioned Rev. Best.

This day was a day of great joy for the dear congregation in Palmyra, because on that day, after a long wait, they were once again provided with a faithful shepherd. The celebration of the day was also heightened by the fact that the singing choir of the Lutheran congregation in Quincy, Ists. The choir performed several choral pieces in four voices, appropriate to the solemnity of the two services held.

May the Lord, the Archpastor and Bishop of His holy Church, grant the newly called one His Spirit and divine wisdom, as well as joyful courage to build up His kingdom in this newly assigned field, which is indeed full of work, but which also gives rise to good hope. Amen. Jacob Seidel.

Dear Brother's address is:
vov. 0. IV. v.

vrilm^ra, Clarion Oo., JIo.

After the previous adjunct of my congregation, Mr. A. Crull, saw himself compelled to resign from his office after a short period of effectiveness as a result of a chronic throat ailment, the congregation, at the requested suggestion of our dear general president, appointed Mr. Pastor Georg Reinsch, formerly a member of the Iowa Synod, as my co-worker in the capacity of Pastor 8eounchn'iu8, who, after a colloquium held in St. Louis on Sunday Invocavit, as the day of Concordia, was then assigned to his new office by me with the assistance of Mr. Pastor Steinbach. Louis on Sunday Invocavit, as on the day of Concordia, he was inducted by me into his new office with the assistance of Pastor Steinbach.

As the second pastor of the local Lutheran Dreieinigkeitsgemeinde, Pastor Reinsch is preferably assigned the newly formed second district of this congregation, located in the northern part of the city, as a field of work. Since this part of the city is inhabited almost entirely by Germans, and is becoming more and more so, much can be done here for the gathering of the Lutheran church of orthodox confession; but it is important in this gathering not only to ward off the open enthusiasts, but also and even more so those who publicly declare that they are "not Old Lutherans, but Lutheran Christians who want to be blessed," and to whom Paul Gerhardt's words are therefore to be applied: "Beware indeed of syncretists (men of faith, unionistic Lutherans), for they seek the temporal and sii d neither God nor man tren."

May the Lord prepare the newly called in Luther's school for the work of building and gathering, preserving and promoting through teaching and teaching again and crown his work with rich blessings. To my former dear young co-worker, however, may he again give in his hour the full use of his voice for the joyful proclamation of his Gospel!

F. Lochner.

Milwaukee, Wis. d. March 11, 1866.

Address: IIov. **OoorZ kioin8eb,
Uiftvnulceo, 1Vi8. 790 loutom'a
8tr.**

On Sunday Judica, Pastor W. Heinemann, formerly of Crete, Ills. was introduced to his congregation in Neugehlenbeck by order of the Presidium by the undersigned. May God crown the ministry of his servant there with rich blessings!

Address: Uov. Iloinemnnn, 1-rcmi)8 voint, ^Igsti8on Oo., INs.

H. Fick.

On Sunday Judica, March 18, 1866, by order of the Vice-President of the Western District of the Lutheran Synod of Missouri, Obio a. St. d-m Pastor Th. Mertens, who, by permission of his former congregation at Champaign, Ills. accepted the call from the congregation at LyonsviUe, my former branch ! introduced into the midst of this congregation.

May the Lord bless and prosper the work of his servant!

G. M. Zucker.

Address: **Rev. Db. 4th,
VvonsviIIe, Ooolc Oo., IIIs.**

Conference-All-Time

The Cleveland Divisional Conference will meet, God willing, April 17-19 at the home of the Rev. F. Wyneken in Cleveland (west side).

I. Rupprecht, Secr. p. r.

The Eastern Districts Conference of the Synod of Missouri, Ohio, &c. , will meet, from Wednesday after Quasimodogeniti to Monday, inclusive, at Philadelphia, Pa. at the congregation of the Rev. St. Keyl.

A. M. W. Kähler, Secr.

The Wisconsin Pastoral Conference will meet, God willing, at Watertown, on Friday, the 27th of April, and will close on Monday, the 3V. April th. C. Penalties.

The Pastoral Conference of Preachers in Minnesota will hold its meetings April 27-30 of this year at the home of Rev. E. Rolf in St. Paul. I. Karrer, Secr.

The Rock Jsland-Peoria Conference will assemble, God willing, Friday after from. Quasimodogeniti, the 13th day of April, at Hampton, Ills.

C. A. Mennicke, Secr.

The 13th and 14th volumes of "LuthersVolksbibliothek."

That this double volume of the Luther Library has already appeared in print, and that you can get it for 50 cents at A. Wiebusch and Son here, the readers know from the previous number of the "Lutheraner". But they do not yet know what precious gold and precious stones, what priceless gems they can have in it for such a small price, and that is why I want to at least hint at it to them in these short words, in order to encourage them to hurry to get these treasures into their homes and then, if God gives them grace, into their understanding and hearts. In the beginning there is the excellent scripture: "That a Christian congregation has the right and power to judge all doctrine and to appoint, install, and dismiss teachers," which thoroughly frees the conscience from papist, Grabauist, and all other priestly rule. This is followed by the text, "How to elect and appoint ministers of the church," which Luther himself entitled, "Of the most necessary things," and which is doubly necessary and important under our ecclesiastical circumstances. This is followed by Luther's entire writings on "Usury," which masterfully expose and thoroughly puncture this now almost completely unrecognized, long-established, highly pernicious cancer, and among them is also the writing "On Merchandising," which is the most important of all.

necessary instruction on how merchants can conduct their business with an unblemished conscience. Lastly, there follow some excellent and instructive writings on "Marriage," and conclude with the "Beautiful Sermon, wherein are concluded the greatest principal pieces of a Christian life." Indeed, it is only the simple truth when the preface begins with the assurance: "This double volume is not inferior to the earlier volumes in richness and variety of content, but rather surpasses them." So do not fail to add this volume, rich in teaching and content, to your others, and then - well, then read and study it quite diligently and faithfully, so that Luther's genuine evangelical, Christian spirit may come more and more alive in us again and we may become true Lutherans again .

To the message.

In the vicinity of the Lutheran congregation of Burksville, Monroe Co., several advantageous places, with cultivated land, good timber stand, almost throughout good dwellings, and water provided, will be sold in the near future. These sites are only 1-3 miles from the Lutheran Church.

The undersigned brings this to your attention. If Lutherans would perhaps be willing to settle here, they may contact me. Father Koch.

Burksville, Monroe Co, Ills.

(Receipt and thanks.

For poor students received from Hon. A. Brand in Minnesota §10- from Mr. Klauenberg in East St. Louis, III. (for the Vrunn's) §l - from the soft women's association in Bremen St.-Louis 2 dozen towels - from the worthy women's association in Columbia, III., 9 shirts with bosoms, 4 pairs of woolen stockings and a pillow- cover.

For Brunn's Anstalt from d. werthen Frauenverein in Washington, Mo. by Past. Kleist §10.

C. F. W. Walther.

For the Se min ar h a u Sh alt: Ans Hrn. Past. Clausen's branch in Lowell: by Christ. Kostert 3 Galt. Lard. 2 dtzd. Eggs, from F. Hasenjäger 2z Gall. Lard, 2" Dyd. Eggs, by F. Wedekind 7 w Lard, 2 Dtzd. Eggs, from F. Kostert 7 w lard, 2 Dtzd. Eggs; from the comm. of Hrn. Past. Biltz §8,10; from the Gem. at Darmstadt, St. Clair >4o., III: from M. M. Eckcrt u. Co.827 k> flour, W. Maßmann 175 tk do., Conr. Ochs 100 td do., C. Eckert 100 L do., Heinr. Köhler lOO lddo., Fried. Elges lOOld do., G. Eckert 66 td.

Für armeStudcnlenrDom Frauenverein der Gem. des Hrn. Past. Föhlinger §22 for Stülpnagel and §18 for Buszin; on Past. H. Meier's wedding §10.60; by Mr. Past. Dorn §3 byH. Schröder, thanksgiving offering for happy delivery; by Hin. Rev. Wagner from the women's association of his congregation 33; by Mr. Past. Brackhage on the occasion of E. Nienhüser's wedding §1 03; from the congregation of Mr. Rev. Stecher: on the child baptism of Mr. Fr. Köbn for the pupil Rudolph §2. A. Crämer.

With heartfelt thanks to God and to the benevolent givers, I hereby certify, the following gifts.

for the church building of the Lutheran Immanuel congregation in Baltimore

to have received: Bon Past. Kcyl's St. Paul's congreg. in Baltimore §20 6.50. Rev. Miller's congreg. in Pittsburgh §305 40. Rev. Sihler's congreg. in Fort Wayne §421.75. Rev. Wyneken's gem. in Cleveland §150. past. Bürger's Gem. in Washington, D. C., §441.50. Past. King's Comm. at Cincinnati §66.10. Past. I. Nupprecht's comm. in North Dover §i.55. Past. Bünger's em. in St. LouiS §91. Past. Lulitz's Gem. in Huntiugton, Ind. §25. Past. Trautmann's parish in Adrian, §30. Rev. Hauser's Gem. in St. IohnSburgh, Niagara Co, N. I., §18,50. Rev. Wichmann's Gem. in Farmers Rctreat §23,7 I. Rev. Wagner's Gem. in Pleasant Ridge, III, §20. Past. Guenther's Gem. in Saginaw City, Mich. §20. Rev. Ocstermeier's Gem. in Pomeroy. O., §12. Rev. Niethammer's Gem. at Sugar Grove, O., §21.70. Rev. Claus' Gem. of, New Bremen, St. Louis, §13. Rev. Berntbals Gem. of, Richville, Mich. §5.50. Past. NützelS Gem. at Marysville §!5. Past. HeidS Gem. of, Peoria, III, §7. by Kassirer Birkner in New York §34,68. Bon Pastor Hugo HanserS Gem. in Martinsville §4. Pastor Weycl's TrinitySgem. §4,85; whose Petrigem. §3,85. Pastor Dörmann's St. Petrigem. in Bremen, III, §3; whose St. Pauligem. §3. immanuelsgein. at Lancaster, O., §10. past. Shepherd at Lanesville. Ind. of, §5; whose comm. §6. Past. Gräbner's Gem. in St. Charles, §61.50. Rev. Stephen's Gem. in WolcottSviüe, §5.

May the faithful God, according to His gracious promise, richly reward these gifts of love with temporal and eternal goods. Louis Felder, Cassirer,

No. 167 S. Broadway, Baltimore, Md.

For Wittwe Kahmeyerr By G. A. Dob- ler in Baltimore from sr. By Rev. Wunder in Chicago from N. N. from sr. Congregation §10. By Rev. Fick in Tollinsville by an unnamed woman from sr. Gem. §1. By Rev. Sallmann in Newburgh', O., by Mrs. H. Wulfmann §1. P. Rnpprecht, Past.

For the Seminary Household: From Past. Schmidt's Gem. in Dwight, Livingston Co, III, from B Licbing 2 dozen. Eggs, 1 Bush. Reuben. G. L. Krug 3 dozen. Eggs, 1 bacon side. I. Schoenamsgruber 6 dozen. Eggs. N. N. 3 dozen. Eggs, 1 pc. smoked meat. L. Konrad 5 doz. Eggs. Fr. Frnhwirth 8 doz. Eggs. G. Stollwitz 4 doz. Eggs, I Tt. Meat. M. Hahn >2 doz. Eggs, 100 p. flour. From an unnamed person 14 doz. Eggs. 25 pf. flour. G. Siemantcl 7 doz. eggs. 1 ham. Bro. Krug 4 doz. Eggs, 1 sack of potatoes, 2 pieces of meat, 70 lbs. of flour. H. Burk 5 pf. butter. G. Köpplinger 71 doz. Eggs. P. Kraft 2 dtz. Eggs. W. Hcimann 3 dtz. Eggs. G. Bürger 1 shoulder piece, 9z doz. Eggs. I. Ka- cher 4 dozen eggs. From the comm. of Nodcnberg from Aug. Meier 1 p. flour, z bush. Beanu. H. Steffen 40 lbs. of meat, 1 s- Mchl, 1 S. of potatoes. From Past. Schmidt's Gem. in Elk Grove from H. Meier 1 p. flour, 1 barrel of apples. H. Jltcn 1 vol. meat, 2 p. oats, 2 p. grain, 25 lbs. butter. By H. Garbisch §2 65 on Seeger's child baptized ges. From Past. Frankes Gem. in Addison from H. Oehlerkjng 4 Bush. Beans, 1 pc. spcck, half a hog, 2 p. grain, 40 lbs. butter. H. Frömmling 1 vrtl. Meat, 1 p. Reuben. Bro. Kruse >5 lbs. of butter. W. Rabe 2 p. grain, 1 p. oats. Koruhaas 2 p. oats. H. Precht 2 p. oats. W. Stünkel 1 vrtl. Meat, 1 p. rye, 1 p. oats. H Stünkel ^50 p. groats. Fr. Krage 1 Vrtl. Meat. W. Leseberg 1 cartload of cabbage. Br. Leseberg §4. D Fiene 4 p. potatoes, 4 p. oats. H Mattbies 1 a. Flour, 1 p. rye 1 p. oats. Br. Buchhclz. in the north district, 1 p. turnips, 2 p. corn. Ch. Heidemann 1 p. grain, 1 p. oats, 1 p. turnips, 1 pc. spcck. Moritz Holscher Dutz. Broom, 40 lbs. butter Gottfr. Amling 2 p. grain, 2 p. oats, 2 p. flour. H. Buchholz §6. W. Buchholz 1 p. flour, 1 p. grain, 2 p. oats. Br. Buhholz 3 pck of beans. H sack of turnips. Marquardt 3 fnds. Hay. Wittwe Heuer l half a hog, 30 lbs. of butter. L White 3 p. grain, 2 p. oats. Br. Fiene 3 p. grain, 3 p. oats, 1 p. flour, 1 pd. butter. H WenhoU 1 pint of butter. From Past. RichmannS Gem. in Schaumburg from Bäcker u. Sohn 1 Brtl. Meat, 2 Sacks of Flour" 1 S. Potatoes, 1 S. Roots, H Bush. Onions, 4 Bush. Beans. Past. Richmann 60 lbs. of dried meat. Ans of Grand Rapids comm. of Ph. Ruthardt 3 Bush. Potatoes. From KulmS 4 bush. do. From N "t- hardt scn. 2 Bush. do.

On the purchase of a horseS: From the parish of Schaumburg §10. Pastor Friedrich's Gem. in Lake Zurich §9,55. Past. Strieters Gcin. of Aurora, III, §12. H. G e h r k e.

Received in-. Raffe -es north district:

To the Synodal-Missions-Kasse: By Past. Wambsganß on L. Gerwing's wedding s. §3,46; on W. Wolf's wedding s. §2,01. By Past. Lochner 819.86 &c. in missionary hours ges. 814.86; from Elisa!, EißieldtS missionary box 84; from Mrs. Voller 81. By Rev. Lemke from M. Hammel 82 From the school children of the congregation at Hillsdale and Eoldwater 81 ,60. By Rev. Sievers 818,60 u. zw. by Mrs. Amtmann Eißfeldt in Milwaukee 70 Ets.; I. M. Arnold 50 Cts.z I. G. Fischer 75 CtS; Bro. Kelch 82,50; Epiphany - Coll. in Frankenlust 810,7>; in Amclith 88,14.

To the synodical treasury: comm. in Saginaw Eilt" 865. past. AuchS Mein. 811,25; by himself 85; by the same from I. Str. Gl. By Past. Link 2 Eol- lectes of his Mem. 8>7 (the receipt of which is late). By Past. Lochner for synodal reports sold 90 LtS. By Past. Guenther of the congreg. in Saginaw City afterwards 820 u. zw.: of the Mem. 814.75; on small- child baptism ges. 86.25; of P. Weggel 81; of a ll". named 81. By Past. Lemke 826.48 u. zw. from his St. Petri - Mein. 812.21; St. Johannis - Gem. 89.27; from an unnamed 81; from himself 81. Pastor HügliS Mem. 8>0, from ibm himself 81. Mem. in Adrian, Coll. 842.65; from the graueukasse there 840; from the Centkasse 87. Gem. in Hillsdale 8l5, u. zw. Coll. 82; from M. L. Schmid & I. Schmid 82 each, M. Bach, Bern, locher, Oesterlein, M. Bach, F. Bach, Oberhäuser. Emmrh Klein 8> each, Köhler and Werner 50 Cts. each. From d. Gem. Eoldwater 87,25 u. zw by I. Denner, L. Denner, Große, Mannerow each 81; Linder, Marie Maunerow, Karl Manne- row, Ph. Knapp each 50 Cts; Single 25 Cts. By Past. I. F. Mueller ges. 818.50 u. zw. by M. Rabus in Tecum- seh 82; from sr. Gem. in Lake Ridge by G. Edler, I. Ve- land, M. Harcher. F. Schreier, I. G Müller each 81, H. Schmidt, G. Müller each 82; I. Bachmann, G. Kempf. Z. Müller each5<>cts, G. Schmidt 86, E. Dittes in Jackson 50 cts, Past. Müller himself 82.50. By Rev. Kold 815.60 u. zw.: of parishioners 8>4.25; on an infant baptism ges. 8l.65. By Rev. Stecher: first se"-^ thin 820.40 u. zw. of Ch. Bodcnstein u. W- Kroos 85 each, W. Schneidewind 82, Kühn jun., H. Ohlrmann, I. Newcr, F. Kaufmann, Rosenthal 81 each, Nadke, Bräger, Rowat 5> Cts. each, Köhn sen. Jr. Müller, Schulze 25 cts. each, von Past. Stecher 81.15, by Past. Sievers 826.25 u. zw. Coll. in Frankenlust, Amelith u. contribution of Past. Sievers 820, I. M. Arnold ans Frankenlust 50 Ets., I. G. Fischer from da 75 Cts., I. G. Weiß from da 82.

For the parish and teachers' widow's cassc: By Past. Sprengeler 8>,50. whose congregation 86,40. by Past. Lemke by M. Hammel 86.

For the support of sick pastors: placed in the collection box by an unnamed person in Mouroe 82.

For Mrs. Prof. Biewend: by Rev. Sievers 89 u. zw. of A. Götz in Frankenlust 8l, F. Sievers 86.41, New Year's coll. in Frankenlust 86.57, coll. m Amelith 81.02.

For teacher salaries: By Rev. WambSganß by his upper Jmmanuels congregation 86.56, by the lower 810.60. Rev. Lochner's mem. 869.52. By Rev. Moll Christmas coll. in Mequon 81.85. comm. in Hillsdale. deßgl. 86. mine, in Eoldwater, deßgl. 84. comm. Frankenlust, deßgl. 816.40. comm. Amelith, deßgl. 86.25.

For Past. Brunn's Institution: From N. N. Gratitude offering for rescue from danger of life, 82 to Brunn's pupils' traveling allowance. Trinity Comm. in Minnea- polis, Minn, 8l0. M. Hammel by Rev. Lemke 86.

For Past. Röbbelen: By Past. Wambs- ganß in s. both Gem. ges. 818. Past. Bernthal's Gem. 87.50. by Past. Lochner 85 by Fert. Hermann. By N. N. Thanksgiving offering for rescue from danger of life 81. from G. Weiß' wedding in Frankenmuth ges. 85,58. by Past. Sievers 815 u. zw. from L. Lange in St. Louis 85, Coll. in Frankenlust 86.60, Coll. in Amelith 81.02, Rev. Sievers 85.68.

For college maintenance in Fort Wayne: By Past. Lochner by B. 81. by Past. Moll at Geiger's wedding ges. 89,18. by Past. Lemke by M. Hammel 82.

For the maintenance of the school scminarS: Past. Lochners Mein. 822,69.

For poor pupils and students: Through Past. Also by M. G. Gratitude offering 82. by the same from A. Haag 81. on G. K. Weiß' wedding in Franken- muth s. 85,58. by Past. Franke for A. Gräbner ges. 86 ". zw. on G. Mörlach's wedding 86, by L. Stützer as a thank-offering for the rescue of his children 86. By Rev. Lemke on schinmngS infant baptism ges. 81,50. By Mast. Sievers 854 n. zw. Collecte in the fall of 1865 at Amelith, Bay City, Frankenlust and contribution of Past. Sievers 860, by Bro. Burk at Amelith 85, Bro. Keith at Frankenlust 88, at Mart. NcumeyerS wedding in Frankenlust ges. 85, on I. G. EichingerS wedding in Amclith ges. 86.

On the building of the church in Past. StürkenS Ge^ meinde: By Past. Lemke von Hcrrn Hofer 81.

To the Hospital in St. Louis: By Past. Sievers at a wedding in Bay City ges. 86.

To the orphanage in St. LouiS: Through Past. Lochner from B- 81.

For inner mission: From Past. Lochner, m mission hours s. 819.86. From the school children of the congregation in Adrian 84.50. By PasD Trautmann in Mis- sionsstnnden s. 88. By Past. Sievers by Ch. Eißfeldt in Milwaukee 815. W. Hattstädt.

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(Sent in by Rev. I. P. Beyer.)

Why a Christian man may heartily rejoice in his baptism received as an infant.

(Continued.)

Divine commands can only be given in the holy Scripture, for it alone is the Word of God. Therefore take your Bible again, dear fellow Christian, and let us consider God's commandment with one another. Look at Matth. 28, 18.19. It says: "All authority in heaven and on earth has been given to me. Therefore go your way, And teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and teach them halls all things whatsoever I have commanded you." That our Lord and Savior here gives a command, no one can deny, not even the adversaries. Now all the commands in God's Word are written in clear, definite words, so that no word may be given any other meaning than the first and proper one which it expresses. This must of necessity be so; otherwise, if human prudence can only understand the meaning of the divine words, who could?

How can we ever be sure of what is commanded if we have to determine the words of command? But the Lord commands in clear words that we are to teach and baptize. If we now ask whom the Lord would have us teach and baptize, his command answers, "All nations." But what is meant by a people? People is the collective term for all people, men and women.

The German people are all people, men, women, and children, who are bound together by descent, or by a common head to whom they are subject, or by a language, or by a country which they inhabit together, or by any other bond. Whom, then, does one mean when one says the German people? Does one mean the adult Germans? Not at all. They mean young and old, from the infant in the cradle to the old man tottering on his staff. But now the Lord says, nodding: Teach and baptize this nation or that nation, but all nations, that is, all men, all women, and all children. Now what creature may presume to exclude the greater half of men, the children, without at the same time committing the crime against the holiest, and falsifying God's command? - There is only one case in which we may suppose this command to be limited to less than all men, and that would be if God Himself had given an explanation in another word, to this effect. Has God done this? In vain wilt thou search the New Testament verse by verse; for there is nowhere found a limitation of this command to less than all men. Nor have the opponents yet discovered any scripture of this kind, and the way in which they seek to help themselves out of this difficulty is again very characteristic of their whole doctrine. For they say, "All nations ought to be instructed and baptized;" or, as Marcus says, ""Go ye into all the world, and preach the gospel to every cre-. atur,"" the Gentile as well as the Jew"; but it is not said, "To every individual, hither the inconsistency would be evident."" *)

With this loose, frivolous reason the good Lord should be content, when the conscientious opponents of God explain to him his words of command in such a way that his command, to which he binds all nations, is of no concern to the greater half of them. By this we are to be persuaded that we are not rightly baptized, that the Anabaptists say, You cannot take God's command as it is, or there will be an evident inconsistency. Truly, when one sees how the opponents hurl such straws against the fortress of Christ's clear command, and notices how they wait in all earnestness for us to lay down our arms against it, then one becomes all the more convinced of their impregnability. Dear, where do we come to, if this should again be a principle of Christian doctrine, which the Anabaptist spirit of Well here reveals: If a speech of God appears to us to be inconsistent, we must understand it otherwise than it reads. Thus the unbelieving enemies of the Bible are granted everything they desire, and the Anabaptists can confidently extend to them the hand of brotherhood; they have invented a platform broad enough for them all. Of course, say the unbelievers, we see that the Bible says that the world came into being from nothing in six days.

*) Scriptural account of baptism. S. 10.

But we also evidently see that these are inconsistencies; and the Anabaptists, on this principle, must say, Amen, for what appears to be an inconsistency is also false to them. Before a true Christian would make such a concession, or rather pronounce such a denial, he would rather appear as a fool before all the unbelievers of our day, and preach the gospel to all creatures, to all stones and trees, 2c. although they have no ears. Now we have no need of this at all, because God himself interprets these words, "all creatures," in the changed passage, Matt. 28:19, to mean that we are to teach and baptize only "all nations. But why he has put in Marcus the still more comprehensive word, which, in order to save space, it is not necessary here to discuss further. It is enough that everyone must see that he did not say it in order to give the Anabaptists the liberty to understand only half of "all peoples," but all that is called man. Now look at Acts 2:38, 39, where we read, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. And be baptized every one of you in the name of Jesus Christ for the remission of sins: and ye shall receive the gift of the Holy Ghost. For to you and to your children is this promise, and to all that are afar off, whom our Lord shall call." What a mighty proof we have here again of the baptism of infants. Let us be quite conscious of it. So Peter preaches repentance to the Jews, and reproaches them for their terrible sin, that they have crucified the Lord of glory. This goes through their hearts, and they ask, What shall we do? Then the apostle instructs them on this important question, on the right answer to which their fate depends for time and eternity: Repent and be baptized every one of you. Of what use then is this to them, the great sinners? They shall receive forgiveness of sins, and the gift of the Holy Ghost. But have they not cried, His blood come upon us and upon our children? Will not God now answer their own prayer terribly, and deprive the fathers and their children of such graces forever? No, even they and their children may still enjoy these goods of God, for yours and your children's is this promise. What promise? That through holy baptism they may have forgiveness of sins and the Holy Spirit. Even the children? Yes, because it is promised to them also, and what God promises once, that he can and will also keep. Therefore this saying clearly proves that children also are to be baptized, for to them also belong the promised goods, which God communicates through baptism as the proper means, the forgiveness of sins and the Holy Spirit. Therefore, dear fellow-Christian, let us only remain steadfast in this, for we too have already obtained these goods of God at our baptism in infancy. But, you will say, do not the opponents also know such passages? Of course they know them, but listen again, with what a down-to-earth

They treat them with such carelessness, and seek to deprive them of their evidential value. The very passage cited they explain thus: "By children must be understood here, in my opinion, their posterity when called." *)

It is a pity that these wise people did not yet live in I)r. Luther's time, for they could have given him good advice in the difficult work of translating the Acts of the Apostles from the Greek into German; and if Dr. Luther had accepted them, it would certainly now be written: for yours and your descendants is this promise. But you may rest assured, dear reader, that Luther would not have listened to such advice, for with God's help he wanted to give us a correct translation; but posterity is here an obviously wrong translation. You see, in the Greek language, especially in the Acts of the Apostles, children are called "tekna"; children of Israel, on the other hand, or "descendants of the lineage of Abraham" are sometimes called "gennea," but most often Israel". Thus, for example, in the passages Acts 3:25. 7, 23. 37. 9, 15. 13, 26. 2c. But now it says here Acts 2:39, "Yours and your telena is this promise, which, as every one knows who knows a little Greek, and still more who has carefully examined and compared the manner in which the Holy Ghost is wont to speak in the Acts of the Apostles, can mean nothing else than "children. Nevertheless, the pious, honest Anabaptist spirit wants to make us know, quite unscrupulously, that this word must be translated by offspring. Look, my fellow-Christian, this is what they offer us! We are to be fed with such rubbish of limited enthusiasm, which we are to believe, in order to doubt the rightness and glory of our baptism. God preserve us in mercy from such folly.

But the opponents attack the castle from the other side, saying, "Do not the words of the command say, 'teach and baptize'? is not the word 'teach' first, and must it not therefore be done first? But if the children are to be taught first, they cannot be brought to baptism as little as you Lutherans are accustomed to do. Now, in honor of the truth, we must first admit that many of the Anabaptists themselves, who have already become a little wiser, no longer dare to make the above objection, because they know that it does not hold water. Their pioneers, however, who are endowed with a high degree of ignorance, and who are therefore not lacking in impudence, still bring it freshly forward; nor have I yet read in any of their organs that they have publicly described this reason as lacking in evidential force against us: therefore we must nevertheless take this objection into consideration here, however trivial it may be in and of itself. Mark, then, dear reader, what the Anabaptists want. They say: Because in the

*) Scriptural account of baptism, p. 12.

The word "teach" precedes the words of institution. If the word "teaches" precedes the words of baptism, it must always be done first. The principle, then, would be this, and I beseech you to pay heed to the great wisdom revealed to the Anabaptists out of the hole in the smoke: If two or more things are commanded at the same time in the Holy Scriptures, then that which precedes must always come first. If two or more things are commanded at the same time in Holy Scripture, then that must happen first which is written first. Then that which comes after. Now look at 1 3:16: "Thy will shall be subject unto thy husband, and he shall be thy lord." Now, according to the rule of the adversaries, it is thus: First the wife's will must be subject to her husband, and then he also becomes her lord. With this interpretation every obstinate, self-willed woman would be highly satisfied; for she need only answer the man who appeals to it, and says, "By God and right I am your lord. Not yet by a long way; first thou must wait till I submit my will to thee. This ought to be a fine married life on earth. God does not want that either, but that is his will, that the man should be lord, no matter whether the woman acknowledges it well-willingly or resists it; and in the last case the man should submit her will to his, because God has already decreed him to be her lord beforehand. - Beat further on Ex. 29:6, 7, where God commands Moses to put the hat upon Aaron's head, and the holy crown upon the hat, and shall take the anointing oil, and pour it upon his head, and anoint him. According to the Anabaptist principle, God would have commanded Moses to first put the hat on Aaron's head and then anoint his head, which is a pure impossibility. Therefore the anointing had to happen first, then the hat came on the head, although the putting on of the hat was mentioned first. Look further at 3 Mos. 19, 25. There God commands the Israelites to eat the fruit of their trees and to gather it. It was fortunate for the people that the wisdom of the Anabaptists was not known at that time, for their principle would have brought the poor Israelites into the most dreadful distress of conscience. According to their teaching, this commandment means: First eat the fruit, then gather it. If they had really finished eating, they would not have been able to gather anything, and they would still have been sinners. Therefore this passage is to be understood in no other way than as it reads, namely, they were to eat and gather both, but each in its own time. Now look at Deut. 10:1, where we read, "And the LORD said unto me, Hew thee two tables of stone, and make thee an ark of wood." But what did Moses do? He tells us himself in v. 3: "Then I made a wooden ark of pine wood, and called it two tables of stone." O, sinful Moses! How dare he first make the ark and then tell all the world about it, when God had said to hew the tablets and make the ark. For Moses shall not come into the number of the holy ones.

"Believing baptized Christians." But yet God is pleased, and says not a word about it, which rebuked Moses, showing plainly enough that he did not mean to say which of the two should be done first, but that he was content that both should be done. We could now go on and cite similar examples from all the books of Scripture. We could go on and cite similar examples from all the books of Scripture, which show that the Anabaptist principle is not in the opinion of the Holy Spirit. Spirit's opinion. But we will be brief, and prove only with a few passages from the New Testament, that their principle, if it should hold good, would again do them the greatest harm. It says in St. Mark 1:4, "John, which was in the wilderness, baptizing, and teaching of baptism." According to this, John would have done just the same with adults as we do with children, namely, first baptized and then taught about baptism. Now we might as well say, If John, who was immediately enlightened by the Holy Ghost, did it, who can deny it to us? Let us now add to this Job. 3:5, "Whosoever is not born of water and the Spirit cannot enter into the kingdom of God," and apply the new rule of the Anabaptists to this saying, the whole work which they have hitherto permitted, and the very foundation of their sect, fall with one stroke. For according to this, one must first be born of water before he can ever be born of the Spirit and enter the kingdom of God. Baptism, therefore, is the very first thing that must be done to every man, and without it the Holy Spirit could not enlighten the heart of man. But in spite of John's baptizing and teaching, in spite of Christ's saying that a man must be born of water and the Spirit, in spite of the Anabaptists' saying that what first stands must first come to pass, they baptize no one whom they have not first taught, and act contrary to their own rule. Behold, my

Dear fellow Christian, you get entangled in contradictions with yourself if, like the Anabaptists, you want to squeeze something out of God's Word that God Himself did not put into it. When God's Word wants that which is first mentioned to be first, then God's Word always expressly indicates this, as for example the Lord says to the Pharisees: "Nevertheless ye repented not, that ye believed him (John) after that" (Matth. 21, 32.). But here we stick to the simple word: "Teach all nations and baptize them," and believe that both must happen, each in its own time. We cannot yet teach little children, but we can baptize them, and therefore we do it; but as soon as their minds awake, we teach them also. This has also been done with you and me, my fellow-Christian, and therefore we are baptized according to God's express command. Yes, say our opponents further, but if this is an express commandment of God, that the children are to be baptized, then we are to be baptized according to the express commandment of God.

who is to baptize, how is it then that in the whole of the New Testament we do not find a single instance of the baptism of an infant. Now this, dear reader, could not at all disconcert us, if it were really so; for what is the matter with it? If I am sure that God has commanded something, it is also certain that all those who would keep his word have kept it, whether it is written how, where, and when they have kept it, or not. It would be quite another thing if there were found in the whole New Testament even one passage in which a child brought to baptism had the same baptism administered to him in order that he might be baptized.

for the sake of his youth, would have been denied by God Himself. Such a passage we justly demand from the opponents, if this objection is to prove anything; but they will have to look for it until the day when America becomes the paradise in which the millennial kingdom will be lived out; for such a passage is not found in the Bible. What should be the result, if the principle of the opponents were correct: All commands of God, to which there are not also examples of fulfillment in the holy Scriptures, are considered null and void. What would be the result if the principle of the opponents were correct: "All commands of God for which there are no examples of their fulfillment in the Scriptures are to be considered null and void and are to be interpreted differently than they read? Take, first of all, the high command of God, the holy ten commandments. To this day we have not a single example of any mere man keeping them. If, therefore, the Anabaptist principle should apply, we should have nothing more urgent to do than, like the Pharisees of the old covenant, to give all the commandments a different interpretation, for the words are. Or take the commandment of circumcision, which God had given to Israel, and which he expressly determined should be fulfilled on the eighth day; of this also, from the circumcision of Isaac onward, we do not find a single example in the whole Old Testament; for the example of Zipora cannot be cited, because her son was no longer a child, as appears clearly from Exodus 2:23. Accordingly, if the adversary rule were correct, the commandment of God concerning circumcision on the eighth day would have been omitted for 2000 years, and the descendants would have had to interpret it differently. Thus the command about the use of the Holy Communion. Lord's Supper. In the whole of the N. T. we do not find any express mention of women taking part in it; therefore, according to Anabaptist wisdom, one would have to conclude that women were not commanded to partake of Holy Communion. Holy Communion. But you see, dear reader, what a great folly it is to demand examples from Scripture in order to accept the commandment as such; for the commandment remains in full value even without any example.

(To be continued.)

(Sent in by Past. Hugo Hanser.)

Lutheran, have you the symbolicil books and do you read them?

(Continued.)

5. the Apology of the Confession.

The Apology, as the title also indicates, was translated from Latin into German by Dr. Justus Jonas. Apology means a protective speech in German or a defense; Apology of the Confession is the name of this writing because it defends what is taught and known in the Augsburg Confession. At the same time, however, it is also, as appearances show, a further explanation and splendid interpretation of the Confession. The occasion for this writing was the following:

After the Augsburg Confession had been handed over, the papists, too, should have simply presented what they thought they had to hold in matters of religion, and then the religious negotiations could have been continued on the basis of these two submissions, according to the imperial decree. But neither the emperor nor the papist estates were so favorably and justly disposed against the Protestants. Instead, the Emperor simply ordered his papist doctors Faber, Eck, Cochläus and others to refute the Augsburg Confession in writing. Confession in writing. This, of course, was a matter of impossibility; Eck himself had already admitted that it could not be done with the Holy Scriptures. Eck had already admitted that it could not be done with the Holy Scriptures; at most with the old church fathers. The first draft of this refutation turned out so miserable that the emperor and the estates were ashamed to have it read to the Protestants, and therefore returned it as unsuitable.

Hereupon, about twenty doctors martyred themselves for almost six weeks until they finally wrote out a confutation or refutation, as they boastfully called it. In it they had approved several articles of the Augsburg Confession. Confession, some in part, some completely rejected, as can be seen from our Apology itself. Nowhere, however, was the reason for the refutation the Bible, as it should have been, if one had wanted to act in the fear of God, and if the objections should have been of any importance; but from old church fathers, who themselves had already been taken in by papal heresies, they brought forth this and that, with which they pretended to have overturned the Lutheran doctrine and to have proved it false, as if the church fathers were above the Word of God. For this work the authors were gloriously and richly rewarded by the pope and emperor. So that Erasmus sarcastically said: "Poor Luther has made many of them rich."

The Emperor then had his secretary read this confutation to the Protestant estates, and in doing so declared: "that this refutation, which he has had drawn up, contains the opinion on which he wishes to rest and stand; he thus understands that the princes will not accept the

would do the same. And if they would not comply, he was the patron of the church and would not tolerate any schism in Germany. This speech could only be interpreted by the Protestants as a harbinger of coming hostilities, and they therefore desired all the more a copy of this confutation, since in such important matters they could not immediately come to a decision without further consideration. But since the papal side was aware of how weak a foundation this work rested on, this request was unjustly rejected. In vain the Protestants appealed to the imperial proclamation: that one had promised to listen to every opinion in kindness and to act; in vain they argued that one did not refuse a copy in much lesser imperial matters, and that they had also submitted their confession in writing: The Emperor stood by his refusal, and two days later offered it to them only on condition that they would first swear not to write anything against the Confutation, nor to have it printed, and to accept it; conditions which, of course, they could not meet. Outraged by this procedure, the energetic Landgrave Philip left the Diet, and a split in Germany seemed inevitable.

But some Papist estates again tried the way of goodness. And the emperor, prompted by his political situation, now appointed a committee of the most eminent Protestant and Roman theologians and jurists to discuss these matters and to reach an agreement. But although, after this committee had changed three times, and at last consisted only of four jurists, as well as Melanchthon and Dr. Eck, it seemed that agreement had been reached on the twenty-one first articles of the Augsburg Confession, it was not possible to reach a consensus. The peace negotiations broke down more and more, and the Protestants appealed more loudly and repeatedly for a free general council in the near future. The Emperor, after he had again tried to induce the Protestants to deny the treaty, partly by promises and partly by threats, on Sept. 22, 1530, ordered an imperial treaty or treaty of peace. 1530, in which it was stated: "Since the creed of the Protestants had been refuted, and it had come to the point that in some doctrines the Protestants could have united with the Catholic Church, but not in others, they were granted a period until April 15 of the coming year to deliberate whether they wanted to unite with the Catholic Church over the disputed articles or not. . . . The announcement of a general council should be made to the pope within six months." The Protestants had Dr. Brück reply that it was not at all true that their doctrine had been refuted; rather, it was so firmly founded in God's Word that it was eternally true.

They were confident that they would be able to stand up in the last judgment, and they would soon have done so if they had been given the confutation. However, the most important thing would have been noted in haste and an apologia would have been drawn up against it. And at the same time they presented an apologia of the Augsburg Confession. Confession. During the reading of the Confutation, several things had been noted by the Protestants. Melanchthon took advantage of this and wrote a refutation of it, which was at the same time a defense of the Confession. And this was what was now presented, but the Emperor once again refused to accept this writing, and so the Elector left Augsburg with his family. Shortly before, Luther had written from Koburg: "Would to God that I could see you again soon. You have done enough. You have confessed Christ. You have offered peace. You have obeyed the Emperor. You have patiently endured much humiliation... . . Rejoice now in the Lord, and be glad, ye righteous... . .. The Prince Chur wanted to allow me to travel home, but I asked him to leave me here, so that I could receive you here on your return and dry the sweat from your brow."

It may be mentioned here at once that, because the imperial decree was openly hostile to the Protestants, the hatred of the papists also became more and more open, so that, for example, King Ferdinand, the brother of the emperor, did not want to rest until the "Lutheran sect was destroyed, and should he go begging". King Ferdinand, the Emperor's brother, would not rest until the "Lutheran sect" was exterminated "and should he go begging" and the Elector Joachim boasted that he would "rather lose his country and people, die" and perish," than consent to peace with the Protestants; indeed, that the papal envoys were already trying to persuade the Emperor to resort to confiscation of goods, fire and sword, for that was right against the heretics, and that he would then have the Inquisition finish the work. Since open war seemed inevitable, the Protestants gathered in Schmalkalden in March of the following year and concluded a six-year covenant with each other that if one member of this covenant should be attacked and suffer violence for the sake of the faith, the others would support and help him with armed hands. But the Emperor had not expected this vigorous and rapid action, and it dismayed him. A beginning of the war was still too early for him, for the Turkish Emperor Suleiman threatened Austria; he must now have peace within the Empire and powerful help without. He quickly resumed the broken negotiations, and finally, on July 23, 1532, concluded the so-called Nuremberg or First Religious Peace with the Protestants, by virtue of which both parts promised to behave peacefully toward each other until the expected Concilium.

After the Diet it was Melanchthon still managed to get a copy of the Confutation. He therefore set to work on the Apology at home, which had been offered to the Emperor but not accepted, and so it came into being in the form in which it can now be read in our symbolic books. At the Convention of Schmalkalden (1537), it was then signed by the theologians upon the decision of the Protestant estates, and elevated to a symbolic writing.

As for the content, it is preceded by a preface, in which Melanchthon himself gives a brief account of what had been negotiated after the delivery of the Augsburg Confession. Confession, complains that no copy of the Confutation was given to the Lutherans, and finally gives the reason why he wrote this book: namely, to show before all the world that the Augsburg Confession is the pure and right doctrine of the divine word. Confession contains the pure and right doctrine of the divine word. Then follows the actual defense in 14 articles, in which not only the articles of the Augsburg Confession are defended with triumphant certainty, but also the articles of the Augsburg Confession are defended with triumphant certainty. Confession are defended, which the enemies had attacked, with further evidence, discussion and closer definition of the same, but also the apparent reasons are refuted strongly and strikingly, which the opponents had raised against it. He dwells longest in this most extensive writing of our symbolical books on the article of justification and of the fulfillment of the law, and shows here, as through all the articles, that we are justified and saved by faith alone in the merit of Christ alone, and not by our nor other people's merit and worthiness. Finally, he again reproaches the papists, saying that it is not we, but they, who are to blame for this separation of the church, because they did not want to let go of their false teachings and persistently opposed the divine word.

Everyone who reads this writing with an open heart will have to confess that it is a true treasure trove of pure doctrine, through which not only the Augsburg Confession is illuminated in the most splendid way, but also that the whole work of the Reformation had to be powerfully promoted by it, since the necessity of it is evident to every sincere person. Confession is illuminated, explained and interpreted in the most glorious way, but that the whole work of the Reformation had to be powerfully promoted by it, since the necessity of it was put into the brightest light by God's Word and history for every sincere person. This is not only because God's Word and history have been put into the brightest light, but also because the complete lack of foundation of the papal doctrines and statutes is presented with the greatest clarity, thoroughness, and scholarship in the most simple manner. Also, one soon senses from the way of expression that Melanchthon already appears much bolder and more resolute here than in the Augsburg Confession. Confession. "By this writing," says Luther, "Melanchthon has made good all that he should have provided by his too great love of peace and submission, with his at once anxious and fearful disposition."

(To be continued.)

To the ecclesiastical chronicle.

Freemasonry and the Evangelicals or Albrechtians. Some time ago it was condemned in the organ of the Evangelicals that in their Eastern Pennsylvanian Conference, namely in Tamaqua, the laying of the foundation stone of one of their churches had been performed by Freemasons with their mumbo-jumbo, and indeed precisely by Jews. The laymen, rather than the preachers, in that community seem to have been more annoyed by this. The Protestant preachers seem to be in cahoots with the Freemasons. For example, a layman writes in the Christian Messenger of March 30: "No doubt the meeting of the Ostp. Conference, hoping that the same would enforce decisive resolutions against the glaring mischief at Tamaqua, but how astonished one is, indeed one can scarcely believe one's eyes; for the proceedings of that Conference are nothing else, the best of it said, than a " "defense of the Masonic Order."" "Not a single delegate of the leading Conf. of the Protestant Church has the moral courage to speak out freely against such an appearance, which is humiliating for the whole Protestant Church. The committee appointed by the bishop must not utter a sound; and no wonder that this committee makes a mockery of itself and its whole conference. If the first men in the church can remain silent in such a questionable matter, then the laity must rise up to prove that there is still a little lifeblood left. I know enough of this dark guild, and am firmly convinced that Freemasonry is contrary to the spirit of Christ and his teachings. If Christians throw themselves into the arms of this union, they at the same time throw away their trust in God, deny the faith, engage in lechery, and run the risk of losing their souls. We must look at such phenomena in the light of God. Every faithful follower of Jesus is filled with melancholy when he perceives that decay is becoming more and more widespread. Here, too, every self-respecting person heeds the Lord's admonition: "Watch and pray". - In its report, the Committee places special emphasis on the fact that it was not Jews. O simple-minded schoolboyism! - Do not those three men know that Freemasons are Freemasons, whether otherwise Jews, Christians, Muhamedans, or heathens? - If other conferences do not speak out more sharply against this, or perhaps not at all, then a rough ranking within the Ev. Gem. is unavoidable. Tens of thousands and times as many of the members essentially agree with my views.

At the Ostp. Conf. an indirect contract was made with the secret order of Freemasons."

On somnambulism.

The Sunday Messenger was informed by letter from a reader of the same, H. in V. bei M., that in the region of Meissen in Saxony there is a woman who attracts many people because in a somnambulistic state she offers remedies for diseases, but also foretells the future "and all this in the name of our highly praised Savior. Opinions about this apparition were divided among the believers there: while some recognized it as an effect of the Holy Spirit and referred to 1 Corinthians 12:4-11, others strongly rejected it, referring to Matthew 7:15-23, and especially to vv. 22 and 23. Now let the Sunday messenger answer this: What is to be thought of somnambulism or *clairvoyance?*

This is a dark night area of the human mind, a morbid condition of the nervous system, which is why this phenomenon is especially prevalent in women with overstimulated nerves. Not infrequently this is connected with deceit, especially self-deceit, nourished by vanity and the admiration of uneducated people of higher and lower rank. In any case, it is disease, and what is spoken in these morbid disorders of the soul and nerves is by no means a higher revelation of God the Holy Spirit. This error is absolutely reprehensible. God the Holy Spirit, of whose special effects of grace and gifts of grace in apostolic times St. Paul speaks in the Corinthian passage, is not a revelation of God the Holy Spirit. Paul speaks of in the Corinthian passage, did not choose women with nervous disorders, but spiritually and physically healthy people who were rock solid in their faith in the Lord Jesus, who lived a sanctified life, who were grounded in the knowledge of sound doctrine, and who were completely devoted to the Lord as their own; these were also the four daughters of the evangelist Philip in Caesarea in those days, of whom Lucas tells us in Acts 21:9. but by no means in our day either that woman near Meissen, or the girl in Pausa, of whom the pilgrim from Saxony in the year 1859 told quite strange things, and who, taken by the authorities to the district hospital in Zwickau, there soon got well. Finally, one would like to ask: Who are the people who run to such women, believe them and make a big fuss about it? Do not take it amiss, dear brethren: they are such as are not satisfied with the wholesome food of the Word of God and the means of grace to which we are pointed by the Holy Spirit, but want sugar bread, something strange; for whom the one main question, "What shall I do that I may be saved?" is not the care of life and the question of life, but who lust after things and forward questions which we do not need to know for our salvation, and are therefore withheld from us by God's wisdom. On the faith

We are placed in the true word of God, what is above it is of evil. Therefore you are right, dear brother H., keep away from such false prophets and prophetesses and only stay on the Gospel on the 8th Sunday and Trinity. - Matth. 7, 15-23 - and read what St. Paul writes to the Ephesians, where such stories also occurred at that time and deceived the believers, in chap. 4, 14. 15. and refer your brothers who are mistaken in this to the last verse of the 12th chapter of the 1st Epistle to the Corinthians, which they referred to. The more delicious way, which Paul promises to show there, is the content of the following 13th chapter.

(Sunday messenger from Saxony.)

Difference of faith and unbelief.

Thus the historian W. Menzel writes: "The history of the great French Revolution has itself proved that the utmost efforts of modern Jews and pagans are not able to overthrow the Christian Church. The Jacobins, however, had decreed the abolition of Christianity, and a thousand Christian martyrs fell victim to this decree, but the French people soon sweated out their madness, and when the first Consul reopened the churches, it was done with the most general approval of the people; the Jacobins, who had been so fierce a short time before, cowered like dogs, and there was not a single martyr among them who would have laid down his life for his unbelief. There is a great lesson in this. Faith gave men the moral strength and high heroism which unbelief is never able to bestow upon its adherents. For his faith the pious man dies as for his true beloved. Unbelief, however, is never faithful, not even to his unbelief, but, when compromised by it, abandons it like a lazy harlot.

Annual report on the German Lutheran Hospital and Asylum in St. Louis, Mo.

In the year 1865 we have gone through many notices in our hospital. Three times we have experienced a change in the guard family. Twice the guards told us the service. And then the new housemother was ill for a long time, so that maids had to be kept. It is, of course, a burdensome service, the service of a hospital attendant. There are many annoyances and great burdens in such a service, that cannot be denied. These changes and coincidences have of course caused not only worries but also costs. With the larger number of patients and the larger building that has to be kept in order, we also need more attendants and workers. The

But the merciful God has always helped us even in this distress and embarrassment. He has provided us with caretakers who, for the sake of Christ, will take upon themselves the office and work themselves into it with all fidelity. May the Lord bless them and give them an abundance of patience, mercy, wisdom and strength. Never before had the number of sick people increased so much as in this year. In addition to the sick whom Dr. Schade treated carefully and free of charge this year, whose number amounted to 78, as the medical report indicates, individuals were also treated by other doctors at their expense. We also had a poor Christian woman in our asylum who had suffered for many years from a disease in her body and finally found her salvation in a blessed death. Furthermore, there were 2 orphans in the asylum due to the lack of an orphanage. One of them, a very small child, who came to the house ill, was taken from the earthly asylum into the heavenly home by the right orphan father. Another larger girl has been taken back into a family. At present we have a five-year-old orphan girl in care who is sick and miserable. An orphan boy, who had been brought up in a Christian family until he was 14 years old, has, because God has endowed him with good gifts, been sent to Fort Wayne to college in September, 1865, to be prepared there, with God's help, to be a preacher of the gospel. Several of the dear Lutheran congregations in the vicinity of St. Louis have given us a special collection this winter for our hospital and especially for the establishment of an orphanage, for which we herewith express our heartfelt thanks and wish God's rich reward. We may well be obliged to send our active collector to other Lutheran congregations as well, and hope that he will find a friendly reception and obtain a plentiful yield, as he has done up to now. We should finally come to our own orphanage or orphan farm this year. As the accounts show, our expenses have been very high, which is due to the enormous prices of all necessities, especially fuel, the good food for all the sick, the change of orderlies and the larger staff of orderlies. This year we had 30 poor people who could not pay a cent and some of whom were in the hospital for a long time, several months at a time. But no difference was made in the care of these. Those who did not pay received the same as the others. It is usually the case in our hospital that the sick would rather stay longer than leave before the time of their discharge. Therefore, all the generous supporters of our hospital can be convinced that their gifts are really effective.

The poor sick, the miserable, and the abandoned will benefit from it. May the Lord our God not tire us in carrying on this work of love with all love, and may He graciously bestow His blessing on everything we do.

On behalf of the Board of Directors

I. F. Bünger.

Medical report

about the patients treated in the Lutheran hospital from January 1, 1865 to the end of December of the same year.

78 persons were admitted to the hospital, namely 62 males and 16 females. Of these, 67 were discharged cured, 3 improved, 1 discharged uncured, 3 died and 4 remained in treatment.

The diseases were as follows: Asthma 1, ophthalmia, catarrhal 1, ophthalmia, scrophular 1, pallor 1, burns 2, pleurisy 1, intestinal ulcers 3, intestinal catarrh 1, intestinal constriction 1, diarrhoea, chronic 2, pyogenesis 2, epilepsy 1, fever, bilious 3, catarrhal 1, intermittent or alternating 7, lichenification I, ulcers of lower leg 2, harelip 1, sore throat 1, dropsy I, cardiac enlargement 1, heart enlargement I, bone fracture 1, cramps 1, scabies 3, paralysis of the limbs 2, hepatitis 1, lung abscess I, consumption of the lungs 1, gastritis 3, stomach ucler 1, measles 1, rectal polyps 1, Splenic gangrene 2, Nervous fever 6, Nervous inflammation 1, Smallpox, modified or mild 2, Contusion of scapula I, Rheumatism, acuter 4, chronic 3, Dysentery 5, Spinal emaciation 1, Scurvy 1.

By age were

from 1 - 10 years	4	"10-20 "	20
" 20-30	"	32	
" 30-40	"	13	
" 40-50	"	7	
" 50-60	"	1	
" 60-70	"	1	

The average boarding time of a sick person was about 18 days.

St. Louis, Mo. 15th Jan. 1866, F. Schade, N. v.

Seventh annual accounts

of the Lutheran Hospital and Asylum on receipts and expenditures from February 3, 1865 to February 2, 1866.

Intake.

Received from congregations and members within the Synod and already acknowledged with heartfelt thanks in the Lutheran, ... K741.75

In monthly contributions collected in.

Jmmanuels District, St. Louis 318.90
Trinity District" 255.70
Zion District " ..... - -70 .45
Concordia District" 69.50
New Bremen community" 43.20
From the Young Friar's Association, Zmmanucls-Distr. 120.25
"" . at SliftgS.-Jest coll. 30.40
--------- 150.65
" ,, Concordiadistr., ges. contributions 28.00
Received from healed persons in hospital 735.50
Collectirt by Mr. Schulz for the Hospital, and for the purchase of land and building of the Orphanage in the Parishes at St. Charles, Laiondelct, and in Past. Lehmann'S congregation, which at his time was individually in the Lutheran
to be acknowledged 512.10
Cash on hand February 3, 1865 .....49.95

Total revenue §2975.70
Issue 2815.35

Inventory at 1866 §160.35

Issue.

For utensils, heating, repairs and other

Issues from February 3, 1865 to February 2, 1866 ..... §680.35.
For food 1077.00
Salary for hospital attendants.family-- 383.00
Capital paid off to date ..... 575 M
DoctorCosts-..... .....
Pharmacy costs §243.40, courtesy of
Mr. F. W. Schuricht receipts with 100.00

According to the last annual account on 3 Feb 1865, debt ..... 2910.00 remained.
Of which paid off according to invoice 575.00

§2365.00
in cassa 160.35

Remains a debt 1866 §2204.65 St. Louis Feb. 2, 1866.

L. E. Ed. Bertram, Cassirer.

Church News.

On Sunday Judica, March 18, Rev. Biedermann, having received and accepted a regular appointment from St. Jacob's parish at White Waffer, Cape Girardeau Co. was installed in his office by order of the Presidency Westl. Distr. assisted by Revs. Bergt and Köstering by the undersigned.

May the Lord give spirit and gifts for battle and victory, and may the church grow and flourish as a garden of God to the praise of His name. E. Riedel.

Address:

U.6V. u. Biederrmann, stuokson, Oupo Oirursteuu 6o., No.

Conference display.

The Chicago District Preachers' Conference will assemble for its next meeting, God willing, May 1-3, at Elk-Grove.

G. S. Löber, Secr.

Indication.

In these days I will send the last Synodal Report of the Eastern District to all those preachers who have not yet ordered it directly, and ask that the amount of 30 cents be sent to me as soon as possible, so that I can soon prepare the statement of account for the report.

New-York, April 1, 1866.

I. Birkner, No. 92 William St.

Death Notice.

Once again we have to bring the members of our Synod a message of mourning from the West. After a prolonged chest ailment, our dear brother Mr. E. O. Wolff, who had been faithful to the church in the past, finally died on April 5 in the evening of 11 o'clock.

He died blessedly in the Lord at the age of 45 years. He came to America from Germany (Hanover) in May 1846 through the mediation of Pastor Löhe, in order to dedicate his services to the church here. He did this with great faithfulness and rare conscientiousness with excellent knowledge and talent. He had to wander around a lot. First pastor in Perryville, Mo., he followed a call to Union, Jefferson Co., Mo. in 1850; but, finding resistance here, he gladly accepted a new call back to his old congregation in 1851. But again his effectiveness here was to be of short duration. In 1855 the Lord led him to the congregation on Sandy Creek, Jefferson Co, Mo, whence he finally removed to his former branch congregation at Sulphur Spring in the same county. Here, however, after a short labor, the HErr gave him leave of absence to rest there in his triumphant church from all strife and contention forever, and to wear the crown of conquerors. He leaves behind a deeply grieved widow with four uneducated children. His funeral took place on April 8, from. His former neighbour and confessor, Pastor C. R. Riedel, preached the funeral sermon. This bereavement is a new call to all members of our Synod to consider what the Lord says: "The harvest is great, but the labourers are few. Therefore pray the LORD of the harvest, that he will send forth laborers into his harvest." Matt. 9:37, 38, W. [Walther]

F. Wichmann & G. Spiegel 81 each. Mrs. Hütter, Rock Island, 8l. For Siegert from the Gem. Rodenberg, 85.33. Lrhrer Dießner 81. By teacher Döllingcr from the Stu- denten-Kasse in Richmond, Va. 85 and 81 from an unnamed person for Hoffmann.

To the budget: Th. Miller in Philadelphia, thank offering for benevolence received from the seminary, first payment 850.

A. S e l l e .

For poor pupils: by N. N. 83. by Dr. Sihler from A. Schlitt in Baltimore 86. by Griebel 'en. in Past. Fleischmann's Gem. 85. by Rev. I. F. Niethammer of s. Jacobusgem. 810. by I. F. Schuricht for G. Roseuwinkel of d. Gem. at Addison 815 and for A. Brauer at W. Drechsler's wedding ges. 88. by H. B. 82. for N. Sörgel of the Jünglingsverein in Past. Beyers Gem. in Chicago, 810. for K. Kaltenbach of the Young Women's Association in Past. Beyers Gem. 86. by Brackhage in Past. Fleischmann's Gem. 85. by W. C. Werner in Memphis 86,90. for A. Gräbner by Past. Wii- stemann of Gem. members 84.50. For G. Heid by Past. F. W. Schmidt on G. M. Hahn's infant baptism ges. 82.30. Don Past. Rcisingcr's Filial in Egypt 83.25; by himself 81.75. For A. Brömer by I. Birkner '820.

For the household: From W. C. Werner in Memphis 86.

* *

Correction: In No. 13, "for D. Walter," read: by Pastor Niethammers Gem. instead of: by Pastor Oestermeiers Gem.

G. Alex. Saxer.

Received in the eastern district treasury:

To the synodical treasury: from the congregations of El- mira and Flora 9 dollars, inclus. Agio 813^30. teachers holiday 81. comm. buffalo 815.60. p. ahrend 83.20.

For heathen mission: Mrs. Day 81st comm. in Buffalo 87.40.

For Pastor Röbbelen: Gem. Johannisburg 84.

For college maintenance: Gem. in New York 810.50.

For inner mission: From the same 810.

New York, Jan. 14, 1866. I. Birkner, Cassirer.

No. 92 William St.

For heathen mission: St. John'sburg congreg. 84th Martinsville congreg. 81st John William 85th John Christgan 8t. Past. Sturken's congregation, Epiphany - Coll. 818th Christmas - Coll. of Teacher Buerger's school children 85.36. Gem. in Port Richmond 88th of school children 85th Gem. in West Seneca 81.50. Gem. in Buffalo 86.50.

For inner mission: Fr. Christgan, thank offering for happy return from the war 82. at Joh. Risch's wedding 81.50. at F. Beutel's wedding 82. congregation on Basewood Hill 85. Mrs. Fauser 82. M. Geuder 82. from the women's association in Boston 87. young women's association 87. in missionary hours 86. congregation in Pittsburg 84.50. congregation in Port Richmond 88.50. on I. Grosskopf's wedding 83.34.

For teachers' salaries: St. John'sburg comm. 85.45. Martinsville comm. 84.55. Olean comm. 87.

To the college maintenance fund: P. Schaaf (for the three institutions) 815. Gratitude offering from Fr. Tormüller 81. To A. Heiser's wedding s. 82.50. On Zink's baptism of a child s. 82.70. Gratitude offering from Mrs. Weber 82. Congregation in Port Richmond 815. Congregation in New York 810, 65 and 810.43.

For Pastor Röbbelen: From Fr. Ritzan 85.

ToSeminarBuilding iuAddison: Gem. in West Seneca 83>'.

For Brunn's pupils: Gem. in Olean 88.

To the preacher's and teacher's widow's fund: Thank-offering of P. R. Niebaum 85.

For Brunn'S seminary building: on K. Krö- ning's baptism of a child 82. thank offering by Mrs. Past. Ruh- land 81. Deßgl. by M. Geuder for happy delivery of his wife 85.

For Pastor Gross in Richmond: Thanksgiving Offering of M. Geuder for Dear Peace 85.

T o C o l l e g e s ch u l d e n t i l g u i d e s- K a s s : Gem. in Washington 8181.55. Gem. in Eden 87.40. Gem. in Boston 85.10.

For sick pastors: G. Schellhaas 85.

Znm church building in Baltimore: Gem. in West Seneca 818.75.

New York, March 1, 1866.

I. Birkner, Kassirer.
No. 92 William St.

(Receipt and thanks.

For Brunn's institution received from the school children of Mr. "Erh" Kundingers in Detroit 83.10.

For pastor Röbbelen of Mr. Rothe sen. in Frohna, Mo., 81.

For poor students from the worthy women's "no in Zions- Distr. in St. Louis 24 bust shirts and 6 pr. woolen socks. From members of the congregation at Mem- phis, Tenn. 85 and from the Young Men's Association there 815. Bon Fr. Mother Heimsoth in Past. Hahn's parish, Ben- ton Lv-, Mo. 6 pairs of woolen stockings.

C. F. W. Walther.

During the month of March I received the following gifts: Through Rev. Bernreuther collected at Walther's wedding 85.65. Through Rev. Schwan for Mack: from the congregation in Cleveland zl235; from the Jungf.-Verein das. 810; from Matthias 85. ^By Past. Schmidt on Bremer's baptism of children ges. 82,83. Gem. Frankenmuth 810. by Rev. Hattstädt to Hanshalt 85,55. by Rev. List 8>. By the women's club jaLincinnati 810. Dnrch teacher Kirsch for Huscr 8t5. By Past. HuSmann for Ernst 83.50.

Addison, I. Apr. 1866. I. C. W. Lindemann.

For poor pupils: by teacher Hafner at Linkncr's wedding, sent 810.10. By the Women's Association at New Hasen, Ind., 813. Congregation at Proviso, Christmas gift 815.53. Congregation at Elk Grove, deßgl. 810. For^ietschke: rvm Women's Association of St. Paul's Congregation at Chicago 84; "om Jünglingsverein there 88; by Jungfr.- Verein.Verein 88. Mr Pieritz by N. Kirchner, Portland, Minn. 81; by teacher Dcnninger at W. Entemann's wedding ges. 88,15. For Strikter by teacher Zitzlaff at I. Müller's baptism of children ges. 89,65; deßgl. by Griesbäcker 85,85; by Meicrding 83,15; by several youths of the Drcieinigk.-Gein. at Esnnsville 816,15. For Müller by Past. Wüstemanu at Aeudallville ges. 87.25. for Bruchner by Past. Stubnatzy at a coll. on Leinkers Hochz. 88; by Heine 83;

Received to the lau of the schoolteacher - seminary:

By Mr. Past. Hattstädt, Kassirer d. nördl.Distr. 842.68

""	Cd. Roschke,	"" westl.	"	31.15
""	I. Birkner,	"" east	"	33.35

"" Past. Miracle of Mrs. Dora 82, N. N. 85, Chr. Kertscher 81.75; total 8.75

From Mr. Past. Steinbach's comm., Milwaukee, Wis. 13.75

From Mr. Past. Nützels Gem. in Ohio 4,gsi

Don Hrn. Past. ListS Gem., Town Sherman, Wis., 5.00 By Mr. H. Busse, Elk Grove, III, ...3.00

Summa .. 814l,68

Addison, III, March 24, 1866, H. Bartling.

With heartfelt thanks against God and the bountiful givers, the undersigned, in behalf of his congregation, certifies to have received the following kind gifts for the building of the church at Humboldt: From Rev. Meier's congregation in Leavenworth, Purchase, 820th Rev. Hahn's congregation in Benton Co, Mo, 811th Rev. StegerS Gem. in Wapaconetta, O" 821,35. by Mr. I. Schuricht, Cassirer of the general Svnode. 822. W. Lange, Past.

Humboldt, March 13, 1866.

Entered the race of the Eastern District:

To the synodical treasury: From Past. Roeder 81.50. Washington congregation 815.60. F. Stntz's Love Fund 840. WolcottSville congregation 85.50. Alleghany congregation 87. Boston Women's Association 88.26. Young Women's Association 89.24. Missionary Hours 87. Teacher Shrion 81. Port Richmond congregation 812.50. West Seneca congregation 85.57. Rev. Kählers Gem. 86. gem. at Buffalo 823. gem. at Eden 88 50. pastor Stürkcn for 1865 82.

For the general praeses: Gem. in Olean, at the travelling allowance 84.

For poor students: Gem. in Philadelphia 85.10. I. Trapp 8t. Gem. in Washington for Ernst Bürger 84.75.

Received in -the Raffe of the Middle District: ToSynod Debt Redemption Fund: from H. R. Schwegmann in Fort Wayne 250 Doll. Past. Sihler's comm. coll. 8207. Past. Schumann 85th N. N. 85th W. Paul 85th Ch. Piepenbrink 85th By Rev. Detzer: from W. Danneuberg 810, C. Warnecke 85, M. Schmidt K2, H. Arniug 82, Martin Bros. 83, Möring, Trampe, M Schutz. Mrs. Waldner, Mrs. Lindemann, Mich. Thieroff, A. Schatz, M. Hohenberger, K. Hoheuber- ger, W. Wemmcr, Kästner, Zacharich, H. Ort, Max, I. Richter senior, I. Richter junior, Nik. Thieroff, Klapproth, Ch. Grünler, Fran Grünler, Peter Thieroff, I. Schatz, G. Trö- ger, Böhen, G. Voller, A. Tröger, 81 each, Simon Höllrich 85, Nik. Tröger, I. Tröger, Roth each 82, I. Wirth 75 cts, C. K. 25 cts. Past. KühnS Gem. 830.65. of whose two branches **8ll.75.**

To the synodal treasury: From Past. Siegers Gem. 87.52. Past. Jäbkers Gem. 813. A. Wichel, thank offering for the happy return of his son from the war 82. By Past. Stubnatzy by Carl Rose 81. past. Freden kings Gem. 85,15. past. Jox's parish 813.70. Its branch in Peru 88.75. Through the same from Wittwe Rauch 82. Past. Reichhardt's St. John's gcm. 825. past. Flickes St. Pauligem. from the bell-bag 850. past. Schmidt's parish 83. Kühns Gem. coll. for Feb. 81.33. Martinsgem. au der alten Piqua Road M1.17.

To the parish and teachers' widows' fund: By Past. Seucl on Carl Rackers wedding s. 87.05. By Past. Kühn on Fr. Gehrmann's wedding: 89.15.

On the building of the church inPast. Sturken's congregation in Baltimore: by Past. Horst by I. G. Neuner, I. Geyer, I. Fladt Jr, M. Fladt Sr, H. Weber 81 each, St. Neuner. I. Körner, A. Finnappel, A. Nenner, G. Geyer, I. Horch 50 cts. each, M. Fladt Jr. 20 cts, G. Kühlwein 15 cts, Past. Horst 82.65.

For Dir. Saxer's substitutes: Pastor HorstS Gem. Coll. 88.50. L.L. Schnell tzl. by Past. Hattstädt 810.87.

For poor students: By Pastor Horst on H. Horch's baptism 82. by Fr. Schumm for Stud. Zimmermann 85.

For poor students in St. LouiS By Past. Reichhardt by W. L. 55.

To the college household at Ft. Wayne: By Past. Reichhardt by W. Sievers 55. by Past. Hattstädt 513.19. By Past. Jox by parishioners 57.

For heathen mission: By Past. Seuel at Past. Steffens Hochzeit ges. 53.

For inner mission: By Past. Hattstädt , 59,50.

For Pastor Hüsemanns Wittwer By Past. Reichhardt of Mrs. Hauptmeirr ges. 52.

For Pastor Birkmann's widow: By Past. Schmidt from N. N. 52.

For Past. Nd'bbelrn: Pastor Bode's congregation 514.76. cath. butcher 51. l. l. Schnell 51. by Past. Kühn by Mrs. Rosine Grißler 52. by Pastor Schwan on Fr. Fey's wedding ges. 58.40.

For the Hospital in St. Louis: By Christine Schneider 52.

For sick pastors: By Rev. Hattstädt

54.

For Teachers' Gripes: From Past. KühnS Wem., Coll. sür January 51,18. From its two branches 54,42.

C. Bonnet.

Entered into -er Raffe Lake Eastern District:

To the synodical treasury: from the congregation in Boston **520.** P. Arendt 54,55. I. Trapp 51. On the silver wedding of Georg Willner ges. 527,31.

For poor students: For A. Haas in Addtson from the Woman's Club in New York 510. For G. Sommer in Fort Wayne by Steph. Birkner 55th Thanksgiving offering by M. Scherer, for Ernst Bürger in Ft. Wayne **52nd** On the silver wedding anniversary of Georg Willner 510th**.**

For heathen mission: from Mrs. Löffler 52nd Wem. in Boston 54.40. Gem. in Baltimore 540.24.

For inner mission: Boston congregation 55. Port Nichmond congregation 58.81. Baltimore congregation 525.60. Washington congregation 58.70. I. Trapp 5U.

To the college maintenance fund: New Iork comm. 515.25. Baltimore comm. 530.02 I. Trapp 51.

For Pastor Röbbelen: Pastor Stephan 55. past. Räder 52.14. Gem. in Baltimore 566.01.

For Past. Brunn's Anstalt: By Sander 50Cts. I. Trapp 51.

To the preacher's and teacher's widow's fund: Mrs. Schindel for Mrs. Pastor Hüsemann 51. Mrs. Dankmeper 55. I. Trapp **5** I.

For Past. Groß in Nichmond: C. Meyer **51.** I. Trapp **51.**

On the building of churches at Oshkosh: Gem. at Baltimore 533.52.

On the church building inWolcottSville: Baltimore Gem. 536.24.

About the hospital in St. LouiS: I. Trcpp **51.**

To theCollegiate Debt Redemption Fund: **Common** in Nichmond 581.40. Common in Baltimore 546.10.

New York, 1 Apr. 1866.

I. Birkner, Cassir. No. 92 William Str.

Entered in the race Western Districts:

To the Colleges chuldentilgnngs-Kasse in St. LouiS: From the Virgins - Verein des Dreieinigk.-DistrictS in St. LouiS 533.75. From the Nähverein des südl. Districts in Baltimore 55. Past. Schliepsieks Gem. in Bloomington, III, 511.50.

To theSynodal treasury westl. districts: Don Andr. Michel through Past. Holls, Centreville, III. at 52. past. MarkworthS congregation, Danville, III, 512.50. Rev. BergtS congregation, Paitzdorf, Mo, 59.80. A. Nasche by Rev. Wagner, Pleasaut Ridge, III, 54. past. SchwensenS Gem. of, New Bielefeld, Mo., 519. Rev. H. LoeberS Gem. of, Thornton Station, III , 517. Past. BeyerS Gem. of, Chicago, III , 535. Trinity - District in St. Louis 515,20. Rev. Grüber at Hampton, III , 51. Rev. Baumgart's Gem. at Veuedry, III , 542,40. Mich. Schreck by Rev. Böse at St. Louis, 51, by Mich. Holderbaum by the churches in Holmes Co, O., 520. past. HollS' Gem. in Centreville, III., 57. whose Gem. in Columbia, III., 514,50. whose Krcuzgem. in St. Clair Lo., III., 54. sam. Battle at Centreville, III., 52. past. Schwensen's Gem. i" New Bielefeld, Mo., 525.47. Whose Filial Gem. at Columbia Bottom, Mo., 55.78. By.

dens. of Mrs. Brackmann as a thank offering 52nd Teacher O. Gotsch, St. LouiS, 55th Teacher Fathauer in Trete, III, 52nd Rev. Matuschkas Gem. of, New Melle, Mo., Christmas Coll. 8.60; More often -> Coll. 511th Past. Schumm's Gem., Clifty, O., 510. by the Sewing Association of the South Baltimore District 55. Past. MertenS, Lyonsville, III, 51st Past. Köstcrings Gem. of, Altenburg, Mo., 528.75. whose Gem. at Frohna, Mo., 522.50. Past. Strrcksuß's Gem., Washington Co, III, 537. by teacher Koch, Minden, III, on Schnake's wedding, ges. 55.30. by dens. on E. Sanders infant baptism, ges. 53.05. by dens. on I. Bischoff's high;, ges. 55.55. Coll. in Past. Richmann's Gem. in Schaumburg, III, 516.63. By dens. Gem. of Mrs. B. for happy confinement 52; Mrs. W- for partial recovery 55; John Fasse, H. Thies each5!0;'F. Lichthardt, F. Kehe, H. Pfingsten, Conr. Kölling each 55 > H. Schirmer, John Böger each 53; L. Vette, W. Freise, W. Becker, H. Becker sen. H. Becker jnn., F. Kastening, C. Wilkening, H. Homeyer, W. Sporleder, W. Wittbäger, HNerge, Conr. Hattrndorf 52 each; L. Albrecht, L. Biesterfeld sen., E. Fasse, H. Kreft sen., E. Bähe, C. Teyler, I. Hattendorf, C. Wille sen, Bro. Vogt, H. Schräge, D. Heims, C. Salze, I. Engelking, C. Wolthemakr, G. Fasse, W. Wiese, H. Redeker, C. Kastening, I. Dohl, H. Thies Sr., Bro. Wilkening, C. Gieseke, I. Fenz, H. Rekeweg, Bro. Steinmeyer, H. Hattendorf, L. Biesterfeld Jr, C. Kruse 51 each; C. Winkelhaken 51.25; I. Wolthemake, C. Hitzemann, I. Boltermann 50 cts. each; S. Hattendorf 20 ets.; Chr. Bette 55; Past. Richmann >53.42. Past. Wunders Gem. of Chicago, III, 551.21.

To the Collegr. maintenance fund: Past. KösteringS Gem. in Frohna, Mo., 532. Dreieinigk-Distr. in St. Louis 511. Jmmanuels-Distr. there 511. Mich. Schrack by past. Böse, St. Louis, 52.50. wl. Rev. Birkmann's Gem. at Waterloo, iii. 55. Rev. Köstcring's Gem. at Altenburg, Mo. 521.

To the Synodical Missionary Fund, Rev. Gräbner's congreg. in St. Charles, Mo., 55. Mrs. Meta Haltzen by Rev. Hahn, Benton Co, Mo, 55th Rev. BergtS Gem. at Paitzdorf, Mo, 57th W. Braun, Wcston, Mo, 55th Trinity - District at St. LouiS 52.35th Rev. GruberS Gem. at Hampton, III, Epiphanias-Coll. 59. of the Rev. L. L. Claussen's Norwegian Gem. at Ansgar, Mitchell Co., Iowa, 535.35. whose Gem. at Rock Creek, Ja., 517.05. whose Gem. at Little Cedar, Ja., 5l0 09. whose Gem. at Sir Mile Grove, Ja., 512.20. of d. school children from Emma BungenS School, Chicago, III., 53. past> Baumgart's Gem. at Vencdy, III., 511.30. by Past. Duborg of the Norwegian. Congregations at Heart Prairie, Sugar Creek & Whitewater, WiS., 541. by teacher Herrmann's school children, Benton Co, Mo, 510.50. by Past. Matuschkas Gem. of, New Melle, Mo. the Feast of the Epiphany coll. 54.70. By dens. in MissionSstunden ges. 514.30. Deßgl. of Past. Sandvoß's Zion congregation, Cole Co, Mo, 53,55.

For inner mission: And. Michel through Past. Holls, Centreville, III, 51. past. Gräbner's Gem. in St. Charles, Mo., 54.30. Past. FraukcS Gem. in Addison, III., 510.50. by Teacher Erk's school children in St. Louis 56.30. by Teacher Luecke's school children in Chicago 52. by Past. Matuschka of Bro. Windhorst, New mile, Mo., 53. by dens. of W. Wißmann, N. Melle, 51.

For Past.. Röbbelen: By N. N. through Rev. Böse, St. LouiS, 51st F. G. through Rev. Baumgart, Venrdy, III, 55th H. Klnßmann by Past. Matuschka, New Melle, Mo., 55. by Teacher Koch, Minden, III. at Pries' wedding s. 57.10. by dens. at F. HarmeningS child baptism ges. 55.

For poor students: By Past. F. Schaller on W. GübcrtS baptism of children, Red Bud, III, ges. 53.70. By I. H. Driftmeier, Lafayettr Co, Mo, 53. Mich. Schrack by Past. Böse, St. Louis, 52.50. By the women's club at Past. Eirich's congregation, Minden, III, 525.75.

For poor sick pastors: From Gottfried Müller, Paitzdorf, Mo., 52.50. Past. Sandvoß' Zionsgem., Cole Co., Mo., 53.45.

To the Proseminar in Striving: Andreas Michel by Past. Holls, Centreville, III, 51; Michael Schrack by Past. Böse, St. LouiS, 52.50.

On the building of churches in Detroit: Past. EnderS' Gem., Fort Dodge, Iowa, 55.

To theSchool Seminary at Addison: from Past. Biitz's branch church, Lasayette Co, Mo, 54.25. I. H. Driftmeier there, 52. Mich. Schrack by Past. ! Böse, St. Louis, 52.50. through Rev. Matuschka, New l Melle, Mo. by H. Möller 51st by dens. by F. Maschmeier 51.50.

For poor seminarians in Addison, Bon Past. Sandvoß, Cole Co, Mo, 83.

For Rev. Kahmeyer's widow: by Rev. Matuschka, New Melle, Mo., by N. N. 85; by Mrs. Welker 81; by Mrs. Louise Meyer, thank offering for happy delivery 85.

For Dir. Sarer's substitutes: Pastor Richmanns Gem., Schaumburg, III., 812.

To college construction at Fort Wayner By Past. Matuschka. New Melle, Mo, by F. Masch- meirr 81; W. Wulfekötter 81; Fr. Kemnrr 82; W- Wißmann 82.

E. R o s ch k e.

For Ven Lutherans have paid:

The 17th and 18th volumes: Messrs G. Sträub, O. Pirpenbrink.

The 19th year: Messrs G. Sträub, M. Meyer 2 Er., O. Pirpenbrink, G. Schlund, W. Jürgen, H. Bardonner.

The 20th year: Messrs. W. Hennecke, Past. I. Härlein, Past. M. Meyer 10 cts, O. Pirpenbrink, H. Gräve, G. Schlund, W. Jürgen, G. Meister, Past. H. Wunder 50 cts, Beckfeld L Niehaus, C. Pfeiffer, Past. N. Amlund, H. Bardonner, Past. I. Baumgart.

The 21st year: Messrs. Gerken, I. H. Knollhof, W. Feye, Past. I. Hörlein, I. I. Kirchner, Past S. Reque 50 Cts, I. I. Fischer 5 Er., F. Lehmann 7 Er.' Past. M. Guinther 5 Er., G. Sträub, M. Meyer 72 Er.^ L. Harmening, O. Pirpenbrink, Past. W. Heinemann, H. Gräve, Past. C. Schwankovski, G. Dulp, G. Damm, G. Schlund, W. Jürgen, I. Nolt, G. Meister, Past. H. Wunder 83.50; Past. H. Schöneberg 8 Er., Past. I. A. Hügli 13 Er., Beckrfeld L Niehaus, C. Schwertfeger, Past. A. Ernst 8 Er., Past. W. Lange, C. Götz 50 Cts, L. Ekkerk, H. VoSkamp, Past. A. Mennicke 3 Er., C. Pfriffer, C. Seim, Past. V. Klein, Past. F. W. Scholz 6 Er., Sud-brink, Bechtold, Past. I. Baumgart, H. Bvrrenpchl, H. Garling.

Drn 22. Jahrgang: Messrs. Pastor W. HollS, Dohrmann, Michel, Beck, Kämpfe, I. Hoffstetter, F. Buchholz, Seboldt, I. H. Knollhof, W. Feye, Past. M. Hamann 45 Er-, Past. I. Friedrich, Past. E. Knapp, Past. H. Stcger 87.50; G. H. Senden, Dr. F. Meyer, Past. S. Reque, I. I. Fischer 9 Er-. C. Brandt, I. M. Hubin-ger, G. Straub, Past. I. L. Schneider 18 Er-, Past. G. Schumm 10 Er., Past. W. Meyer 50 Er., Past. Jäbker 41 Er., O. BehrenS, E. Harmening, W. Diersen, A. Lücke, H. Willharm, H. Gräve 50 Cts, Past. Sommer 4 Er., I. Becker, G. Dulp, G. Damm, I. Richt, Past. O. Hansel 6 Er., Past. I. A. Hügli 5 Er., Past. H. Stub, Past. I. G. Nütze. 82.50; Past. H. Kühn 6 Er., Past. W. Wunder 89.50; Past. C. Eberhardt, Past. M. Moll 2 Er-, Beckfeld L Niehaus, Past. A. Denninger 2 Er., P. BippuS, Brennecke, H. Holzgräfe, Kollenberg, E. Schnake, F. H. Stoltz, AlmS, G. Tzschoppe, Mönnig. Dersch, I. Bayer, C. Lettrrmann, W- Schnute, Past. W. Krönke, Past. P. S. Estel, Past. A. Schieferdecker, C. Müller, C. Saalfeld, Past. W. Lange, I. Stoll, I. Johannes, W- Laßmann, C. Götz, L. Ekkert, H. VoSkamp, H. Köhler, L. Kaiser 56 Cts-, Past. H. Früchtenicht, Past. A. Mennicke 10 Er., G. Müller, H. Grebing, C. ThkiS, M. Beyer, G. Nönnig, Past. S. L. Harkey, L. Seim, Past. V. Klein, P. Metz 50 Cts, I. Vollmer 50 Cts, Past. A. Detzer 14 Er., P. Bürger 2 Er.,'Fr. Brandt, Past. G. Löber 10 Er-, H. Aerger, I. Küe, G. Habe! 50 Cts., W. Ahrenholz 14) Cts., Past. L. Schorr, Past. F. W. Scholz 5 Er-, Past. I. G. Sauer 19 Er-, Past. G. Markworth 111 Er-, Past. F. A. Ernst 2 Er-, G. Bartling 24 Er-, C. Schcffler, Past. A. D. Stecher 14 Er-, I. Hoffman", Past. Th. Mertens 88.50; C. Mihm, Past. W. Brackhagr, C. F. Carls, M. Tatmer, Past. Th. Wichmann 15 er., show, E. Kluge, I. Eberhardt, Past. I. Baumgart, H. Bicrman Jr, A. Franke, Glass, Stark, L. Steinbach, Past. W. Bartling 2 Er., Past. C. Mees 61 Er.

Also: Maria Hegwer.

The 23rd year: Messrs. W. Ahrenholz, Past. H. Wunder 82, Usinger. M. C. Barthel.

Change of address:

Ilvv. Z. Iluu86i>6lt, vokon?. 0. 6ool< 6o., III.

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Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 22, St. Louis, Mo. May 1, 1866, **No. 17.**

(Sent in by Past. Hugo Hanser.)

Lutheran, have you seen the symbolic books

and did you run it?

(Continued.)

6 The Schmalkaldic Articles.

These articles take their name from the city of Schmalkalden in the Electorate of Hesse-Cassel, where they were adopted at a convention of Protestants in February 1537. Their origin is this:

The emperor had approached the pope, Clement VII, about the demand for a general council; but the pope sought to delay it as long as possible, because he feared the influence of the emperor and the Protestants on the negotiations of the council, so he sent legates to invite the Protestants to a council to be held, but at the same time imposed conditions which they could not accept, e.g. that they should promise in advance to submit to whatever the council decided. The Protestants, however, maintained their refusal to attend a council under such circumstances, and so the pope had a good excuse to blame the Protestants for the failure of the council. Since matters were again very precarious, the Protestants believed that their Schmalkaldic League would continue for another ten years. and therefore met again in Schmalkalden in 1536. While they were still together, the pope announced a council for May 1537 in Mantua, Italy. Immediately the Elector of Saxony, John Frederick the Magnanimous (John the Steadfast had died in 1532), asked Luther to draw up those articles "to which one must strictly adhere at this time" and which were to be presented to the council.

Thus, in December 1536, Luther drafted these articles in German, which, of course, are in substantial agreement with the Augsburg Confession. Confession, but no longer show the gentleness against the pope, like those, and now brought them with him to Schmalkalden. Here they were signed by the Lutheran theologians on February 24, 1537. Luther then sent them to the Elector with the remark that he might well consult with himself whether he wanted to accept them or not, for they, the theologians, were gladly willing to take the matter and the danger upon themselves alone. The Elector, however, signed the articles and, after testifying that they were so clearly based on Christ that even the gates of hell would not be able to do anything against them, wrote in his own hand: "As for the dangers and dangers that may befall our country and people, even persons, we will leave that to God, since he says that our hair will be on the ground.

The Schmalkaldic Articles gained symbolic prestige in this way, even if they were not negotiated at a council. In this way, the Schmalkaldic Articles gained symbolic prestige, even though they had not been negotiated at a council, for the council came to nothing again, and it was not until nine years later that it came entirely under the Pope's influence,

in Trento.

The reader might like to know how things developed further, and doesn't exactly have a reformation history! The following, then, may be mentioned recently. When the emperor saw that the pope was again pushing back the Conciliar, he now sought on his own initiative to reach an agreement between the Protestant and papal theologians by means of religious discussions, because a new war with France would still not let him wield the sword against the Protestants; such were held at Leipzig, Worms, Regensburg in the course of several years, but all without success. Meanwhile the Emperor had time, with the help of the Protestant estates, to complete happily his wars abroad, and now obtained a free hand in German affairs. Immediately he threw off the mask completely, and in 1546 declared the Elector of Saxony and the Landgrave Philip of Hesse in imperial disgrace. The long-threatened war was now approaching, and the pope promised all who would promote this crusade the most perfect indulgence for all their sins. Only now, on January 7, 1546, a conciliar meeting was held at

Trent, which, however, could not have been attended by the Protestants, even if they had wanted to; in any case, their doctrine was condemned as heretical at the very first session, precisely in order to keep them out.

But no sooner had Luther closed his eyes than, as he had said, war broke out in the spring of 1546, which within a few months, the Emperor being happy by God's permission, cost both the Elector and the Landgrave land and liberty, and brought them a bitter imprisonment of nearly nine years. The first sifting had thus come upon the Lutheran Church. And in the time of the interim that now followed, the thoughts of many hearts were revealed.

As for the Schmalkaldic Articles in question, while the Augsburg Confession, as it were, still left room for discussion, they are, to put it briefly, simply a concise and open renunciation of the papacy. Confession left room for discussion, to put it briefly, they are simply a concise, open renunciation of the papacy. One senses at once that they can only be Luther's work, and he, of course, "could not tread so softly and quietly" as Melanchthon. There is a much more powerful and decisive spirit in them than in the Confession and Apology; the language is also stronger and coarser; the hope that the papacy would still allow itself to be reformed has completely disappeared: "We are and will remain eternally separated and opposed to one another," says Luther in the second article of the second part. No one had recognized the deep corruption and satanic wickedness of Pabstism better and more deeply than Luther; therefore he could no longer give good words where nothing good could be hoped for, nor could he kiss the feet of the Antichrist and flatter him with sweet phrases, who, after all, robbed Christ of his honor and his sheep.

As for the content of the Schmalkaldic Articles, they consist of three parts, after a preface in which Luther explains the reason for this writing, as well as his opinion about the council to be held. The first part briefly presents in four articles the doctrine of the Holy Trinity and the person of Christ, and testifies that there is "no quarrel or dispute" about this. The second part also deals in four articles, but more extensively; namely, in the first article, of justification, as the principal article, of which Luther there says: "From this article nothing can be yielded or yielded, let heaven and earth fall, or what will not remain." The second article speaks of the Mass, in which the Roman priest takes the Lord's Supper alone, and pretends to offer Christ in an unbloody way for the sins of the living or the dead; Luther says of this that it is "the greatest and most terrible abomination" in the papacy. The third article deals with foundations and monasteries; these were founded in good faith in order to serve the church and the state; where they were no longer useful for this purpose, it would be better to tear them down and leave them lying desolate. The fourth article finally concerns the papacy itself; Here he shows that the pope does not have his authority from God, but sets himself above God, by teaching that even if one is already a Christian and thus believes in Christ, he will not be saved, for he is obedient and subject to him, the pope, and thus he proves "mightily that he is the true Antichrist or Counter-Christ, who has set himself above and against Christ and has exalted himself, because he will not let Christians be saved without his authority, which is nothing, not ordered and commanded by God." In each of the last three heresies, Luther shows that it is contrary to the main article of justification. Finally, the third part contains fifteen, mostly short articles, "which we," as Luther remarks, "may discuss with scholars, rational men, or ourselves"; namely, the articles on sin, law, repentance, gospel, baptism, the Lord's Supper, keys, and so on. Of these articles, too, Luther says in conclusion: "These are the articles on which I must stand, and will stand until my death, whether God wills it. And I know neither how to change them, nor how to yield to them."

Finally, there are two appendices to the Schmalkaldic Articles. They were both written by Melanchthon at the same convention in Schmalkalden. The first deals with "the power and authority of the pope. In it the presumption of the pope, that he boasts of being Christ's governor on earth, is strikingly refuted, first from clear statements of the Holy Scriptures, then from church history. Finally, Melanchthon proves that the pope is the Antichrist, based on his tyranny, and confirms it with the many false doctrines that he has introduced into the church, and warns against him and his followers with serious and moving words.

The other appendix deals with "the power and jurisdiction of bishops. Here he shows that according to divine law there is no difference between a pastor and a bishop; that they have no authority apart from the Gospel, i.e., according to divine law they can command nothing that is not already commanded by God. That the power and office of the keys, and with it the power and authority to call preachers, and in general the whole power of the church, belongs to the whole congregation, and not only to the preachers. Finally, he lists several unjust statutes that the bishops had made, and exhorts them to abolish them.

These two writings were also signed by the theologians and publicly acknowledged by the Elector, and have therefore attained symbolic prestige. It is probable that Melanchthon was entrusted with the task of drafting them because, when he signed the Schmalkaldic Articles, he had noted that if the pope wanted to admit the gospel, his superiority over the bishops would have to be respected *jure humano* (after human right) could allow. A clause with which, of course, the other theologians did not agree, and with respect to which the Elector himself said: "It would be tempting to God, since one had once become free through God, to put oneself in such danger again.

It would be desirable that many who today bow inwardly before the tyranny and the outwardly imposing forms of the papacy and thus worship the beast, read these articles diligently, then he would certainly, if he were honest, open his eyes and see in the pope the antichrist and in the papacy nothing but a whitewashed tomb, yes, a concentration of all powers and forces, If he were honest, his eyes would open, and he would see in the pope the Antichrist and in the papacy nothing but a whitewashed grave, yes, a concentration of all the forces and powers that otherwise individually contend in this world against Christ and his kingdom.

(To be continued.)

(Sent in by Past. I. P. Beyer.)

Why a Christian man can heartily rejoice in his baptism, which he received as a child.

(Continued.)

But the fact that there is no passage in the N. T. in which it is said: 'Here also a child was baptized,' or: 'There Paul baptized the jailer together with his children,' testifies more strongly for than against infant baptism. For all the doctrines which the holy apostles especially teach in their writings. For all the doctrines which the holy apostles are especially diligent to teach in their writings, and to which they return on every occasion, are such as had already been opposed, and were therefore disputed at that time. Since they say nothing about infant baptism, it does not follow, as the opponents foolishly conclude, that it did not exist at all, but that there must have been no doubt about it, not even the slightest dissenting opinion. And indeed we do not find a single statement against the baptism of infants, even in other writings of godly men, which are still preserved to the church, through the full first two centuries. Justinus, who died a martyr in the year 163 after Christ, and Irenaeus, who became a bishop of the Christian Church in the year 177, speak against this. He says, "All shall be blessed who are born again in Christ, infants, boys, youths, and old men." It was not until the very end of the second century, perhaps not until the beginning of the third century (the date cannot be given with any precision), that Tertullian, the father of our Anabaptists, said: "For any one, both as to his constitution and disposition, and as to his age, the delay of baptism is more profitable, but especially for little children." The Lord saith, "Forbid them not to come unto me." Let them therefore come while they are growing up; let them come while they are learning, while they are coming where they are being taught.

den. Let them become Christians, if they can know Christ. What hastens innocent age to the forgiveness of sins? One acts more cautiously in earthly things. How, to whom earthly things would not be entrusted, are spiritual ones entrusted?" Now, of course, the gauntlet had been thrown down; now, of course, the Church had to preserve her sanctuary, the purity of the doctrine even of infant baptism, in all seriousness.

Origen, a Doctor of the Church of the same time, wrote: "The Church received from the Apostles the tradition that infants should be baptized." He was joined by the bishop Cyprian, who rebuked a certain Fides, who had thought that children should not be baptized before the second or third day after their birth. Cyprian also brought this matter before a synod, at which 66 "colleagues," as he himself calls them, were present. There it was unanimously decided that infants were not to be cheated of baptism by one day or another, but should be baptized immediately, since no born human being was to be denied the grace and mercy of God. And children, as the works of God, are perfect men, though they grow and increase as they grow older. Secondly, because the equality of the divine command is the same in all, whether they be children or adults, and grace itself is not given in a lesser or greater measure for the sake of the age of the recipient; since the Holy Spirit is not given according to measure, but according to the fatherly goodness and mercy of whom it is given alike. Thirdly, because as God regards no person, so he regards no age. Finally, because if anything could keep a man from being baptized, it would be that adults would keep their sins from being baptized rather than children, who have not yet sinned anything except that they have been damaged by original sin. Mark, then, my fellow-Christian, that infant baptism was not instituted at this Synod, much less at any that followed, as the Anabaptists are so fond of making people believe who do not know any better; but it was treated as a matter which had been settled and was generally known, and it was only decided whether it should be administered on the first, second, third, or eighth day. At the same time, however, its importance and legitimacy were again demonstrated with convincing reasons, in order to counteract the false doctrine of Tertullian: Proof enough that this first attack of Tertullian on infant baptism was regarded as an attack on the teaching of Christ and His apostles. But it is quite evident from Tertullian that great men are also lacking. In spite of the fact that he was a great scholar and a strictly pious man, he did not accept the Holy Scriptures as the only source of knowledge of divine things, but believed in new revelations through ever new prophets. It is therefore quite possible that a new prophet taught him about infant baptism, or that he himself thought he could give a revelation about it. For even if at the time when he publicly spoke out against infant baptism, he had

The fact that he wrote about baptism had not yet expressed the above-mentioned principle, so we know that errors do not come to maturity overnight in a teacher. Errors do not come to maturity overnight in a teacher. - Let us therefore draw a brief summary of all that we find of infant baptism in the writings of the Doctors of the Church up to the beginning of the fourth century: Several speak to this effect

that it could and should be done, that it had been handed down from the apostles, that it was wrong to postpone it. A whole synod professed it to be a foregone conclusion. Only one speaks out against it, not because God has forbidden it, but because it seems inconsistent and dangerous to him; as, then, he puts at the head of his admonition that the delay of baptism is better for every age. Nor dare he say that no infant was baptized in the apostles' days, much less that they forbade it. Therefore we reasonably conclude that Tertullian was mistaken in this, as in other matters, though of good opinion, and we must therefore hold not with him, but with Cyprian, Origen, Irenaeus, the apostles, and the Lord Christ, who says, teach and baptize all nations.

But the Anabaptists attack the right of infants to be baptized from another side. They say that even if God has not expressly said that infants are not to be baptized, the fact that baptism can only benefit believers forbids it. Her words read: "In the controversy about infant baptism, both sides admit that only those should be baptized who can prove from Scripture that they have a right to do so. Scripture can prove a right to do so. It is also agreed that all believers find such a right in Scripture. The outcome of the controversy, therefore, rests on the decision of this point: Does the Scriptures at any point give such a right? Does Scripture at any point give the right to be baptized to those who cannot claim the same as believers, especially to the little children of believers, in whom there can be no question of faith as yet?" *) Let us now prove to the opponents also from this side their perversity and contempt of the divine word and work, and substantiate the right, nay, the duty, of baptizing infants. The short principle of the Anabaptists, then, is this: "Ye do wrong in baptizing infants; for one ought to baptize only believers, and infants cannot believe." Now first of all this is right, that we also admit that no man ought to be baptized whom the Scriptures do not give a right to be baptized. First of all, it is true that we admit that no one should be baptized who does not have the right to be baptized according to the Scriptures (and not one who cannot prove the right from the Scriptures, for otherwise many of the "community of believing baptized Christians" would have to wait a little longer). It is also true that we admit that the Scriptures only give believers this right. It is also true that we admit that Scripture only gives believers the right to be baptized.

*) "Who shall be baptized?" S. 64.

But, we say further, it is precisely for this reason that children are to be baptized, for they can believe and God Himself works faith in them at Holy Baptism. Baptism. Admittedly, the opponents boldly say, "There can be no question of faith yet in little children." But why not, you wise men? Probably again, because it seems "inconsistent" to your noble reason; for otherwise you have not yet adduced any reason. There can be no question of the faith of little children, for God himself speaks of it. And because this glorious effect of divine power and grace is concealed from you, let us speak all the more loudly of it, lest the stones should cry out; just as the holy Christian Church has always spoken of it. Christian Church has always spoken of it. Of course, we remember what was written to a friend of Luther 300 years ago in the Cologne Censures, when he wanted to prove from Scripture that children believe: "Will you perhaps also say with your master Luther that children can really believe? Verily, if thou sayest this, thou wouldst be worthy to be exposed to the ridicule of the children." *) Of course, similar things will again be called out to us; but we know, my Christian, that we need not fear them, but can rejoice in them. Just because children can already scoff, it must be a very small art. Now, then, let us ask, why should not children be able to believe? I have read and searched through a number of treatises of the opponents until my eyes became dim and my head dizzy, but I could not find even one passage of the divine word which said that children cannot believe. I then sought whether the assertion might be gained by any right inference from the Scriptures. But I fared no better in this. The effort was lost; I found none. After much searching, I had to put all the tracts away without having found anything other than the emphatic sentences: "Children cannot believe; there can be no question of faith in children" and the like. Only once is there an attempt at some kind of reasoning, but what a reason! For it is said: "How does it rhyme to pray for an underage, crying child: "Give the goods to him who asks, and open the door to him who knocks?" But we, when we baptize, can pray thus with sincerity; for we baptize no one of whom we have no reason to believe that he is really a suppliant and a knocker. *) By way of explanation of this, I heard a so-called Baptist preacher so illustrate to his hearers the inconsistency of bringing a crying child to be baptized, that the "faithfully baptized

*) 6erk. 6onk. catd. S. 1t17.

*) "What the dear man of God, vr. Martin"' Luther, teaches of holy baptism. Baptism." S. 9.

Christians" partly burst out laughing. So it remains the same: the only reason that can be found among them for children not being able to believe is again: it is inconsistent. If we had to deal with people who publicly said that they did not believe what was written in the Bible, as soon as it was not comprehensible to their reason, we would soon be through with them. To them we would say: First learn that God's word is far above all men's reason, and when you have finished this lesson, then we will talk further about the matter. But now the Anabaptists are just such people who continually cry out, "We want the Bible and nothing but the Bible!" How then are we to explain to them the objection that it is inconsistent for children to believe? Is it supposed to be inconsistent with the Bible? Then they would have to bring the passage with which it cannot be rhymed. But they cannot, for there is no such passage. So they must mean that they cannot rhyme it with the judgment of reason. And this we readily admit, if they reckon to faith the knowledge gained from the word they have heard. It is just this that seems to confuse many of them, and it is just by this that they catch many unsuspecting souls. But this is least of all a difficulty, if one only wants to go honestly. We have never tried to describe the faith of little children, nor do we want to now, because God's Word does not do so either; we are satisfied with what God's Word says about it, namely, that they believe; how they believe, we leave to God. Therefore Luther says: "There is no doubt that baptized children have faith, and the Scriptures cannot prove the contrary. Although it is uncertain to us what kind of faith they have, or how they believe." M. Chemnitz also declares after him, "When we say that the children believe and have faith, it is not necessary to suppose that the children understand and feel the movements of faith; but the error of those is thereby rejected who suppose that the baptized children please God and become blessed without any effect of the Holy Spirit in them, whereas Christ clearly says, "Unless one be born again, etc.," and so on. And the Holy Spirit is always given with the forgiveness of sins. No man can please God without the Holy Ghost, Rom. 8. Since it is therefore certain that the baptized children are members of the church and pleasing to God, it is also certain that the Holy Spirit is active in them, and that with the forgiveness of sins. It is therefore certain that the Holy Spirit is at work in them, and with such power that they may receive the kingdom of heaven, that is, the grace of God and the forgiveness of sins. And supposing we cannot sufficiently understand, nor can we in words expound, what manner of effect and action the Holy Ghost has in the children who receive the Holy Spirit? And even if we cannot understand sufficiently, nor explain in words, what kind of effect and action the Holy Spirit has in the children who are baptized, it is certain from the word of God that it exists and takes place. This action and effect of the Holy Spirit Spirit

But in the children we call faith, and say the little children believe. For that means and instrument by which the kingdom of God, which is offered in Word and Sacraments, is received, Scripture calls faith, and believers, it says, obtain the kingdom of God." We call faith a work of God, in which man has no part, not even as a helper, as an effect of the Holy Spirit, which man does not promote. We call faith a work of the Holy Spirit, which man cannot promote, but only hinder. In this even the opponents must agree with us, whether they like it or not, for God's clear word is on our side, Col. 2:12: "In whom also ye are circumcised with the circumcision of the hands, by the putting off of the sinful body of the flesh, even with the circumcision of Christ, in that ye are buried with him by baptism, in whom also ye are risen again through faith which God worketh." Likewise Ebr. 12:2, "Let us look unto JEsum the beginner and finisher of our faith." But if faith be once the work of God, who shall deny him to work it also in the children? He that hath made heaven and

Who created the earth by his almighty word and still sustains all things by the same word, who gives life and breath to all, shall he not also be so powerful as to be able to work faith in a child's heart by the same word? Verily it requires a great deal of confusion to say the least, to call God omnipotent, and yet to deny him this power. But the opponents will say, "We readily admit that God can work faith in children; but the question is, whether he will." To this, too, we can give a clear answer from God's words. Look up, dear fellow-Christian, Matth. 18. and read first the first 5 verses. In both passages we are told that the disciples quarreled about who was the greatest among them. In order to give an answer to this question, the Lord takes a little child and places it among them, and now speaks of such children, Matth. 18, 6. and Marcus 9, 42: "But whosoever shall offend one of these least ones that believe on me, it were better for him that a millstone were hanged about his neck" 2c. To understand others as children under the least here is such a clumsy evasion that it deserves no further consideration at all. He who takes recourse to it only shows that he has not yet paid any attention to the context as well as to the position of the words of the Lord, and that, like a drowning man, he only grasps blindly and holds fast what he grasps, even if it were a straw. Has not Christ a little child before him? Does he not speak to them of children? Does he not say, "He that receiveth one such child receiveth me," and then immediately continues, "But who shall offend the least of these that believe on me (the Greek says more plainly, "these little ones")?

So here also he speaks of the children, and testifies of such as he had placed in the midst of the disciples, that they believe; wherefore also they may be vexed and neglected. Now since God alone works faith, but children, according to this word of the Lord, undeniably have it, it is clear that God not only can work it in children, but certainly has worked it and will work it. An obvious example of this is that of John the Baptist, who was filled with the Holy Spirit while still in his mother's womb. He was already filled with the Holy Spirit in his mother's womb and therefore certainly had a faith that was worked by the Holy Spirit. He was already filled with the Holy Spirit in his mother's womb. I, 44, and look at Ps. 71, 5-6, where it says: "For thou art my confidence, O Lord, O Lord, my hope from my youth: in thee have I trusted from my mother's womb." What do you think now, you Bible-believing opponents, does the Psalmist also speak inconsistencies through the Holy Spirit? Spirit speak inconsistencies? If you have only the hundredth part of the respect you owe to the Bible, you will not dare to say so.

(Conclusion follows.)

To the ecclesiastical chronicle.

The "Truth Friend" of April 18 finally pretends to respond to our irrefutable articles on the Parisian blood wedding and on the persecutory rage of the popes. But what is he doing? Does he make any attempt to refute us? Of course not, for he knows only too well that he cannot. *Contra facta nemo potest philosophari*, that is, facts that have happened cannot be denied by rationalities. He therefore seeks first of all to draw the laughs to his side, and presents us as a spectre-seeker, who is plagued "with gnashing of teeth" by the fear of the pope's persecutions. Pathetic evasion! He knows quite well that, thank God, in America one has just as little to fear from the pope as from a scarecrow. On the other hand, the "friend of truth" uses the famous retort and reminds us of the intolerant laws which the Puritans gave against the Catholics here more than a hundred years ago. But what do these laws give us Lutherans? We know as well as the "Truth Friend," that the Puritans have always been persecuting fanatics, and are so to this day, but whose intolerant laws we Lutherans condemn no less than the Papal murder-cops. And even if individual Lutherans have ever shown themselves to be intolerant, they have not acted in a Lutheran manner; for it is clearly stated in the 28th article of our Augsburg Confession that the Church alone may arrogate to itself the power of the Word, but otherwise "no human power". Therefore, Mr. Papists, there is no other way out for you if you want the bloody abominations of your pope and his henchmen to be brought to your attention.

Admit that the pope and his accomplices have really committed those abominations, do not gloss over them any longer, but renounce them and condemn them. We promise you that if you do so, we will leave you alone about these things. But so long as you do not do this, we cannot revel in it; indeed, we announce to you that in a short time a little book will appear, which will reveal the abominations of your "holy father" still better. Then you will hopefully realize that at least we so-called Old Lutherans know only too well why we still have to consider your pope as the Antichrist. W. [Walther]

Pabstism and Revolution.

That the pope is the high priest of all revolutionaries is known to all who know even a little of the history of the papacy. Here is an example. When Pope Hildebrand, called Gregory the Seventh, had summoned Emperor Henry the Fourth before him in 1076 under penalty of banishment, but the Emperor had not appeared, this Gregory, in diabolical wrath, hurled the banishment curse against the Emperor and at the same time declared in his bull, among other things, the following: "I hereby forbid Henry to govern the whole realm of the Germans and Italy, and hereby absolve all Christians from the obligation of the oath of allegiance which they have taken or may take to him, and forbid anyone to serve him as king." *) With horror the Christians of that time heard this roar of the lion (1 Pet. 5:8); they perceived that here the voice of the Antichrist was heard, who, according to the Word of God, belongs to those who "despise the government, are obstinate, obstinate, and do not like to blaspheme the Majesties," and that in a terrible manner under the holy name of the heavenly King Christ. Even at that time, therefore, the scholastic Guenrich wrote to Gregory: "May he (the emperor) be ungodly, may he be perverse, may he be something worse than all that the Lord, the pope, says against him, may I therefore break the vow I have made to him, and because he is evil, may I, as a desecrator of the Holy One, throw myself with open eyes and knowingly into eternal damnation? No, nevermore, this I may not do, nor will I do." **)

A recent historian, Wachsmuth, rightly says: "Gregory's call for breach of faith resulted in a usurious seed of perjuries." When Duke Rudolf, who had been installed in the place of the deposed emperor, finally had his right hand cut off in battle, he awoke his Conscience. He therefore said to the bishops around him, dying and looking at his cut-off hand, with sighs, "Behold, this is the hand with which I swore allegiance to my lord Henry, and I now leave his kingdom and this life; see then whether you who have let me ascend his throne have led me the right way." This is reported in the Ursperger Chronicle. W. [Walther]

*) "Henrico - totius regni Teutonicorum et Italiae gubernacula contradico et omnes Christianos a vinculo juramenti, quod sibi fecere vel faciant, absolvo, et, ut nulltis ei sicut regi serviat, interdico." Mansi 20, 469.

**) "Sit impius, sit perversus, sit, quiequid dominus papa in eum dicere voluerit, acrius: num ideo sacramentum ei factum infringere et, quia ille malus est, ideo ego sacrilegus existendo me in aeternam damnationem videns et sciens debeo intradere? Prorsus nec debeo nec facio." (Citirt of Schlosser 2, 2, 727.)

Kleiderhoffart in the church and at Holy Communion. Holy Communion.

Certainly no one has put Christianity less into external things and no one has recognized and held Christian freedom in all things more clearly than our Luther. Nevertheless, this highly enlightened man was a great enemy of all dressing habits, and he not only repeatedly testified against them, but, as is well known, once even took up the walking stick when all exhortations and warnings against finery in Wittenberg proved fruitless. Luther therefore often encouraged the preachers to speak out against this vice. For example, in 1544 he wrote to Magister Christoph Piscator, pastor in Jüterbock:

"There is much in this that the bishops have hitherto permitted the women and virgins to go to church preened and made up as if they were going to a comedy. It is a manifest abuse, abhorrent to Paulo and Petro. But this habit is forcibly broken. It is necessary, however, to abolish the abuse of the Sacrament, lest they make themselves abominable to us and to others of the common people. For it is a sign of a careless mind, and such show by it that they hold the Sacrament no higher than bread on a common table." (Walch's Ausg. XXI, 1339.) W. [Walther.]

Christian education of youth.

The giving of names is also a very important matter for the temporal and eternal life of a child. A Lutheran preacher says about this: "Because your child will have to have a name, think beforehand about the names you want to give your son or daughter, so that you will have an easy choice when you baptize your child. It is not a bad custom to give children the name of their godparents; they are thereby called upon to follow the godparents. But it is not necessary for the father to give his child the names of the godparents; it is up to him to choose other names as well. Let a Christian then choose such names as point to great and holy examples in the church of God, e.g. names of the apostles and disciples of the Lord, of holy women of the Old or New Testament, of other famous disciples from the history of the church, as every calendar has enough of these to hand. But avoid

Every father should avoid unchristian or pagan names, and never forget that the baptismal name, in comparison with the name of the family, is to form the new name which man will bear in the kingdom of God. Another says of this subject: "The name of man is a mystery, the interpretation of which we understand only from the end. In eternity we shall each bear a name, and each by his name the essence of his being and the sum of his life. The name, however, which is already a prophecy on earth, can only be given by God, who foresees the end and the beginning at the same time. In prophetic vision and foresight, therefore, the patriarchs who lived in God gave their children prophesying names. Christian parents therefore commit the name they have chosen for their child to God, that He may consecrate it to eternal probation; they commit it to eternal life in the sacrament of regeneration, with the intention that it may be worthily esteemed, and that, in virtue of regeneration, it may be so proved in earthly life that eternity may recognize and confirm it." Therein lies the duty of choosing the right name. Family or patronymic names also have their special right, if they are not in themselves empty of sacred significance. But those names which we call holy have the highest right, because they are borne by the great saints, whose life and example the pen of the Saviour of the heart has drawn and set down in the word of truth. When these names are heard in the reading of the Holy Scriptures, the little ones already listen as heirs to the joys and honors of these names. This meaning and importance of our baptismal name also imposes upon us the sacred duty of always holding our baptismal name in honor and not changing it. Monks and popes do wrong who change their names when they enter the monastery or ascend the papal throne. All rulers do wrong who, out of convenience and custom, change the names of their servants. Our whole race does wrong by treating the old biblical names, the names of God's first heroes, with such contempt, preferring to them every glimmering and shimmering sound. There will come a day when the names of Peter, John, James, and Paul, inscribed in heaven, will again shine gloriously, and when all modern tinsel will collapse into its nothingness.

(Sunday paper)

A barefaced lie.

It is abominable how impudently the Romans can lie when it is a matter of blaspheming the Protestant Church and our Reformers, these men of God. As is well known, last year the Roman Catholic Bishop of Paderborn, Dr. Conrad Martin, wrote a book in which he claimed to be the bishop of all Protestant Christians by "the will of God and by right.

He claims that he is the bishop within his episcopal jurisdiction, which extends as far as the interior of Prussian Saxony, and that he teaches and treats them accordingly. In this book, he also rehashes an old lie, which originated from a certain Florimond da Ramond, a professional swindler, who wrote a whole book full of the silliest lies about the Reformers, e.g., at the Imperial Diet in Augsburg, the devil rode Luthern before the eyes of the Emperor.

The most shameful and impudent lie, however, which Ramond invented and the Roman bishop recounted, is this: At Melanchthon's deathbed his old mother came and asked him with the most moving words to tell her in the presence of God which religion was better, the old or the new? To this the dying Melanchthon had told her: "Protestant is good to live, but Catholic is good to die Should one believe this story? should one think it possible? The dear reader may answer this question for himself when he learns that when Melanchthon died in 1560, his mother, the old armourer's widow in Bretten, had already been dead and buried for more than 30 years, for she had already died in 1529. (Sunday Messenger.)

Warning against false and frivolous swearing.

It was fourteen years ago in the cherry season. A man who was picking cherries had left the ladder on the tree; in the meantime another man needed it, but he put it back in its place. It had escaped his notice that a wooden hook with a rope was hanging from the ladder. The owner, however, missed it and confronted the person who had used the ladder; he claimed not to have seen the hook, and a seventeen-year-old boy, Sebastian Freivogel, who had carried the ladder away with him, confirmed this. The owner of the hook then sued him in court for having stolen his hook. Soon afterwards he finds the hook lying under a tree; but if he had withdrawn the suit, he would already have had to pay the costs. Once both were heated - so the case is tried. Freivogel has to swear as the only witness and swears: The one did not take away the hook; the other must therefore pay the costs of the quite useless trial, which in the meantime have become very considerable. Fourteen years had passed, as I said. At the beginning of November 1861, a man cut his throat with a razor knife at Gelterminden in the Canton of Baselland, -

that same free bird. The unfortunate man, however, had not made the cut well; he lived for several days, and repeatedly said to the bystanders, "'Tis no God!" To the priest, who wants to speak to him and pray with him, he replies: "'Tis not possible!" Then the priest thinks: there must be a special spell on the unfortunate man; he is called All go out and speaks to the heart of the free bird. Then the dying man confesses to him that fourteen years ago he had taken a false oath and thus conspired to save his life. It was that oath about the wooden hook that has left him no peace ever since, even though he used to be a crude man. - But God's long-suffering had taken pity on him, so that he did not fall straight into ruin. The man who had been damaged by the oath was summoned, arrived a few hours later before Freivogel's end and forgave him. More accessible to the consolation of Christ's blood, he is now said to have died quietly.

But what consequences of an oath around a wooden cherry hook. (Stgsbote.)

The converted religion mocker.

About 200 years ago in England lived John Wilmot, Earl of Rochester. He was a man who had been endowed by God with extraordinary gifts, especially the gift of great acumen and an exceedingly engaging appearance. In addition to this, he had also been carefully instructed in all kinds of good sciences in his youth, so that he had acquired a great treasure of wonderful knowledge. As a young man, however, he was so unfortunate as to be drawn to the royal court, where at that time religious mockery and a godless life were rife, and to get hold of all kinds of shameful writings, which, under the appearance of profound wisdom, mocked the mysteries of the Christian religion. The result of his handling and reading such writings was that the young count lost the faith of his childhood, and not only sank into a god-forsaken life, but at last became a public mocker of religion, who lost all his sagacity, his wit, and his gift of speech,

used his knowledge and the prestige in which he stood to undermine, by speech and writing, the faith in God's Word in all those with whom he dealt and who read his ungodly writings. But God, in great mercy, went after his avowed enemy; He cast him into a long and most painful bed of sickness, and it was here, through the ministry of an English bishop named Burnet, and a preacher named Parson, that the wretch awoke from his deep sleep of sin, came to the knowledge of God his Creator, and of Jesus Christ his Redeemer, and was heartily converted from his sins and unbelief. From then on, nothing was dearer to him than God's Word and fellowship with godly persons. He had made for himself a large collection of writings against the Christian religion; these writings he now had given over to the fire. He also had the lewd paintings burned, which he had collected along with others at great expense. When Parson comforted him with the Gospel in his anguish of conscience, he cried out, as Parson himself reported as an ear-witness, in the presence of all those who were present.

out loud: "O holy God, can You accept such a vile creature as I am? me, who have denied Your nature and despised Your power? Is there any mercy left for me? Can God still hear one so ungodly as I am? Can the unspeakable joy of heaven still be granted to me? O, mighty Redeemer! this can be done in no other way than by Thy infinite love, by Thy abundant redemption, and Thy most holy blood!" June 19.

In 1680, shortly before his death, he finally drew up a written "Declaration" which he signed and sealed in the presence of three witnesses, and which, according to his last will, was to be publicly read at the funeral sermon to be preached to him. This declaration read as follows:

"To all those for the best whom I may have provoked to sin by the example of my life, I leave this declaration of mine, which is hereby made before the face of the great God, who knows the inward parts of all hearts, and before whose judgment I am now to stand.

will be. I curse and detest my whole ungodly life that I have led before. I cannot marvel enough at the goodness of God that he has made me see and recognize my shameful opinions and evil life; for I have walked in the world without God until now and have been an enemy of Christ and a despiser of the holy spirit of grace. The most important testimony of my love for God should be to admonish others in the name of God, to mean the welfare of their immortal soul, not to deny his existence or his providence, not to despise his goodness, not to joke with sin, and not to mock the pure and glorious faith of my blessed Saviour, through whose merit alone I, as one of the greatest sinners, am to receive grace and forgiveness.

Hope."

One month after the adoption and signing of this declaration this converted mocker died in faith and confession of the Saviour of sinners, joyfully certain of his blessedness. W. [Walther]

Divine Justice.

The bishop Narcissus of Jerusalem was impudently accused of a shameful transgression of the commandment, "Thou shalt not commit adultery," by some immoral Christians whom he reproached for their debauchery. Three of his false accusers even confirmed their slander by an oath, in which they each pronounced a special curse upon themselves. "The flame shall consume me," said the first, "if I speak not the truth;" the second, "The worst of all diseases shall befall me;" and the third, "I will see daylight no more, unless he have done as I said." A great part of the Christians at Jerusalem believed these statements, saying, "Surely the people must be convinced of the truth of their assertions.

...or they would not have chosen them with such dreadful earths." Only a few remained, "The bishop is innocent, God will bring it to light." Nevertheless, since the great majority believed the slanderers, the bishop, innocent as he was, lost all his credit with the congregation, and found himself obliged to retire to a remote hermitage, leaving it to God to guide his cause and repay the slanderers, as they themselves had desired.

This divine retribution was not long in coming. A thunderbolt came down from heaven at night and set fire to the house of the first slanderer; suddenly all his possessions were in flames; he could not even save his bare life, but was burned to death with his wife and children. The second was afflicted with a terrible leprosy from the toe of his foot to the top of his head; everything about him was full of ulcers, and every single limb turned to rot while he was still alive. The third man was so terrified at these punishments that he went into himself and repented of his sinful life so painfully and long with tears that he became blind. Then Narcissus returned to Jerusalem.

(Kurhess. Sonntagsbote.)

Every woman for herself.

The old housemothers used to tell their young daughters in the house such an example of two neighbours and godmothers. One of them was a rich woman, and her property was diminishing daily, but her neighbor was growing richer by the day. She went to her and said, "My dear godmother, I am astonished at your economy; you and your husband were two poor children, and you are prospering by and by; I have brought a large estate to my husband, but it is not enough anywhere. Tell me how you do it. The godmother said: I have a shrine, which I carry every day morning and evening through all the chambers, vaults, and stables. Then she asked politely that she should leave it to her. But she tied a little stone in a little cloth. As she walked about diligently with this supposed sanctuary, she found everywhere wrong, and had it changed. In a short time everything went on at her inn as if it had four wheels. Then she brought the shrine back, and thanked her humbly. The neighbor said: "Dear godmother, I must not leave you stuck in superstition: look at the supposed sanctuary, it is a poor little stone; you lacked it, you trusted everything to the land, and remained sitting on the little chair.

The woman herself must be the maid, If she will create counsel in the house.

(Val. Herberger on Sirach 16.)

King **Frederick of Prussia**, who is called Old Fritz, was once riding along, and caught sight of an old peasant, who beside the road, singing merrily, was ploughing his field. "You must be well off, old man," said the king; "does the field belong to you, where you work so diligently?" - "No, sir," answered the peasant, who did not know the king, "I am not so rich; I plough for wages." - "How much dost thou earn there daily?" inquired the king further. "Eight groschen!" replied the peasant. - "That is not much," said the king; "can you get along on that?" - "Get along?" replied the peasant; "that must go farther." - "How so?" - The peasant smiled and said, "Well, if you want to know, two pennies are enough for me and my wife; with two I pay off old debts, two I lend, and two I give away for God's sake." - "That is a riddle," replied the king; "I cannot solve it." - "Well," returned the peasant, "I will do it. I still have two old parents at home, who once fed me* when I was weak; now they are weak, I must feed them,-that is the debt I have to pay, and on that I turn two pennies a day. The third pair of pennies, which I lend, I spend on my children, so that they may learn something honest and receive Christian instruction. This will benefit me and my wife when we grow old. With the last two pennies I receive two sickly sisters whom I would not have to care for at the moment - so I give these away for God's sake."

The king, who was well pleased with the answer, said: "Good old man, now I will give you some advice. Have you ever seen me before? - "Never," said the peasant. - "Before five minutes pass, thou shalt see me fifty times, and carry home all fifty of my like in thy pocket." "That is a riddle," said the peasant; "I cannot solve it." - "Well, then, I will do it," returned the king, reaching into his pocket, and counting into his hand **fifty** brand-new golden ducats, on each of which was stamped his likeness, and saying to the astonished peasant, who did not know what happened to him, "The coin is good, for it comes to you from our Lord God, and I am his paymaster. Adje!" -

(Bayreuther Sonntagsblatt.)

Anecdote.

J. F. Flattich was once asked by a "reasonable" general whether one could really know something certain about the state after death? Flattich looked at him seriously with his deep eyes and asked: "General, do you believe that you will no longer be a general after death?" - "Yes!" replied the latter. - "Do you believe it for certain?" asked F. again. - "Yes, I have no doubt at all!" replied the general. - "Well," said Flattich, "then you know something certain about the state after death; only begin with what you now know for certain!"

Filling Stone.

Against the power and effect of grace in the believer, everything else, such as age, education, knowledge, experience, etc., is secondary; for of two Christians, one may be younger in Adam and yet older in Christ; and again, of two equally aged, equally gifted, simultaneously converted Christians, one may be older in Christ than the other. But as surely as the greater advancement in sanctification of the one is a matter of grace, so surely the lagging behind of the other is his own fault.

Church News.

After Mr. Rev. F. I. Th. Jungck had received a call from the Lutheran congregation of St. John and A. C. near Wapakoneta, O., and with the consent of his former congregation in Misbawaka, Ind., he was installed in his office by me on behalf of the Presidium of the Middle District on the Sunday after Easter. May the Lord, by grace, make him a blessing to many. Hermann Kühn.

Address: Uov. ff. 'kk. ffunAek,

^Vnpnlionetn, 0.

Since Pastor Mangelsdorf, on account of a chronic headache, felt compelled to resign his office for some time in order to undertake a sea voyage on the advice of his physician, his congregation in Belleville, Ills. appointed Mr. I. E. Gottlieb, a former pupil of the practical seminary in St. Louis, as I>n8tor vioariu8. After the same had taken his examination, he was ordained by order of the Presidency, on Sunday Hua8imodoA6niti, by the undersigned, in the midst of his congregation, and inducted into his office.

May the faithful God help the sick brother minister to recovery through His grace, and may the newly appointed assistant preacher himself be the right help in his ministry, so that what has been begun here may be maintained and increased to the praise of His name.

F. Wm. Holls.

Address: kov. OotUiob, Lox 330. LsIIeviUo, Ills.

Since it has pleased the Lord of the Church to transfer his faithful servant I. G. Blrkmann, formerly pastor at Waterloo, Ills. from the contending to the triumphant Church by a gentle and blessed death; therefore, by ordinary appointment and by order of the Presidency, as his successor in office, the Rev. C. S. Kleppisch, whose former congregation in Holstein, Mo, considered himself unworthy of the preaching of the pure word, was introduced on Sunday ^li8orwor- <Un8 vomini by the undersigned with the assistance of Rev. F. Schaller's assistance.

The blessed Pastor Birkmann, as a wise and faithful steward of God, under many heavy crosses, administered his twofold office as teacher and pastor in a truly fatherly manner for 16 years in this congregation, and thereby earned the love and respect of all who recognized God's gift and grace in him. By God's grace he has been an example to the herd in faith, love and suffering. Now he has followed the Archpastor to eternal joy, and from the misery of sin and weakness to glorious perfection, he has brought us to the end of our lives.

preceded. Help God that the memory of such faithful servants of God may remain in honor among us, and that we may not become unrecognizable and ungrateful for the gift that God has given to his church here in such men, but that we may thank him from the heart for it, so that his grace may remain with us and sustain us when he withdraws and reclaims his gift from us, and that we may be found in the one thing that the Lord will seek and require in all his stewards and servants, faithfulness. May God send and keep such faithful workers to his church, and may the newly called servant also be a blessing to many.

F. W. Holls.

Address: Rov. 0. 8.

LurirsvIIIo, Ncmroo Oo., Illg.

Conference display.

The Wisconfln Teachers' Conference will meet, God willing, from the first Wednesday to Friday after Pentecost, which is May 23, 24 and 25, at Racine, Wis.

One subject of discussion will be: "What is the role of the Christian parochial school in relation to the American school system? " O. Gertenbach.

C. F. Junii brief history of the Reformation to Seckendorf.

Unaltered reprinted by A. Schlitt in Baltimore, Md.

Second issue.

We are pleased to inform our readers that we have just received the second issue of this work. We confess that the prolonged absence of this issue had filled us with concern that Mr. Schlitt might not be able to keep his promise and complete the work he had begun. However, we see from a statement on the cover that illness and other unforeseen circumstances were the cause of the delay and that the continuation should now take place all the more quickly and the third issue should appear within 10 days. May the subscribers not lose heart and find their way to the same, so that the blessed work will not remain a fragment. As far as we hear, another publishing house would immediately take it into its hands if Mr. Schlitt were not able to complete it, so that the purchasers would in no way be in danger. W. [Walther]

Indication.

At the request of the brethren and teachers concerned, I inform them that Dr. F. John is transferring his residence to Milwaukee, 474 Pourtk 8tr. towards the end of April.

F. Lochner.

Receipt and thanks.

For poor students received from Rev. C. Grüber in Pilot Knob, Mo., §5. On Mr. Carl H. HartmannS in St. LouiS wedding collected §5,25.

C. F. W. Walther.

To the Seminary-Hau Shaltr From Pastor MuckelS Gem. of A. Sievers lOO Pfd. Mcbl; Heinrich Sievers 10t) Pfd. do.; W. Sievers lOO Pfd. do. and two side pieces. By Prof. Larsen of the Norwegian Lutheran congregation of the Rev. Koren!00 Doll. daar. From Rev. Dorns Gem. to d. Boeuf Creek 42 dtz. Eggs.

For poor students: By Rev. Zucker New Year's Collecte of his Gem. §6,20. By the l. Women of the Ccntrcviücr Gem. of the Past. Holl's 9 pr. stockings. By Past. Claus §4,25 from his confirmands; §l vyn Mrs. Schnittgen; 50 Cts. from Mrs. Ott. From the Women's Association of the Minden Community 3 pr. socks and pounds of wool. On H. Ude's wedding sent for M. Wyneken §9.40. By Past. Dorn from Peter Walkenhorst from his parish other Boeuf Creek §5; from Ch. Hcmminghaus §1.

A. Crämer.

Received in the Western District cashier's office:

On the synodal treasury of the western district: From the comm. of the same Past. Birkmann, at Watrrloo, Ill-, §7,45. past. DörmannS St. Pauli Gem. of, Nandolph Co. of, Ill-, §12,40. pastor Johns Gem. of, Dessen, Mo. of, Easter Coll. of, §9,45. by the same of Heinr. Kester, there, §5. of TrinityS - Distr. in St. Louis, Mo. of, §l8,25. past. M. Meyers Gem. of, Leavcuworth, Kansas, Collecte, §17. Past. Ficks Gem-, Collinsville, III, §28,40. past. Mists Gem. of, Washington, Mo. collecte, §7.50. Of Caspar Gehner, Washington, Mo. collecte, §1. Of Wittwe Stumpe, there, §l. Past. G. Neisinger's Gem. of, Pekin, III, §19.25. by himself, §2. Past. Kuehler's Gem., Chariten Co, Mo, §23. past, Eirich's Gem., Minden, III, §16,75. past. Gräbner's Gem. of, St. Charles, Mo. of, Easter Coll. of, §12,10. by himself, §10. by the same of Mich. Will, there, §2. Past. BcyerS Gem. of, Chicago, III, §117.15. Past. M. Zuckers Gem. of, Proviso, III, Easter coll. §11.50. Past. Wagner's Gem. of, Pleasant Ridge, III, §50. by the same of N. N. there §5. of Zion's Listr. in St. Louis, Mo. §40.13. Past. BurfeindS Gem. of, New Waldeck, III, Easter Coll. of, §4.50. By dens. ges. on F Kestner's baptism of infants, §2.35. Past. Hahn's Gem., Benton Co, Mo, Easter Coll, §37. by himself, §2. Past. Mnckels Gem. of, Staunton, III, §15.

To the college maintenance fund: by the Jm- manuels - Distr., St. Louis, Mo., §11. Trinity Listr., there, §22. Past. LoeberS No., Thornton Sta- tion, III, Easter Coll. by, §27. by dens. on F. Sickmann's wedding-ges. by,'§8. Past. I. HoffmannS Gem., Wausau, Wis. of, Ostercoll. of, §6. by himself, §1,60.

To the Synodal Mission Cassc: Of the Trinity Distr , St. Louis. Mo., §5.02. Of the confirmands of the Past. Franke, Addison, III, §6. past. Hahn's comm. of , Beuten Co. of , Mo. of , CoU. of , §12.50. whose branch comm. of , Morgan Co. of , Mo. of , Colt. of , §1.60.

For inner mission: Past. Hahn's comm., Benton Co. Mo., Coll., §12.

For the proseminar in Steeden: Von der Immanuelsgem. des weil. Past. Birkmann, at Waterloo, III, §7,45.

For Mr. Past. Röbbelen: By Past. Fick ges on F. Schau'S wedding, Collinsville, III., §1O,3o' By dcns. on Hrn. Wilhclm's wedding ges., §7,20.

Ed. Roschke.

Received in -er Raffe -es middle District

To the Synodal Debt Redemption Fund: By Past. I. Rupprecht's congregation §20. by Rev. Kühn from H. Gcbrmann & his father §2. G. B. Germann §1. I. D. Müller §1. past. P. Rupprecht's comm. in Fulton Co, O., §9,40. whose comm. in Henry Co. §3,35. by dcns. of I. Braun §5. Past. Zagkl's comm. §88,18. past. Traub's Gem. 2 Collect §23. pastor Dulitz's Gem. in Huntington §43,94. whose Gem. in Lan- raster §8s>6. past. Iübkcrs Gem. §61,50. Past. Fritzeö Gem. §20. by Past. Sieger by I. H. Blecke and Sons §15. A. Thicme 60 Cts. H. Krückeberg §1.50. C. & W-Schamerlvh each §1. F. Rcinking §l. W. Milan 50 cts. C. Grote 25 cts. E. Nncklos 55 cts. H. Rücklos 50 cts. I. H. Höriger §l. Past. Stege, §2,10. Past. Ior' Gem. in LoganSport §36,89. its branch in Peru §20. Past. Schuster's Gem. in and about Bremen §43. whose branch in Mishawaka §15, in Madison Township §6, in Plymouth §3. By Past. Detzcr §10. by the same of M. Vicbach §5, Aug. Dolke §2, C. Müller, F. Schulz, C. Kroll, I. Schumacher, Häselbarth, C. Schulz, I. Grol- >er, I. Hohenberger, H. Dietsch, N. Goller each §1, I. Schenke §2, I. Thieroff §2, H. 25 Cts. Past. TrammS Gem., öfter- Coll. §>2,91. by Conrector Achenbach of G. §5. Past. KvnigS Gem. §7. by Past. Wich- mann of N. N., thank-offering iür Gottes gnädige Hülfe §2. Past. Bauer's Gem. at Cicero, Hamilton Co, Ind, §36. whose Gem. at Minden, Ind", §13. Past. Schäfer's comm. §9.

To the synod treasury, Rev. Sihler's comm. §116.60. By Rev. Bold of Rev. Fischer's Gem. in Carver, Minn, §16.94. Past. Kühn's Gem. §5,63. past. Schöneberg's gem. §21.25. Past. Schumann's Gem. §16. by Past. Lehner of Schönlein §3, P. Baumann §2, Ch. Baumann §1.50, G. Heß. A. Wei- mer, Ch. Diehm, Bro. Busch each §l, P. Diehm, A. Heß, Bro. Gienger each 75 Cts, A. Baumann 50 Cts, G. Stapf 30 Cts, P. Bcrkes 25 Cts , Th. Naumann §1, Wittwe Wei- mer 75 Cts. Past. Bodes Gem., Often - Coll. §10,25. Past. Schmaus Community, deßgl. §85. Past. Küchles Gem. §12.12. Past. Bode's branch in New Haven §8.50. Past. HuSmannS St. John's congreg. §8. Rev. Sastmann's congreg., öfter - Coll. §8.75. by the same of H. H. Böhning §10. Rev. Niethammer's TrinityS - Gem. §9.50. the same's IarobuSgem. §8.75. Past. Brackhage's congregation, Easter Coll. §15.50. By Past. Klinkenbcrg of Aufenberg §5. Past. Rolf §1. Past. Kunz' Gem. §l4.25.

For inner mission: Pastor Sihler's congregation, in missionary hours §25. Rev. Traub's congregation §3,70.

For sick pastors: By Joachim Birkner §5.

For teacher salaries: Past. KülM Gemeinde §1,49.

To the parish and Lrhrerwittwenkasse: Past. KühnS Gem., öfter - Coll. §3,36. by pastor Schuster on Joh. Röders wedding ges. §5,03. past. Königs Gem., Coll. §32,40. by the same from Wittwe Lührmann §2. H. Seim 50 Cts.

On the building of churches in Past. Sturken's congregation in Baltimore: Past. Zagels Gem. §30, by Past. Klinkcnberg by G. Vornhvlt §1, Dorfmeier §2, G. Meier §1, Lonstrohe §2, Sasse 50 Cts.

For heathen mission: Past. Traub's congregation §5.95. Past. SchönebergS Gem. §5. by Past. König by Wittwe Lührmann §1. By 2 confirmands 50 Cts. By Past. Klinkcnberg by Schrppmann §1.75. pastor P. Rupprechts Gem. §8.

Zur Brunn'schen Anstalt in Steeden Past. Traubs Gem. §3,88.

On the school seminary budget: Rev. Dulitz's Gem. in Huntington §9.25. By Rev. King by Wittwe Lührmann §3. Z. Seim §1.

For poor students: By Pastor Dulitz on PöhlcrS wedding ges. §2,75. By dens. of N. §5. By Past. Jäbkers Gem. §10. by Past Schuster by. Mrs. Vollmer, thank offering §5. by Bro. Bcrner on H KluSmann's wedding ges. §5,53. by I. Seelmeier on StülkerS wedding ges. §4,22. by Past. Schäfer on Fr. Menge's wedding for the pupil F. Kügele ges. §2,50.

For poor school seminarians: By Past. Dulitz by N. §5. by Past. Bauer by H. Bar- donner sen. §5. by Past. Jäbkers Gem. for the pupil Georg Huser §40. by Past. Ior for the pupil Stro- del of Mrs. Konradt in Peru §10, Mrs. Köderer §l.

For Past. Röbbelen: Past. Jäbkers Gem. §5. by Pastor Schöneberg von Heischmann §5 Pastor Sihlers Gem., sn Passion.Sgottesdienste ges. §56,91.

For poor students in St. LouiS: Through Past. Ior of s. Gem. in Logansport for the Stud. Ernst §12.80. Ank Klinksick's baptism of children ges. §3.35. P Kleemann in Peru §1.

On the college household at Ft. Wayne: Past. Fritzes Gem. coll. §3. by dens. of Christoph Gerke §4. Nie. Hobrock, Br. Boknecht, Br. Melcher each §1.

For the general presidency: From Past. KönigS Gem., from the Centkasse §25.

Concerning the college at Fort Wayne: From Past. King's Gem, Coll. §35.25. C. Bonnet.

Changed address: ksv. 5. N. N. Minor,

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(Sent in by Dr. Sihler.)

The rapid and wide spread of the Christian church from the beginning, in the face of such powerful resistance and multiple obstacles, is also a sign of the divine inspiration of the Holy Scriptures and the beatific truth of the Christian religion. The rapid spread of the Christian Church from the beginning in the face of such powerful opposition and multiple obstacles is also a sign of the divine inspiration of the Holy Scriptures and the saving truth of the Christian religion.

It is an undisputed historical fact that before the lapse of half a century after the resurrection of Christ, many thousands were converted to Christ through the preaching of the gospel. And this took place not only in Jerusalem and in the Jewish country, but also among the Gentiles. The epistles of St. Paul show that Christian congregations existed in many important cities of the Roman Empire, and the testimonies of the oldest Christian writers, the disciples of the apostles, confirm the same truth. But even pagan historians and scholars testify to the same fact, and those who were favorable and hostile to Christianity. Tacitus, a famous Roman historian who lived in the first century of the Christian era, testified that the Christian religion, which he called "a pernicious superstition," had extended from Judea even to Rome, where "everything flowed together that was evil and abominable." Similarly, Pliny the younger, who lived in the second century, and was governor to

nia, a country of Asia Minor, of the spread of this sect of Christians, so hostile to the Roman state religion; and at the same time he desires from his master orders of restraint for his trial of them, of whom there is a great multitude. He also calls the Christian faith "a pernicious exaggerated superstition."

But the most important testimonies of the rapid and wide spread of Christianity in the first two centuries are given by two church fathers who lived at the end of the second and the beginning of the third century, namely Irenaeus in southern France and Tertullian in northern Africa.

Thus the former writes in his writing "Against the Heretics" of the unity of the Christian faith: "Neither do those churches believe and teach differently which are founded among the Germans, nor those among the Iberians (Spaniards) or Celts (in France and in the British Isles), nor those in the East, nor those in Egypt and Libya (west of Egypt on the north coast of Africa), nor those which are founded in the middle parts of the world."

Tertullian, in his writing "Against the Jews," speaks even more extensively about the fact that Christianity had spread so far in less than a century after the death of the apostle John. He writes: "In whom else than in the Christ who has now appeared have all nations believed? And on whom else do all the other nations put their faith? except you Jews, you trust? Parthians, Medes, Elamites (Persians), and the inhabitants of Mesopotamia, Armenia, Phrygia, Cappadocia, Pontus, Asia (the middle part of western Asia Minor), and Pamphylia, Egypt, and Africa, and those who dwell beyond Cyrene; likewise Romans and foreigners, and in Jerusalem both Jews and fellow-Jews; not less the various tribes of the Getulians and the numerous hordes of the Mauritians (also in northern Africa); likewise all the Spanish tribes, and divers nations of the Gauls, and the provinces of the Britons, which are inaccessible to the Romans, and subject only to Christ; likewise the Samaritans, and Dacians, and Germans, and Scythians, and many nations, countries, and islands yet unexplored, which are unknown to us, and which we cannot enumerate. And in all these lands the name of the appeared Christ reigneth; for who else could reign over them but Christ, the Son of God?"

There is also another testimony of this church father, namely, in his Apology (defense of the Christian faith), which was written shortly before the end of the second century, and seems to have been addressed to the Roman proconsul and the prefects of the province of Africa, where Tertullian lived. In this writing he lets himself be heard in the following way: "If we Christians were inclined to flock together as open or secret enemies of our adversaries, **it** would be

We shall not lack the necessary numbers and strength. Many of the Mauritians and Marcomanni, as well as other more distant tribes, are with us, even to the ends of the earth and throughout the whole world. We are but of yesterday, and yet we have filled all your places, your cities, your islands, your castles, your spots, your council houses, even your camps, your palaces, your senate assemblies, your forum (market and court place). We have left you nothing but your temples. If we were to break away from you and move to any other country, the mere loss of so many citizens would depress your government and be in itself an effective punishment. You would no doubt be terrified at your loneliness. Your enemies would then be more than your citizens who remained behind."

Now these are historical testimonies of the so rapid and wide spread of the gospel and the Christian church in so short a time among so many peoples, tongues, and languages from the going forth of the sun to its going down - an irrefutable fact which even the most determined enemies of Christianity cannot deny, nor can they comprehend on reasonable grounds, to which, on the contrary, it is utterly contrary.

This, however, will become all the clearer and more vivid to us, and will enable us to recognize the indwelling power of God in the gospel of Christ as the only cause of that spread of Christianity, if we take a closer look at the following points:

In the first place, the instruments which God used for the foundation and propagation of the Church of Christ were, from a human point of view, quite inadequate for this great work, and even totally inept and unskilled. The apostles, after all, were not mighty princes and worldly conquerors who would have imposed their faith on the subjugated nations, as, for instance, Nebuchadnezzar commanded them to worship the golden image. Neither were they great orators or deep thinkers and worldly wise men after the flesh, who at times might well succeed in gaining followers and founding schools by reasoned discourses of human wisdom back and forth. They were mostly plain, simple, unlearned men, mostly fishermen with the rustic dialect of the despised Galileans, without wealth, power, favor, honor and reputation in the world. And if these circumstances hindered the entrance of their gospel into Judea, their preaching among the Gentiles was hindered by the fact that they were Jews; for these were as much despised as hated by all the surrounding nations and farther afield, because of their carnal self-restraint over the revelations of God, and their haughty" contemptuous condescension to the Gentiles, because of their circumcision and their rejection of polytheism and the worship of images, as well as because of their contempt for Gentile science and art. What would have been the success under these circumstances, if the apostles, who were all Jews, had even attempted to establish churches among the Gentiles in a human way, with enthusiastic preaching of Christ? They would undoubtedly have been despised and laughed at as arrogant fools and mad enthusiasts. What, then, could be the sole cause that the apostles, these poor despised Jews, were able to convert so many blind idolaters from darkness to light and from the power of Satan to God, so that these miserable captives of the devil became happy and blessed children of God through true faith in Christ the Lord? Nothing else than the divine power of the Gospel preached by the apostles simply and plainly, without the use of human oratory, by which St. Peter, even without the accompaniment of signs and wonders, first converted the three thousand Jews in Jerusalem and founded the first mother church of Christendom. But the miracles and signs in the name of Jesus by the mouth and hands of the apostles and the special gift of the Holy Spirit, in all manner of things not humanly possible. The miracles and signs in the name of Jesus through the mouth and hands of the apostles and the special gift of the Holy Spirit to preach the gospel in all kinds of foreign languages not learned by man, were added by God to his word at that time only so that the course of this word might be hastened and the church of Christ, the church of true believers, might be spread the more quickly and widely among all the people who are under heaven. But after the miracle of all miracles, namely, the church of Christ, had been established far and wide in the midst of the unrighteous and perverse generation and the wicked adulterous kind, and had been so maintained that "the blood of the martyrs became the seed of the church," the Lord withdrew those extraordinary gifts of grace from his church.

Secondly, the content of the gospel preached by the apostles was of such a nature that its faithful acceptance and rapid and wide dissemination could not be explained by reason or human experience. For this content, and especially its center and heart, the crucified and risen Jesus, Son of God and of Mary, for the reconciliation of God and the redemption of the sinful world, is utterly contrary to the carnal pride of reason and virtue of the natural man. The historical experience of all times and peoples confirms St. Paul's word, that the crucified Jesus is always and forever an offense to the Jews, that is, to the self-righteous and worksaintly, and a foolishness to the Greeks, that is, to the worldly-wise and worldly-loving. That the true God is triune, that the Father has an eternal and united Son, that he became a true man in the fullness of time, that this God-man, for the sake of the sin of all Adam's children, was given up to the curse wood of the cross and raised from the dead for their righteousness, that he ascended to heaven, and that he is the Son of God.

He poured out the Holy Spirit upon His apostles. It is the natural reason of man that the Holy Spirit was poured out upon his apostles, that through the gospel preached by them and their successors faith in Christ was kindled in the hearts of poor sinners, and that believers were given forgiveness of sins, life, and salvation by grace, without any merit of works. Man is vain foolishness and folly. And though to the reason of the believing man, enlightened by God's Spirit and Word, this truth of salvation is vain divine wisdom, yet at the same time it is such a deep abyss of divine love that it appears to it ever more unfathomable, the longer and more devoutly the believing eye looks down through the Word into its depths.

No less, however, was and is the doctrine of virtue of Christian morality utterly opposed to that of the pagan and of every natural man, and therefore utterly hated by the latter. For it condemns with unrelenting severity every word and deed that does not flow from the true love of God and neighbor as sinful, criminal, and damnable; and this all the more, the more man seeks his righteousness before God and his glory and honor among men in the outward, civil righteousness of his speech and deeds. Before this judgment seat, therefore, even the most brilliant manifestations of the pagan virtues found no recognition, since they did not and could not flow from that purifying fountain of the true love of God and neighbor; for this love necessarily presupposes true faith in Christ and the living knowledge of the true God according to his nature and will, without which it is impossible. Yes, even the noblest works and deeds of pagan morality, such as love of one's country, love of one's country, love of one's country, love of one's country, and love of one's country Even the noblest works and deeds of pagan morality, such as the love of one's country, the pacification of the outbreaks of worldly lusts and carnal desires, had, according to the judgment of the divine word and Christian morality, no value and validity before God, since they flowed and could flow only from an impure source; for the patriotism of individual pagans, even if it put self-interest and private interest before the common good, flowed only from the source of the desire for fame and after-glory, that is, from the as it were extended selfishness, and was connected with hardness, brittle repulsion, and enmity of heart against the stranger or enemy of the fatherland; indeed, to the Greek every one who was not of Greek education appeared as a "barbarian." From the same dishonest source of arrogance, pride of virtue, self-righteousness, flowed the fight against carnal lusts and the repression of their coarser outbreaks among the Stoic-minded educated pagans, especially against the world-loving sensual Epicureans. But it was impossible to break the dominion of evil desire in them, for their moral will proved powerless. But the Holy Spirit lives and works only in the heart of the believing Christian,

can break this dominion and kindle the holy desire for God, his words, will and kingdom, which resists the evil desire of the flesh, does not consent to it, and the longer it lasts, the more it weakens and deadens it. The commandment of Christ, "Love your enemies, bless them that curse you, do good to them that hate you, pray for them which offend and persecute you," was and remained a strange, hostile, repugnant doctrine to heathen morality, which was in direct contradiction with their commandments; for according to this morality it was thus, "Thou shalt love thy friend, and hate thine enemy," and the satisfaction of revenge was regarded as something noble.

How then? The popular faith of the heathen, as well as the wisdom and moral teaching of their philosophers, stood in the most decided and cutting contradiction to the evangelical doctrine, faith, and morals of Christ; and yet it is and remains an undeniable historical fact that in a short time scores of them were righteously converted to Christ, and the heathen temples were abandoned, and the superstitious worship of the patriotic gods declined until it ceased altogether at the beginning of the fourth century. What could be the sole cause of this but the indwelling power of God in the gospel, which alone converts from darkness to light and from the power of Satan to God?

(Conclusion follows.)

(Sent in by Past. I. P. Beyer.)

Why a Christian man should remember his baptism, which he received as a child, can rejoice with all my heart.

(Conclusion.)

But yet the holy man says nothing here. Man here nothing

For what does believing mean but relying on God and placing one's hope in him? It is therefore clear and certain from God's Word that God can and will work faith in children, and that the faith of little children can and must be called the faith of little children.

I'm not talking about that. We do not therefore stand as a

The booklet of the Anabaptists wrongly accuses Dr. Luther that our whole proof of the faith of little children consists in the fact that you do not say anywhere in the Holy Scriptures that they cannot believe. Scripture nowhere says that - they could not believe; but we stand in such a way that we can prove both: First, the Scripture says nothing about children not being able to believe; secondly, it teaches most definitely that they do believe, and that God Himself, in a way incomprehensible to us, but nevertheless powerful, has such faith in them.

Ignite the heart. - Now look at Luc. 18,15 -17 where we read: "They also brought young children to him to touch them. But when the disciples saw it, they threatened them. But Jesus called them to him

And said, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom. God's. Verily I say unto you, Whosoever shall not receive the kingdom of God as a child shall not enter therein." Here let us first notice that young children were brought to the Lord, that is, such as could not yet be said to have a developed mind. Now the Lord says of them two things, that the kingdom of heaven is for such children, and that whoever does not repent and become like them, and does not receive the kingdom of God in this way, will not enter it. If, then, the Anabaptists say that Christ is not speaking here of little children (and for this they could even cite a passage of Bellarmin, a learned cardinal of the Roman Church), they are speaking the

Untruth, for the word "*brepbe*," which is

in the original Greek text and translated by Luther as "young children" means nothing other than small, young children who are still carried in one's arms; indeed, it is even used of those who have not yet seen the light of day. But if they say that the Lord did not baptize these children, we answer: We did not mention this passage to give an example of infants being baptized, but as a proof that little children, through the work of the Holy Spirit's grace, have received the faith and have been baptized. We did not use this passage to give an example of infants being baptized, but as a proof that infants can be baptized for their salvation through the work of the Holy Spirit. This, then, we prove from this passage: the Lord Christ says, "Such is the kingdom of heaven." Now it is impossible to please God without faith, Ebr. 11. "He that believeth not shall be damned," Marc. 16, 16. "All that believe on him shall not perish, but have everlasting life," Joh. 3, 16.; and, "He that believeth not is already judged," v. 18. so the children must also be able to believe, or they are already judged, or the Lord Christ (dear fellow-Christian, pardon the ghastly word, which is necessary here) would have lied, when he said, "Such is the kingdom of heaven." But in spite of the fact that the Anabaptists cannot prove that this conclusion is false, they never admit that a child can have faith, but scoff at it. And yet they again agree with us that even infants without baptism are saved by God's unlimited grace. But what folly they thereby commit may perhaps be made clearest to you, dear reader, by an example. If I say of a man that he has today received the Holy Communion, every man thinks that he has received the Holy Communion. If I say of a man that he has today received Holy Communion, everyone rightly thinks that he must therefore also have a mouth. But if I go on to say that he has received the Lord's Supper in spite of the fact that, strange to say, he has no mouth, nor has he had one from his mother's womb, I shall rightly be asked whether I want to have people for my own good, for it is not right for a man to have a mouth.

It is impossible for such a man to receive the body and blood of Christ in, with, and under the bread and wine. But now I go even further and declare: All of you also must take the Lord's Supper again who have no mouth, otherwise you can never receive it;

then everyone would say with regret that I had gone mad. Now the kingdom of heaven is the glorious supper, which, as Christ says, the little children have received; the mouth with which every one must receive it, as again Christ himself declares, is faith; so it cannot be otherwise: when Christ says, "Such is the kingdom of heaven; and if ye repent not, and become as little children, ye cannot enter into the kingdom of heaven," he thus speaks to the little children of faith, and as they, i.e. believers, must **all** become who would attain to the kingdom of God. But since holy baptism is the But since holy baptism is the means ordained by God, by which he wishes to work faith in the hearts of children, **they** must also be fully justified in baptism. - If we now leave these proofs of infant baptism at hand, you must not think, my dear fellow-Christian, that there is no one else. Not at all. God has asked us to establish this precious truth in his words so firmly and to surround it with such mighty bulwarks that it cannot waver, even if all the enthusiasts in a heap were to break their heads against it. But this paper would be too voluminous if we wanted to add more evidence; it has already become more extensive than I and you would perhaps like. Let the opponents first try to refute what they are commanded to do here from God's Word. But every honest reader can already sufficiently recognize from what has been said that it is an opinion of human reason contrary to Scripture that infants cannot believe and are therefore not worthy to be baptized.

And now let us see who can administer baptism to his baptized with a more cheerful heart and conscience: we who, according to God's will and order, also baptize infants, or the Anabaptists, who do not baptize infants, but wait, according to their own choice, until they are grown up and believe as adults. They say indeed: We baptize no one of whom we have not reason to believe that he is a suppliant. But where do they get the reason for such certainty? Surely not from new divine revelations, such as dreams for each individual case? No. Their ground is what man tells them, what they, as men, see and hear, and what they can judge of. It is not therefore on the unmistakable word of God that they suppose their baptized to have faith, but solely on the deceitful, shortsighted judgment of men. Therefore, in each individual case, two things may happen. First, the person baptized may knowingly be hypocritical, so that his confession is quite true in its wording and yet only a confession in his mouth, of which his heart knows nothing. On the other hand, the person baptized, together with the baptizer, may be deceived. They may both think that now the time has come, that faith has been kindled in the heart of the one to be baptized, and behold, neither of them has yet any faith that is valid before God, but

Both of them are still deeply involved in the law, which certainly brings about people who lead an outwardly respectable, humanly pious life, who are anointed by special experiences in meetings with their peers, and who can talk about sinfulness or sanctification, depending on the circumstances, but who only make Christ the stopgap for what they cannot yet bring about themselves, and therefore have not yet begun to believe rightly; yes, who still resist the Holy Spirit as often as He wants to thoroughly humble them through the law and strongly comfort them through the Gospel. Indeed, they still resist the Holy Spirit as often as he wants to thoroughly humble them through the law and powerfully comfort them through the gospel. That such cases may occur, no Anabaptist will be able to deny, even if he would; for the examples of "believing baptized Christians," who have fallen away again, and themselves confess that for the sake of this or that temporal advantage they had lusted after the "sour apple," are not few. If, therefore, they do not wish to baptize any one, being sure that he believes, they should but cease to baptize altogether, or first prove that God has ceded to them what he has otherwise reserved to himself as his office, namely, to search out the thoughts and reveal the counsel of the heart. In truth, at each of their baptisms they can have no other thought than: We think well that the man whom we are about to baptize believes, for he lets himself be so, he also says so; but God only knows whether he deceive not himself and us. Behold, is not this fine? First they cry out to the world, "We baptize only believers, therefore we do not baptize little children, for with them there can be no question of faith as yet;" and then, when it comes to the meeting, they cannot tell us with divine certainty of a single one whom they have baptized or are about to baptize, that he believes. On the other hand, with what joyful certainty can we baptize our little children. It is not our prudent judgment that tells us of them, but the Lord, who searches the hearts and works faith himself, that they believe, and that in baptism and through it, as his means and instrument, he will kindle faith in them. But therefore we cannot do otherwise; for the sake of our conscience, which is bound up in the word of God, we must earnestly say this to our friends and enemies:

It is ungodly, ungrateful, and unloving to withhold a child from baptism. What has been said so far is not said for the sake of the Anabaptists themselves, but for the benefit of my dear fellow Christians who received Holy Baptism in their youth. Baptism in their youth. As for the opponents, they are like those of the Jews who had leprosy. There was neither herb nor plaster that could heal them, and only a divine miracle could save some of them. So also those who are infected with the leprosy of Anabaptist false doctrine and the heart and head destroying pride that accompanies it, are incurable before men; and only a miracle of divine power and grace can save them.

if one of them will learn to believe the truth of God again in a childlike way. Should it please God to work this miracle in some of them through the present disputes, then I will humbly praise him for it. But my main concern is that my dear Lutheran fellow-Christians, who are troubled by these powerful errors, may retain the right clarity and realize to what an abyss they are brought by the smooth words of those swarming spirits who seduce and are seduced, learn forever and can never come to the knowledge of the truth. It has already come to this, that hundreds, although they themselves are not yet Anabaptists, have learned from them, that they can perfectly despise their baptism, no longer comfort and rejoice in it, and as a necessary consequence no longer have their children baptized either. Let it therefore be said to such, that they now believe it, or despise it: so long as they continue in this manner, they act ungodly with all re-those little children of Christians who die without their fault before baptism; for he does not want any of these little ones to be lost; but what does that help you, who want to excuse your contempt of baptism with it? God hath commanded thee to bring thy child unto him, that it may be born again of water and of the Spirit in Holy Baptism; thee hath he commanded to be baptized.

Whether, therefore, your little child is saved by God's miraculous goodness, that it may die happy in spite of your negligence and contempt of the divine will, for "the son shall not bear the iniquity of the father," yet you are a rebel against God's order, and, if you do not repent, you will receive the rebel's portion out of his hand. Nor say, as the Anabaptists do, "We pray for our newborn children: O Lord, make alive by grace this child dead in sins! O Lord Jesus, who once blessed and caressed a child, lay your blessing hands invisibly and yet effectively on this child as well! Thus we do what is according to the Holy Scriptures. In this way we do what is in accordance with the Holy Scriptures, which give blessing to infants through the prayer of their parents and the blessing of the Lord, and to believers through the blessing of the Lord.

The Lord said, "The door of the kingdom of heaven is opened by faith and baptism," for this is a true fancy. According to this, there are two ways to heaven, one without faith for children and one with faith for adults. Where is this new doctrine of God written? At any rate not in the Bible. But whoever relies in matters of salvation on something that is not written in the Bible is in such a matter a fanatic. Therefore one should do this and not leave that. Certainly one should pray for them, but then also baptize them, for he who sins against one is wholly guilty. Who therefore with prayer for his children before God

*) "What the dear man of God, Dr. M. Luther's ven der heil. Taufe lehrt." S. 10.

and at the same time has the resolution in his heart not to have her baptized, he makes his prayer an abomination, for he prays not as a Christian but as an insurrectionist against the order of God, to whom he nevertheless wants to pray, to him whose goods he desires with one hand and pushes away with the other. O, how ungrateful to the Most Gracious God is such a father, such a mother! God opens up his treasures and wants to give them everything that can make their children happy in their lifetime and forever, everything that the Son of God himself has acquired for the human race through his precious blood, and they do not want to let their little children have it; how unkind this is, both to God and to their own children. What would you think of parents whose child fell into a fire, and who, when you gave them water to put out the fire in order to save their child, said flatly: "Take your water where you will, but you must not save our child with it, for we once resolved not to use water for that purpose, and since God has a loving heart, he must preserve it in some other way? Wouldest thou not be indignant against them, and say to them, that the love hath made them unkind and ungrateful, and so blind, that they know no more the righteousness of God, nor his goodness. But now God has graciously given the water-bath of holy baptism against that which consumes. But now God has graciously arranged the water bath of holy baptism against the consuming fire of sin and inherent impurity, even against the flames of hell, and now he wants to give righteousness and eternal life through it, and you want to reject this means of salvation because you do not want it for once? Truly, he who so ungratefully despises God's gifts would be worthy for the sake of this one sin, and if he were otherwise as pure as an angel, God would take away from him all the grace he bestowed on him in his own baptism, and would give him over to strong error, so that he would believe the lie. Therefore, O Christian man, do not deceive yourself: With a good conscience you cannot deny your child baptism, with a good conscience you cannot lend your ear to any man who speaks against this order of God. But with a good conscience and a cheerful heart you can always rejoice and take comfort in your baptism even in the hour of death, if you only believe that God has given you forgiveness of sins, deliverance from death and the devil, and eternal blessedness. Therefore, stick to your pure Lutheran, i.e. biblical, doctrine of baptism.

God himself, the source and abundance of gifts,
loves you and your children, and shows his love
instinct in the small shell of baptism.
In this flood, permeated by the Word, Now lies what
Christ won for you: pardon, grace, and the kingdom of
heaven;
All this he gives at once.

Thither let thy children come, There he adorneth
them with faith, And evermore shall they be pious:
Poor they go in, but rich they come out.

How, and thou would'st resist them, To hear
the insolent doubters? Nay, fear God, and be a
Christian that is at his Lord's will.

God calls, you want to close your ear? God
beckons, and you still forgive?
God teaches, you want to know better? God
admonisheth, thou hearest, and yet dost thou
delay? O make an end of this creature; thou
shalt be saved from Satan's snare. God bless
thee and thy child;
So bring it to the baptism. Come on, hurry up!

To the ecclesiastical chronicle.

Our dear Pastor Brunn gives in the leaflet published by him: "Evangel. luth. Mission und Kirche unter den Deutschen Nord-America's" (Evangelical Lutheran Mission and Church among the Germans of North America) of March, an annual report in which it says, among other things: "It is perhaps quite generally known that we Nassau Lutherans, at the time of our separation from the Union, joined the separated Lutherans in Prussia in such a way that we reserved our own church order (since we disapproved of much in the Breslau Syuodal Decisions from the outset) and only asked the Oberkirchenkollegium in Breslau to take over the ecclesiastical supervision of us, in order not to stand there completely isolated. When the sad church dispute broke out among the Prussian Lutherans a few years ago, we Nassauers did not interfere at all at first. I, the writer of this, was convinced from the beginning that in both contending parties two different theological directions were revealed, between which the right biblical and ecclesiastical truth lay in the middle, and that therefore a blessing for the church could only come out of the whole dispute if one could learn to put aside the errors of both sides and unite in the truth through right brotherly discussion of the questions in dispute. That this did not happen, that both parties opposed each other ever more sharply, until at last it came to a complete ecclesiastical rupture among them, is publicly known. But how did it stand with us Nassauers? We explained to the Breslau Synod our conviction that we could not approve the views of the Breslau High Church College, but that we wanted to remain with the Synod, if the Synod wanted to continue to give room to the biblical and symbolic discussion of the pending theological disputes within its bounds, until the final victory of truth. Whether it was really too late for such discussions, and who is to blame for this, we will leave to the divine court. It is certain, on the one hand, that we Nassauers were in holy earnest with our peace proposal, but on the other hand, that it was impossible to remain neutral any longer, since the parties in the Synod were pressing for a decision from both sides. In consequence of this, the Supreme The synod issued a doctrinal decree to all pastors and congregations under its authority, in which it expressed its particular theological views and opinions and threatened any pastor who did not comply with them with removal from office. At the same time, all pastors who had separated from the Breslau Synod as a result of the doctrinal dispute were not only actually deposed, but they were also publicly excommunicated, i.e. their church and communion fellowship was terminated, thus declaring that they were no longer considered members of the Lutheran Church. Should and could we Nassauers now submit to these orders and decisions or even obey them, since we were convinced that they did not agree with God's Word and the confession of the Lutheran Church? After all, our Breslau brethren had themselves publicly declared in one of their church bulletins (Feldner's Kirchenbote, December 1804) that every pastor who did not agree with the decisions of their synod must 'honestly' resign his office. We Nassau Lutherans could not do otherwise, but with the agreement of many proven witnesses of our Lutheran Church, e.g. the Q.C.-President v. Harleß in Munich, Pastor Münkel in Oiste, etc., we had to dissolve the church-regimental connection with the Breslau Oberkirchenkollegium in February 1865 for reasons of conscience, but with the retention of all the rest of our previous church order. - These events have been one of the saddest and most difficult experiences of my life. I was deeply shaken and moved not only by my personal experiences, but even more by the view of the entire state of the Lutheran Church in Germany. Alas, it is truly the saddest thing of all that exists today, that even our Lutheran Church is divided and torn into so many conflicting religious parties and directions. One would like to weep and lament when one remembers the unity of faith as it was in the Lutheran Church ages ago and as it could and should be according to God's Word, and now one sees all the misery today with the disunity and with all the many divisions among Christians, yes, among Lutheran Christians. But what is the use of our weeping and complaining? Through human sin and the devil's cunning this is the way it is, and we cannot deny it and cover up the matter, or want to give any false doctrine carte blanche to spread in peace and quiet beside the truth of God in pulpits and on altars, but it is the sacred duty of conscience for every Christian to openly confess and defend the pure and truthful doctrine of the Word of God and to suffer as a righteous fighter for Jesus Christ until all error has been overcome and the truth has won the victory. But all this in the

I have thought it my duty to set forth in the foregoing the meaning and thoughts of my heart to my dear missionary friends, so that they may know what to expect of me. - I have considered it my duty to explain the meaning and thoughts of my heart to my dear missionary friends in a little more detail, so that they may know what they have to do with me, namely, that in part - God knows - I certainly do not take pleasure in quarreling and fighting, but that my whole heart cries and bleeds deeply over it, but that I also cannot keep the rotten peace, in which so many nowadays think that all questions of faith and doctrinal differences must be overlooked and covered up, so that only outwardly everything remains quiet and calm. Yet the Word of God is so severe and strict in commanding us to hold fast to pure doctrine and to avoid all false teaching that St. Paul himself speaks in Galatians 1:1. Paul himself says, Gal 1:8: 'If an angel come down from heaven, and preach unto you the gospel other than that which we have preached unto you, let him be accursed'. (Titus 3:10 Romans 16:17; 2 Thessalonians 3:6, 2c.) But what has our missionary work to do with all this? For me it had a great deal to do with it, for, apart from the Word of God Himself, it was a rich source of comfort and strength for me in the difficult struggles I experienced. I have always been happy again when I have forgotten the sad scatterings, when I have been able to sit among my pupils and teach them, and the rich blessing that the Lord has bestowed on our missionary work has held me harmless for the heartache that I have otherwise suffered. And not only that, but in the separation from the Breslau Synod, the missionary cause has gained a whole new meaning for me; for us Lutherans in Nassau it is now a bond of fellowship and connection that reaches much further than Breslau, a bond of fellowship that not only connects us closely with many Lutherans in Germany, but that reaches across to America and unites us with the great Missouri Synod. God has richly restored to us here what was lost there. For this He is praised and blessed forever! He has proven it to us anew that He is still the old faithful God, who comforts the lowly and does not let anyone become a disgrace who hopes in Him. But I do not shrink from publicly confessing here how much I heartily rejoice in the close connection and fellowship with the Missouri Synod. The Missouri Synod is at the present time the only larger Lutheran church body which, without internal division and confusion, stands in firm living unity and certainty of faith in the Lutheran Confession. And not only that, but it almost seems to me that, as far as it is possible among men, and especially in our time, the Missouri Synod alone offers the guarantee for the preservation and preservation of the pure Lutheran doctrine, because the Missourians have given up all false and confused theological knowledge.

I am firmly convinced that the Lutheran Church, too, has thoroughly and completely given up on theology and scholarship as it still prevails today in all German universities, and that it takes all its theology and scholarship from Luther and the old Lutheran church scholars in accordance with the Word of God. Yes, with them one finds right theology and wisdom from God, which does not confuse the heart, but makes it joyful and certain, and I am firmly convinced that there will be no peace and unity, sooner or otherwise, in the Lutheran Church of Germany, until one seeks it in the same way as the Missourians, i.e. childlike simple-minded and humble, lets himself be instructed in the Word of God by Luther and the old fathers of the faith."

The "Hermannsburger Missionsblatt" on America. "In this part of the world known to all, where millions of Germans have emigrated, we want to direct our attention especially to our emigrated compatriots. We Germans are a wandering people and the wandering instinct is in us. The Scripture says: Stay in the country and work honestly. This is a word that God the Lord has spoken, and it must apply to all Christians who love the Savior, and it must set a goal for the restless wanderlust. It is a precious thing about the fatherland where we were born, where we came to know our Saviour, and where our ancestors are buried, and he is a scoundrel who does not love it and gladly dies for it if he has to. But there is another fatherland on earth, that is the spiritual, our dear church, this forecourt of heaven, of our true fatherland, and he is a twofold villain who does not love this spiritual fatherland, if he knows it, and does not double gladly die for it, if it should be. The latter no one may leave for the loss of his soul's happiness, the former only when the Lord wants it, whether he drives him away by the need for daily bread, since the fatherland can no longer nourish him, or whether he is to leave it in his service. Nowadays many leave their earthly fatherland for quite different reasons. Partly they want to become rich, and the Scripture says: "Those who want to become rich fall into temptation and snares and many foolish and shameful lusts, which plunge men into ruin and damnation; or they want to escape from church and school, order and discipline, because they think they can do what they like in America, or because they want to escape from the judge with a shameful deed in their conscience. Thus millions of Germans have found themselves in America who are not particularly fond of church and fatherland, discipline and order, and who are now gradually sobering up in the dreamed paradise of America and realizing that without church and school they are the most miserable people. But in America the government does not care at all about the church. There the state and the church are separate, the state or the government cares only for earthly affairs. If the people want to have churches, they may have them themselves. If they want to have preachers, let them see how they can get them; everyone can believe what he wants, and even if he does not believe at all, he has as much right as anyone else. So the people there grow up without baptism, without catechism, without the Lord's Supper, and become pure heathens if the church does not take care of the poor people. The Germans go to America to escape from the church and school, therefore the church must yield to them in order to snatch them from paganism. So the work among our emigrated compatriots becomes missionary work. For years my brother had received numerous requests from America to send preachers to them, since they could no longer endure without spiritual care and the pure means of grace, and my brother seriously considered the matter before God and in his faithful heart. But the Lutheran Church builds itself differently in America than it asked to be built in Germany, at least outwardly, for the true building of the Church is the same everywhere, namely, through the pure Word and Sacrament. Here the sovereign is the patron of the church; there the government cares for no church. In our country, of course, it seems that the time will soon come when the church will stand on its own feet, even externally, and will have to see to it that it settles down and builds itself up as best it can. In America the individual congregations join together in synods, and govern themselves and arrange themselves as they please, and no one asked them to interfere. There they have nothing else to build upon and with which to build, if the building is to last, but the pure Word and Sacrament, and that is all we need at all. Now, because the church is quite free there, there is an enormous number of sects, Anabaptists and Methodists, Mormons and Irvingians, Schäkers and Jumpers, Catholics and Reformed of all colors, Lutherans of a pure kind, and Lutherans who call themselves so, but are in fact unbelievers. You have to be careful that you hit what is right and are not misled by names and appearances. There is a synod of a genuine Lutheran kind, the Missouri Synod, which has its seat in St. Louis (though there may also be other genuine Lutheran synods there), to which we shall send our missionaries, without, however, excluding the other genuine Lutheran synods, and there, after Easter, two missionaries, the Lord willing, will be sent as the firstfruits. The Missouri Synod embraces pretty much all the lands of the United States and includes hundreds of congregations and preachers; it holds fast to pure Lutheran doctrine and practices strict church discipline. Although it has two seminaries of preachers and one of school teachers, it is far from being able to meet the requests for preachers and teachers, but must let the people starve and thirst because it cannot help. When the Scripture says, "Let us do good to everyone, but especially to our fellow believers," we also want to be faithful in this.

be obedient and the LORD will not deny us His blessing. Amen."

"The Christian Messenger," a paper of the so-called Evangelicals or Albrechtsleute, contains in its number of May 4 an essay on Christ's Ascension, which is partly quite puerile, partly decidedly anti-Christian doctrines. It says, first of all: "It cannot be doubted that the holy wretch understands by 'heaven' a certain region of visible creation distinct from the earth." Further on, it is further said that heaven is "a certain sphere of the spatially created world," namely, as was previously remarked, just outside the space occupied by the sun, the earth, the moon, and the planets. And this visible, spatial, created heaven is said to be that in which God dwells with the angels, and whither the Saviour has gone! But according to God's Word, God is in heaven from eternity, so how can it be a created place? According to God's Word, everything visible is temporal and will one day be destroyed by fire (2 Cor. 4:18. 2 Pet. 3:10-13.), so how can the eternal heaven belong to the birth of the visible creation? According to God's Word, the angels, while guarding and keeping the children, always see the face of the Father in heaven (Matth. 18, 10.), so how can heaven be a spatially separated place? Is it not childish to form such ideas of heaven, when the Scriptures describe it to us only as a glory prepared for the faithful, but are entirely silent as to the where and the what of heaven? - But childish as are the ideas of the "Christian messenger" of his "gaukel heaven," as Luther calls it, so anti-Christian is what he writes of Christ's ascension. For Christ is said to have "not passed out of space into non-space," and, according to his humanity, not to be omnipresent, but only to be "in the Holy. For Christ is said to be "not gone out of space into the void," and after His humanity not omnipresent, but only "in the Holy Spirit with His own all the days until the end of the world, and His sitting at the right hand of God not omnipresent," but rather "applying to the right hand of God" what the writer had "observed concerning heaven"! So Christ did not speak the truth when He promised that He Himself, the God-man, Jesus Christ, would be in the midst of those who are gathered in His name! For if only Christ's divinity, or even only the Holy Spirit, is present in Christ's stead, then there is no more truth. If only Christ's divinity is present, or even only the Holy Spirit in Christ's place, then Christ is not present at all. And if God's right hand should also be such a thing as the gauze of the Christian ambassador, then the writer is an anthropomorphite, that is, one of the heretics who ascribe to God hands, feet, arms, 2c., as to a man, which are only somewhat larger than the members of the human body. - At last the "Messenger" writes: "In wanting to enjoy the bodily Christ in the Lord's Supper, Luther was led to the assertion of the omnipresence of the Body of Jesus, which no scholar before him dared to expound as a doctrine." These are all falsehoods. Luther, first of all, wanted to partake of the bodily Christ in the Lord's Supper, because Christ promised this in the words, "Take, eat; this is my body, which is given for you," from which words of the true and almighty Son of God he would not and could not relinquish, for he believed in him from the heart and not from his reason. On the other hand, it was not only through his doctrine of the Holy Communion that he became a believer. On the other hand, he was not driven to the assertion that Christ was omnipresent even after his humanity, but by the teaching of the Holy Scriptures that God in Christ was really omnipotent. He was not driven to the assertion that Christ was omnipresent even after His humanity, but by the teaching of the Holy Scriptures that God really became a man in Christ, that Christ was God and man in one inseparable person, and that He was therefore still with His own on earth even after the Ascension, in which He ascended over all the heavens and now fulfills everything in everything (Ephesians 1:20-23), as He was already then, when He walked on earth, but at the same time was also in heaven as the Son of Man (John 3:13). The learned remark, finally, which the "Messenger" makes at the end, that no scholar before Luther had set up the omnipresence of Christ after His humanity as a doctrine, is a very unlearned one. If the writer wishes to learn more about this, he should read the appendix to our Formula of Concord, where he will find enough testimony from the Church Fathers to prove that Luther did not first invent this doctrine, but that it was taught at all times by the orthodox teachers in Christendom, and was only denied and rejected by the rationalizing reformers and then also by the papists.

W. [Walther]

"He that eateth and drinketh unworthily, eateth and drinketh his own judgment."

1 Cor. 1l, 29.

In a little village in the Saxon Voigtland, where the pastor had to be a teacher at the same time, there lived a miner who, contrary to the customary manner of the miners, was most ungodly, had only swearing and blasphemous words in his mouth, and boasted that since his confirmation he had never been to church, much less to Holy Communion. Let alone going to Holy Communion. Religious people had a disgust for him, but he was held in a certain respect by his peers, because no one could equal him in swearing and swearing. One day this man came home sick. Suddenly the priest, who was teaching school, was told to come immediately to the infamous man and give him Holy Communion. The man, astonished, promised to come. The latter, astonished at this, promised to come immediately after the school hours were over. But a short time later a second messenger came with the request that he come immediately. The pastor therefore set out in the heaviest rain. When he came near the miner's cottage, he saw him standing under the door of the house, where he had probably been driven by fear of conscience, but he disappeared immediately when he saw his priest. When he entered the parlour, the sick man was lying on an old sofa. The pastor began by saying that he was glad to see the sinner turn to the Lord at the twelfth hour, described to him with vivid colors the horrors of hell, and when he thought he saw true repentance, he spoke the words of institution while the sick man sat and listened devoutly. But when the priest wants to give him the food of heaven and approaches the host to the sick man's mouth, he shakes as if in a fever, he cries out loudly, his head falls back - and he is no more.

Let not man therefore deceive himself, and let not fear of death and of the terrors of hell be mistaken for true repentance and penitence!

(Sachs. Sonntagsbote.)

How our dear Lord God knows how to help himself.

In the Halberstadt Chronicle by Wennigstadius, the following can be found about the beginning of the Reformation in Quedlinburg: "In Quedlinburg, an Augustinian monk *Vincentius* first preached the Gospel, but the Franciscan monks killed him with poison. Then Joachim Volkmann, pastor of St. *Bendictti*, did the same with all diligence, and they also gave him poison, so that after his death he swelled up to such an extent that he could hardly be laid in the sack for fatness and carried to his grave. After this, thirdly, at Quedlinburg, N. Bethmann, pastor in the new town, taught, but it is said of him that he was killed with poison. But since there was no one who was about to make a public appeal, two priests were found in the court of St. John, one of whom stammered and was very tongue-tied, while the other was blind. The stammerer, whom they generally called the mute, read to the blind man from *Luther's Postil the* explanation of the Sunday Gospels, and from the N. Testament some chapters and other explanations and writings of *Luther*; but the blind man, who was not prevented by any outward reproaches (objects), took them into his head, and recited them to the people quite properly in the sermon, so that for a time there was a great attendance at the sermons of the blind priest *Benedicti* N. The blind man was called Tilemann. The name of the priest was *Tilemannus* Demke. Therefore what Christ said to the Pharisees happened here: where these are silent, the stones will cry out, so also the blind and the mute should do what other healthy people do not want to do.

False repentance of an atheist on his sickbed.

Pontoppidan, in his writing, "Power of Truth," relates the following curious incident of an atheist giving an important hint to a pastor, whereupon, on being treated

of an allegedly burning atheist, namely that the true reason of atheism is usually, if not lust - satanic arrogance.

An atheist, who had written several atheistic writings, fell ill, and induced his friends to call a preacher. The preacher came and the sick man confessed to him that he heartily repented of his denial of God and desired mercy, but that he could therefore hardly believe that there was still mercy for him, because he feared that his writings would still murder many souls after his death. The preacher then comforted him and explained to him that he should be completely without worries. A Christian would hardly take the trouble to read his writings, and if one did, his reasons against the existence of God would be so lame and silly that it would be impossible to seduce any soul. His writings would do as little harm after his death as during his life; they would soon decay and be forgotten. With deep displeasure the penitent atheist hears this consolation given him, which deeply wounds his unbroken vanity, and turning to his friends, he says: how they could have been so foolish as to call such a fool as this pastor to him; he is evidently quite unskilful to deal properly with a dying man. The pastor departed, and what happened? That rhyme was fulfilled in the seeming penitent, who came up again: "Since the sick man was well, he was the worse for it.

A dying child.

Valerius Herberger's son Valerianus, six years old, the good pastor of Fraustadt, was dying. In his anguish he kissed both his hands without ceasing, stretched them up to heaven, and said: "O sweet Jesus, help me! O come, I would gladly be up there! Where have you hidden yourself? Let me see thee. Help me!" And to this he answered himself, "Yea, verily, I will deliver." After his fear he saw a beautiful little angel and knew where it sat. When the father asked him whether he wanted almond kernels or sugar, he said, "No, only Jesus." When the mother asked, "My dear son, will you not stay with me?" he said, "No, I must go to my Lord," and so he died. (Gideon.)

Introduction.

On Sunday Cantate, April 29, Rev. Bro. Ruff was solemnly installed in his new field of labor at Waldenburg, Macomb Co, Mich. where he had received a regular appointment, by the undersigned on behalf of the Presidency of the Northern District of our Synod before an assembled congregation. - May God, the Lord, grant much happiness and blessing in this. I. A. Hügli.

Address: Uov. kuff,
^VuläenduiZ, Jlueomd Oo., Nivü.

For your kind attention.

All monies received for the synodal treasury as a result of the last general treasury report may be handed over like all other monies to the respective district treasurers, who shall certify receipt in their regular receipt lists.

J. F. Schuricht, Allgem. Kassirer.

Conference display.

The Southwest - Indiana Districts Conference will meet, God willing, May 29, at Evansville, Ind. P. Seuel.

Receipt and thanks.

For Past. Brunn's proseminar received from Mrs. Maurer in Detroit, Mich. as a thank offering 85.

For poor students: At the Wedding of Mr. W. Langewisch, Collinsville, III, collected 82.75.

C. F. W. Walther.

Received:

From Past. Jäbkers Gem. 2 Pr. woolen stockings, j Bush. Onions. From Past. King's Gem. from Mr. Bittner 1 vest. From the M'hvereiu of the Southern District of the Gem. at Baltimore 2 Dozen. Towels. From Past. Siegers Gem. from Mr. Krückeberger 1H Bush. Beans. From Rev. DetzcrS Gem. of Mr. Docker 2 rolls of butter, of Rev. Detzer himself 1 side of bacon. From Past. Ior' Gem. l pair of woollen stockings. From Past. RcichhardtS Gem. from A. Fischer 55. Ans der Martini Gem. from Mr. H. Rothen-beck l Gatt. Lard, 1 side of bacon. From Past. Sihlers Gem. from Mr. Wehling 2 sacks of potatoes, 1 ^sack of wheat, l S. of grain; from Mr. Hitzemann 2 S. of grain, 1 S. of rye, H Bush. Beans, 1 peck Acpselscbnitzc; from Mr. Prange 1 s- grain, l S. potatoes, 4 Bush. Beans, l Gall. Lard; from Mr. I. Schroeder 83.60 for pupil summer; from Mr. W-Thurmann 1 dozen cups; from Dr. Sihler 86. W. R e i n k e.

Received in -the cashier's office western district:

Znr C o l l c g e s ch u l d e n t i l g n n g s - K a s s in St. Louis: Bon Past. Frederking's Gem. pal- myra, Mo, 89.50. Past. Rohrlack's Gem., Nockland, Mich, Wcihnachts Coll. 88.

To the synod treasury westl. Districts: Past. Geyers Gem. of, Carlinville, III, 820; Past. Nosch's Gem., Prairietown, III, Easter Eoll. 58 55th Past. Für bringers Gem , Fraukenmuth, Mich. dcßgl. 837,56. of individual members of the same Gem. 845; n. zw.: L. Löset 8l0, G. K. Bcrmhal §5, B. Kaiser 8>, G. I. Hoffman" 51, I. G. Rtbensperaer 85, M. Baierlein 85. ad. List scn- K2, I. M. Hubinger 8'lO, Johannes Kcinath jun. 8l, G. B. Krebs 82, Jak. Nüchterlein scn 81, L. Bernthal 82. Past. Gräbner's comm. st. Charles, Mo. 886.50. by the same of 2t. N. 88th Past. Tb. GotschS Gem. of, 21 crown, O-, Coll. 818.67. By the same of Nie. Oelrich 81.88. Past. HamannS Gem., Carondelet. Mo., 889.50. By dens. of N. N. 820. Past. NanschertS Gem. of, Dolton, III. of, Easter Coll. 85. past. HcidS Gem , Peoria, III, 813. past. Heitmüllers Gem , Nod.nberg, III. Coll 811.30. by himself 82. cross parish of the Past. Holls, St. Clair Co . III, 83rd Past. Bcscl at Perryviüe, III., 8l. Past. Jüngel, Coopcr Co, Mo., 85. whose Immanuelsgem. there 85.70; DreicinigkeitSgem. 82,85- Past. Ways Gent. Augusta, Mo., 85- Past. Lists Gem , Adell, WiS., Coll. 831.75; Gem. in Cascade, Wis. §3. Past. Biltz's Gern, Lafayette Co, Mo, Easter Coll. 813. of individual members of the same Gem. 850.50; u. zw. of H. D: Bruns, H. Stiinkcl, Kncker 85 each, Nodekobr, W. Frerking 83 each, C. Stünkel, H. Brase, H. Röpe, I. Wol- ters, C. Wolters, Ficne, H. Dedeke, I. Biltz 82 each, K. Bergmann 81.50; H. Denke, Vogt, Kammcier, Klingen- berg, Freund, G. O- Frerking, F. Brackmann, F. Dcdcke, Fr. Kück each 81, Pragmann, Jungklaus, Stürmer, Fr. Eh- lcrs, Lohmann, H. Flandermcier each 50 Cts. By teacher Bunge at Ruhl's wedding, Columbia, III, ges. 84.50. By himself 81. Past. Niedcl's Gem. of Cape Girardeau, Mo. 817.50. Past. Frederking's Gem. of, Palmyra, Mo. s., 811. N. N. by Past. Bünger, St. Louis, 82nd Rev.

Graves Jmmanuelsgem., Pilot Knob, Mo., K12,1O. Do" himself to him SlO. By dens. of Mich. Will P2.

NL The latter three items have been erroneously acknowledged in No. 17 of the "Lutheraner" in favor of Mr. Past. Gräbner and "his" congregation.

To the college maintenance fund: Past. Ficks Gem. in Collinsville d 18.85.

To the neise of the general praeses: Past. Mennickes Gem., Rock Island, III, PiO.

On the Synodal Missionary Fund: Past" F. Schaller's Gern, in Red Bud, III, Coll. .d19,20. Of the school children of the Past. List, Adell, WiS., P2. Rev. Hoppe's Zion congregation, New Orleans, K7.05. By the samebn! of Mr. Walter PlO.

For inner mission, Rev. Ficks Gem. i" Collinsvillc 11 1.70. Past. Way's Gem, Augnsta, Mo. l5. From the school children of Teacher Bunge, Columbia, III, 81.65.

To the college in F t. Wayne: Rev. Bescl's Gem. at Perryville, Mo. coll. 88,25.

To the seminary at Addison, Rev. Besel's congregation, Perryville, Mo., 87; Rev. Hoppe's Zion congregation, New Orleans, La., 85.55.

For Pastor Röbbelen: By Pastor Fick au A. Flath's wedding at Collinsville collected 87.50.

For Rev. Brnnn ' s 3 vLg l i n g : By Rev. List, at R. Scholz's wedding in Adell, Wis. grs. 85th D. Bonhardt by Rev. Riedel, Cape Girardcau, Mo. grs . 82.

For Wittwe Hüsemann: From Mrs. Pastor^ Besel at Perryville, Mo., 81st inst.

For Prcdigerwittwen: D. Bonhardt du" Past. Riedel, Cape Girardeau, Mo., 82.50.

For poor students: M. S. in St. Louis 85. E. Rvschkr.

For the Lutheran have paid:

Den 20. Jahrgang: Die Herren r Pastor H, Meyer 9 Er., C. Mischling 50 Cts, E. Piaster, G. Stolper, C. Suckvw, I. Niethammer.

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The 2l. Vintage: Messrs. H. Deckemeieif Past. M. Guintber ö Er., 3rd P. Emrich 84.5l>; C. Foßler, Past. H. Meyer l9 Er-, Th. König, C. Mstchling 50 W., Krach 5l> Cts., L. Lesold, H. Schröter, P. Walkenhorft, Hcmminghaus, W. Pohlmann, C. Köncmann, P. Büchsen 50 Cts., E. Plaster, 0). Stvlper, C. Snckow, Gottfr. us Gottl. Ziingler, G. Torke, I. W. B. Dobler,. Past. R. Herbst, Nik. Hummel, M. Grsmm 50 Cts.

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(Sent in by Dr. Sihler.)

The rapid and wide spread of the Christian church from the beginning, in the face of such powerful resistance and multiple obstacles, is also a sign of the divine inspiration of the Holy Scriptures and the beatific truth of the Christian religion. The rapid spread of the Christian Church from the beginning in the face of such powerful opposition and multiple obstacles is also a sign of the divine inspiration of the Holy Scriptures and the saving truth of the Christian religion.

(Conclusion.)

Thirdly, the preaching of the gospel and the founding of Christian congregations was opposed from outside by a fivefold enemy, namely, the wisdom and violence of the worldly power, the princes and their governors, the interest, the prestige, and the guile of the priests, the prejudices and passions of the people, the wisdom and arrogance of the philosophers, and the malice of the unconverted Jews in the heathen cities.

As to the first, in all pagan countries, and especially in the Roman empire, the ruling religion was a state religion, and closely interwoven with civil laws and institutions. It is true that the worship of gods other than the patriotic ones was tolerated, and that in Rome itself the most varied idolatry flowed together; the rulers also gave philosophers and their schools free scope in their disputations about religious matters, provided that they

But it appeared to be a grave crime, both against the polytheistic state religion and against the state laws protecting it, that the preaching of Christian doctrine should condemn this religion as a sinful and criminal superstition and shameful idolatry. Such a doctrine, therefore, was bound to inflame the wrath of the higher and lower pagan authorities, who saw in the preachers of it twofold outrages, both against the paternal religion, which had existed for centuries, and against the laws of the state, which protected it, and even against the majesty of the emperor, whose statue or bust was also worshipped.

On the other hand, the apostles and their successors were opposed to the preaching of the gospel by the selfishness, the prestige, and the deceitfulness of the pagan priests. They, the blind leaders of the blind, were the ones who led the superstitious people to the dumb idols in order to obtain from them the continuation of divine benefits, the avoidance of all kinds of evils, and salvation from various plagues and troubles. And even if some of these priests laughed at the tales of their gods as fairy tales, while others believed them along with the people, both drew their profit in money, honor, and well-being from the people from their priestly service in sacrifices and other work, similar to the papist mass apostles of this day. How natural, then, that they should oppose with all their power and cunning the Christian doctrine which stripped them of their halo, robbed them of their revenues from the ignorance and superstition of the people, revealed them in the shame of their nakedness as knowing or deceived impostors, and freed the poor people from the snares of their demonic enchantment. How could they fail to use all their power and influence to present the apostles and their assistants and successors as enemies and offenders against their paternal religion, to incite the princes and their powerful against them, to provoke the blinded people against them, and to abuse their dominion over the misguided consciences in such a way that the sooner the better the hated preachers would be exterminated from the earth? And this is just what the papist priests, from the pope to the chaplain, did at the time of the blessed Reformation; and they succeeded, especially in Spain, Italy, France, and the Netherlands, in killing with fire and sword hundreds, even thousands of Christians for their sake, so that they believed and confessed with St. Paul, that he was the one who had the power to destroy the Christians. Paul, that they believed and confessed that the poor sinner would be declared righteous in God's judgment by grace alone, for Christ's sake, through faith in Jesus crucified and risen for them, without the help and cooperation of the works of the law and the papist statutes.

Thirdly, the preachers of the Evan

Heliums hostile to the prejudices and passions of the people. The apostles were Jews. But they were as much despised as hated by the Gentile masses, for the Jews rightly detested and rejected idolatry and separated themselves from those who professed it, and so they appeared to the Gentiles as the determined enemies of gods and men. Of the high degree of contempt in which the Jews were held by the Gentiles, not only Gentile writers bear sufficient witness, but also the famous Jewish historian Josephus, who complains of this in his Apology. The Messianic prophecies of the Old Testament, which the Jews recognized as divine revelations and whose historical fulfillment in the birth, life, suffering, death, resurrection and ascension, etc. of Jesus of Nazareth, served the apostles to convert healable Jews to Christ. But they found no such connection with the Gentiles. On the contrary, they only met with those hateful prejudices and bitter partisanship against the Jews, which, in human terms, barred all entrance to their preaching of the gospel. And to these were added those pernicious incitements of the heathen priests, which, as already reported above, inflamed the minds of the people to rage, hatred, and persecution of the evangelical preachers. But also independent of these incitements of the priests, individuals from the people, out of enthusiasm or self-interest, who then drew a mass from the large crowd, opposed the Christian teaching, as we see in Acts 19 from the tumult that the goldsmith Demetrius in Ephesus aroused against Paul.

Fourth, the worldly wisdom and the arrogance of the philosophers came to the battlefield against the gospel. We have already heard how the Christian doctrine, which revealed the true God according to His nature and will and made Him known in His great works of creation, redemption, and sanctification, showed the conceitedness and pride of reason of the natural man to be foolishness when he ventured to philosophize from reason, as the source of knowledge, about God and divine things that are far above the finite intellect, and to give up human thoughts for divine truth. But while the various philosophers and their disciples put forth the most diverse propositions and assertions about God and divine things out of the false light of their carnal reason, and fiercely fought one another in them, they were all at one in opposing the Christian doctrine; for this, as the truth revealed by God for salvation, nullified them all, and also proved by the testimonies of their learned defenders (the apologists of the first three centuries) that none of the

The only thing that I can think of is that the prevailing systems of contemporary philosophy, which, moreover, contradict each other, are capable of bringing even their educated disciples, let alone all people, to the true knowledge of the true God and to beatific communion with him. And to these enemies of the truth revealed by God belonged, of course, also the Epicurean-minded deniers of God and complete skeptics, that is, such men as doubted, even despaired, of all truth, to whom also Pilate belonged in his question, "What is truth?" and whose speech was thus, "Let us eat and drink; for tomorrow we shall be dead."

Fifth, it is evident from the Acts of the Apostles that the most bitter enemies of the apostles and their assistants were those Jews who had their schools in the cities of the Gentiles and to whom St. Paul had first proved from the Scriptures that Jesus was the Christ, the promised Messiah of their people, and that they could only be saved through faith in Him. Paul had proven from the Scriptures that Jesus was the Christ, the promised Messiah of their people, and that they could only be saved through faith in him - a gospel against which their self-righteousness and legalistic holiness was most vehemently revolted and which they hated to the utmost and also aroused suspicion and persecution among the Gentiles.

If we now summarize this fivefold hostility of the secular authorities, the priests, the people, the philosophers, and finally the unconverted Jews against the gospel and its preachers - a hostility that so often broke out in violence, even in bloody persecutions, we must also say here: Only the divine power inherent in the preaching of the Gospel, accompanied, however, by signs and wonders which the apostles performed in the name of Jesus of Nazareth, whom they preached as the only Saviour of the world - only this divine power could powerfully break this fivefold terrible resistance which the devil, the world and the flesh aroused against the Gospel and its confessors everywhere, spread the Christian doctrine and church ever faster and farther, and procure for Christianity the final victory over Jewry and heathenism from within.

Of course, the Gospel of Christ is still a power of God for salvation to all who believe in it, but while at that time, in the power and authority of the Holy Spirit who worked through it and in it, the Gospel broke through all Satan's strongholds victoriously and the believers in Christ became more and more numerous among all people under heaven. But whereas at that time, in the power and authority of the Holy Spirit, who worked through and in it, all Satan's strongholds were victoriously broken through, and the believers in Christ grew in number at a rapid rate among all the people under heaven, the situation is quite different now.

For, in the first place, there are now only a few individuals, out of the millions of Gentiles, and still fewer out of the Jews and Mohamedans, who are converted to Christ through the gospel; there is now hardly any question of the conversion of whole nations into the church of Christ. But the unbelief and apostasy from Christ in the mother country of present-day Christendom, especially of the German tongue, is perhaps even stronger now than the faith and conversion to Christ were then; and the

The church of the Lord is in many places only like a night hut in the pumpkin patch, like a little house in the vineyard, like a devastated city. The antichrist generation of our days is exactly like the description of the people of the last days given by St. Paul, 2 Tim. 3, and St. Peter II, 3. And even if, after the Lord's destruction, the gates of hell cannot overpower his church, there will be only a few believers who, on the day of his glorious return to judgment, will cheerfully lift up their heads, because their redemption is drawing near. For thus saith the Lord Luc. 18:8: "But when the Son of man shall come, thinkest thou that he also shall find faith on the earth?" Ah, let the gracious and merciful God help us in these days of increasing apostasy from Christ and of the self-idolatry of the human spirit, in which the Epicurean nature also overflows everything and pernicious certainty prevails, so that we who believe do not become sluggish, dull, and lazy, or even fall into hypocrisy and become foolish virgins out of wise ones. Let us rather, in this last afflicted time, heed the warning and admonition of our dear Lord Christ, when he says to his disciples, Luc. 21:34-36, "But take heed that your hearts be not weighed down with gluttony, and with drink, and with cares of food; and let that day come upon you quickly: for as a snare it shall come upon all them that dwell on the earth. Be ye therefore always valiant, and pray that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." For only then, if we take these words rightly to heart, are we "skillful, with holy walk and godly nature, to wait and hasten unto the future of the day of the LORD, in the which the heavens shall pass away with fire, the elements shall melt with fervent heat, the earth and the works that are therein shall be burned up." Only then are we skillful, in that great and dreadful day of the Lord, when the reprobate and ungodly shall be straw, whom that day shall set on fire, that we may nevertheless, by grace and power of the Holy Ghost, rejoice and be glad. Nevertheless, by the grace and power of the Holy Spirit, we may cheerfully lift up our heads and hear with joy the words of the Lord: "Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. May the gracious and merciful God for Christ's sake help us to this end, Amen.

From the Lutheran Church in Baden.

It has been a long time since we have reported anything more about the Lutheran Church in Baden. The reason for this lay in the ecclesiastical entanglements which arose for the Baden Lutheran congregations as a result of the Prussian church dispute. Now that the situation there has been clarified to some extent, we no longer need to hold back with a report.

What we have to report is sad enough. The division that occurred among the Prussian congregations as a result of the Breslau doctrine of church government has also spread to the congregations in Baden. On March 12, 1865, the congregation of Ispringen, under the leadership of its pastor Fromme, separated itself from the church regime of the Upper Church College in Breslau and constituted itself as an "Evangelical-Lutheran church congregation in Baden. On the report of this to the Ober-Kirchen-Collegium, the latter put all members of the congregation of Ispringen together with their pastor under ban, by issuing the order that from now on no member of the congregation of Ispringen may be admitted to the Lutheran Church in Prussia and Baden for the Lord's Supper and other fellowship in the church, until he has done public penance. It was now a question of how Pastor Eichhorn, who is at the head of the parish of Durlach, would react to this sentence of excommunication from Breslau. Pastor Eichhorn had asked that he be spared the task of carrying out the ban; but the Ober-Kirchen-Collegium convinced him of his duty to comply with his sentence. It did not come easy to him; therefore he tried to undo the schism. To this end, he organized a conference in Durlach on November 30 and invited members of his parish. Those assembled addressed a letter to the people of Ispringen "and expressed the wish that they would re-establish the communion of the sacraments with them; furthermore, they would recognize the mistake they had made in renouncing the Breslau regiment and in forming an independent Baden Lutheran congregation, and especially in the manner of their renunciation. But the Ispringer did not confess any sin in their letter of reply, because they did not know themselves guilty of any, but rather called upon the Durlachers to renounce Breslau in the same way and to form an independent congregation. Pastor Eichhorn, however, did not renounce Breslau, but rather acted formally according to the Breslau ban, by declaring to those members of the parish of Durlach who declared themselves against the abolition of the communion of the sacraments that from now on he would no longer serve them. When they turned to the Ispring pastor, he admonished them to ask Pastor Eichhorn to continue to minister to them with Word and Sacrament. Only when pastor Eichhorn wanted to baptize a man's child only under the condition that he acknowledge and remit to him in writing some charges that had been raised, which probably related to the approval of the proceedings of the Ispringer, but the latter rejected the charges as unfounded and therefore refused to sign them, only when pastor Eichhorn for his part refused to baptize the child, did pastor Fromme! perform the first official act in the parish of Durlach by baptizing this child.

Thus things stand in the Lutheran congregations in Baden: the division of the church is a fait accompli here as well. It was aggravated even more by the fact that the High Church College of Breslau recently issued an address to the congregations of the Lutheran parish of Durlach in Baden, in which it seeks to justify its banishment of the congregation of Ispringen, while at the same time accusing the congregation of Ispringen and its pastor of breaking the word, of splitting the church, and of seducing other congregations. The Ispringen congregation published a statement of defense on March 11 of this year, from which the above information is also taken.

In order to form an opinion about this situation, it will be necessary to ask what motivated Pastor Fromme! to break away from the Breslau church regime and found an independent congregation. That remains certain in any case, that one should not break away from a synod and its board without serious reasons. Well, Pastor Fromme! and his congregation had serious reasons to do so. As is well known, the Breslau Synod has issued a "Declaration" on the pending doctrinal questions, which cannot be reconciled with our confession and with God's Word, and the Upper Church College has at the same time declared that it will remove from their offices all those pastors who publicly teach otherwise and publicly attack the teachings of the Upper Church College. Pastor Fromme! had fought this teaching at the synods in community with others. The Ober-Kirchen-Collegium nevertheless demanded of Fromme! that he spread the "Declaration" in the congregation, which he had opposed as being contrary to symbol and Scripture, and that he avoid the communion of the sacraments with the congregations which had been ceded by the Ober-Kirchen-Collegium. In this distress, Pastor Fromme! turned to the Ober-Consistorial-President Dr. v. Harleß and to the Pastor Dr. Münkel for an expert opinion on how he should behave in such a situation. Both stand against the Breslau doctrine of church government. Their opinion was that "if the pastors and congregations of Baden, through a natural necessity, so to speak, of historical-ecclesiastical arrangement and territorial affiliation *) were to grow together with Breslau in the same way as the Prussian congregations, then they would have to take their chances", i.e. not to break away from Breslau until the latter tried to enforce its demand by force. But now the parish of Ispringen is in Baden; its connection with Breslau is not even expedient because of the great distance, which is why Pastor Fromme! was already working towards greater independence for the Baden parishes in 1858 and gained Eichhorn's approval for this.

For this reason there was no need to make it a question of whether the people of Breslau themselves would exclude the people of Ispringen; much-more the question after Dr. v. Harleß' verdict for those in Baden was this: What can our churches bear? May we expose them to heavy temptations without necessity? Can they bear an intervention from Breslau without being misled and disturbed in their state of faith and confession? And since the congregation of Ispringen, according to Frommel's statement, could very well understand the step of a simple renunciation and do it without agitation, vr. v. Harleß declares that he does not know why the people of Ispringen should not rather simply renounce than expose themselves to the further measures of the Breslau regiment, v. Harleß indeed wishes that the people of Ispringen and Durlach would act together in this matter, but he advises Pastor Fromme! that if he believes that his congregation could not withstand the temptation of their faith through Breslau's measures, he would renounce the Breslau church regiment even if the people of Durlach did not take this step.

In view of this, even we cannot blame Pastor Fromme! and his congregation for their renunciation of Breslau. The Breslauers accuse Frommel of breaking his word, for he had vowed to observe the Breslau synodal resolutions in his office. Fromme! refutes that he or his congregation had committed themselves to obeying the synodal resolutions. But if such an obligation had also taken place

it ceased at the moment when these decisions contradicted our confession and God's Word. Under no circumstances may a congregation be forced to remain under a church regime and in a synod if it has well-founded conscientious objections to this retention, and we can only wonder how Pastor Eichhorn, in such a situation, could be moved to take such a serious step as to deny the Ispringers sacramental communion because of their renunciation of the union with Breslau. Where is it written in Scripture and in the confession of our fathers that the freely entered union of several congregations into one synod is indissoluble? Where is it written that congregations have a common head and must render obedience to his commandments, as divine commandments? Is really the church government over a summa of congregations, like the preaching office, instituted and invested with authority by Christ himself? And where is it written that he who does not hear this does not hear Christ himself, and that therefore the congregation which for well-considered reasons wishes to enter into another synodal and ecclesiastical government sins in this?

If the Durlach brethren take these questions seriously, if they take the "Where is this written?" seriously, then they can no longer maintain the ban against their Ispringen brethren, and they must reunite with them. Oh that it would happen, and that at least the division between two (!) Baden Paro-

*) Territorial unity takes place with the communities which live in one country.

chien would come to an end! The great conscientiousness of the venerable pastor Eichhorn will not make it difficult for him to test his position on Fromme! again and again against God's Word and our confession and to strive for unification. God grant that peace may once again reign in the Baden congregations. (Freimund.)

To head this article, the gentle reader is kindly requested.

It is a very special kindness of our God that He blesses the preaching of His Word in these last sorrowful times in such a way that the school system in our congregations blossoms ever more freshly and cheerfully. Our congregations are becoming more and more convinced of the usefulness and necessity of an efficient congregational school, and therefore more and more willing to sacrifice their temporal goods in order to provide for the temporal and eternal well-being of the children; God is providing us with one young man after another who is willing to dedicate his life to the service of the school; new schools are springing up, and the older ones, especially those in larger cities, are gaining in size and influence to such an extent that they give rise to the most beautiful hopes. That the faithful God will continue to look upon us with mercy in the future is evident, among other things, from the fact that school teachers are urgently needed. The existing number is by far not sufficient to satisfy the most crying need. This year, too, only a portion of the applications for teachers received can be considered according to the wishes of the applicants, while a good portion must be postponed to future assistance. And the number of congregations that would now receive a school teacher would be even smaller if we wanted to keep the young people here longer, as would actually be necessary, who have certainly completed their course, but are still in the years when their character is only beginning to strengthen, and for whom it would therefore be good if they were strengthened in the seminary before they had to leave as teachers. Only the crying need can justify entrusting such an important office as the school office to eighteen- and nineteen-year-old youths in order to administer it independently. Would to God it were possible that they might all first enter as assistants to experienced practitioners; their work would then be the more blessed. But since this is not possible at present, the Lord will consider our need and give his blessing to the work of our young friends. The whole church prays for them, and especially the children of God in the churches to which the Lord sends them.

In the school year now soon to be completed, our seminar has been attended by 60 people from a wide variety of ages and from the ver- of the most varied degrees of education. About 12 of them are now ready to take their final exams. On the other hand, 24 applications for admission to the seminary have been received so far, so that our institution will probably be full in the coming school year. I do not doubt in the least that the faithful God will still raise up boys, young men and men in this time to dedicate themselves to the school ministry, which is truly a delicious and blessed ministry. Yes, it is a precious thing to feed and teach the lambs of Christ and to sow a seed that will bear fruit for eternity. And here is need, there is a lack of workers, while all other professions, which serve more worldly interests, are more or less crowded. Ask yourselves, boys, youths, and younger men, who love your Savior (for only to such do I speak, and only to such do we desire) and whom he has endowed with the necessary gifts, could not some of you render greater service to the church in the school than in another profession in which he would not be missed at all? Fear not and be not afraid; the Lord giveth joy, courage, and strength, helpeth all things to overcome, and giveth final victory. -

Some more detailed information about our seminarians and the whole life in the seminary shall be given to the friendly readers through the "Schulblatt" after^ gramen held. For today I would only like to take the liberty of making the following requests; namely:

1. That all those who wish to dedicate themselves to the school office and enter our institution should do so, if at all possible, right at the beginning of the school year. It is true that anyone who wants to join the school order will be welcomed later, but it is of the greatest advantage to those who join if they are already present at the beginning of the lessons;

2. that we should be informed in advance of our intended arrival here, as otherwise it could easily happen that not only us - that would be of no importance - but also those arriving unexpectedly could encounter some inconvenience, for we live here 20 miles from Chicago and cannot get the necessary supplies as quickly as is possible in a city; and

3. that those who, driven by the love of Christ, want to contribute to the travel expenses of Brunn's Sendlings (for 9 of the 24 registered persons mentioned above are sent to us by dear Brunn), would like to send their gifts to the District Cassirians, who will then have the kindness to forward them to the General Cassirian, who has kindly offered to take this care upon himself as well.

Our public examination this year will take place on June 21 and 22, because it was only possible for the Reverend President of the General Synod to attend the examination at that time. The new school year will therefore begin one week earlier than usual, on August 27. All dear friends near and far are hereby kindly invited to the forthcoming public examination, and we hope all the more for many dear guests, as on the Sunday after the examination a mission festival is to be held in the neighbouring Schaumburg - about 8 miles from here - for all the surrounding congregations.

Addison, May 19, 1866.

J. C. W. Lindemann.

Egg" short report
about the speech held on May 7, 1866, in the German Emanuels - Church in Baltimore. Service in English.

"Test all things, and keep that which is good." (1 Thess. 5, 21.)

(I.) The sermon of the Referend Charles P. Krauth, DD. professor in the Theological

The sermon at the 2nd Seminary at Philadelphia, which had the 48th Psalm as its text, was a hymn of praise to the Evangelical Lutheran Church such as has never been sung in the English tongue; it was a true Psalm, offering praise to the Lord God, praise and thanksgiving for the Evangelical Lutheran Church. The preacher spoke the whole 48th Psalm freely from memory, without looking into the Bible book, and he spoke the same from the heart as if he had spoken his own words, as if he had found those words in his mind at that moment, and thus praised God. It will also have been thought by all those of the audience who did not know the Psalm, that they were the preacher's own words, until at the end of the Psalm he said, "Thus saith the 48th Psalm." Then he interpreted the whole Psalm piece by piece in such a way that the same represented the Evangelical Lutheran Church and everything in it referred to the Evangelical Lutheran Church. The sermon consisted of a step-by-step interpretation of this psalm, and it appeared as a hymn of praise to the Evangelical Lutheran Church; Her history, her nature, her deeds, her sufferings, her Lord, her members, her friends, her enemies, who are in her, who are outside of her, her heavenly goods, her life, and her eternal duration, all were accurately stated in that Psalm, and in applying the words of the Psalm to the Church, the preacher made a new Psalm out of every word of the Psalm, in all things which he stated of the Evangelical Lutheran Church, giving glory to the Lord God, and praising and glorifying Him for it. For an extraordinary occasion an extraordinary sermon is appropriate. An ordinary sermon should relate directly to the ordinary life of the Christian. But since that sermon was a contribution to the dedication of the new church

The service was held in the Emanuel parish church building (the last of five sermons for this celebration; the first four were German sermons, preached by the Reverend F. W. Föhlinger of New York, Karl Stürken (pastor of that parish), C. Groß of Richmond, Stephan Keyl of Philadelphia - in that order); since the Rev. Dr. Krauth did not preach in a congregation belonging to him, and as the audience did not belong to any particular congregation, but those for whose sake the service was principally held were such as had formerly been members of St. St. Peter's congregation, which is now dissolved, to whom were added members of Emanuel's congregation, members of the second German Evangelical Lutheran congregation (of which the Reverend Mr. E. G. W. Keyl is pastor), and a large number of English Americans of different classes:-so no other than a general and extraordinary sermon was possible, and as such no better and more beautiful one could have been preached than the sermon of the Rev. Dr. Krauth, could have been preached; it was a hymn of praise to the Evangelical Lutheran Church, in which every word was founded upon the 48th Psalm; a hymn full of high enthusiasm for the Evangelical Lutheran Church, and admiring

Rapture over the Evangelical Lutheran Church.

Such a sermon has probably never been preached in English Znnge. -

The worship service had been arranged by English Americans (the preacher had come here only to celebrate the dedication of the new church building).

(II.) From the attitude of the Cultus, and from the attitude of the majority of the audience, German Americans could take the following lessons:

(1) The danger that a singing choir always has at a communal service, and the great harm that such a choir can easily cause, was already noticeable and visible that evening, namely that the congregation stops singing and listens to the choir as if in an opera house. If the congregation no longer sings praises to their God with heart and mouth, a large part of their edification is lost, and the idle listening to the artificial singing of the choir opens the door to idle, useless, disturbing, harmful, sinful thoughts, because it is almost impossible to keep all thoughts firmly and uninterruptedly directed to God while idly listening to the music, and especially a state of mind enters which is detrimental and hinders the effect of the sermon. The Roman cult has become an absurdity and a non-service, in that the congregation has almost no part in it, the sacrificing priests and the theatrical choir alone being active. The worship of many English-American congregations, especially those that call themselves Lutherans, is made unedifying and sometimes embarrassing by the fact that the congregation does not sing and listen to the recitation of a choir. A good organ is quite sufficient to lead the singing. But when a choir If he sings in such a way that the congregation cannot follow him in the chant, he forces them to be silent. The choir that evening sang the Gloria in Excelsis exactly as it is sung in the Roman cult. When a man sings praises to the Lord, will he babble a long string of words with the greatest possible rapidity, and then suddenly draw out the last two and sing them? This is artifice, and not a sacred art. Every man sings more slowly than he speaks. If words are spoken faster than they can be thought, this is babbling. Even the recitative common in opera is impossible for the singing of sacred songs. No human being can utter the words of the Gloria in Excelsis with devotion as quickly as the choir did. Also the way in which he sang the Amen was much less solemn than the Amen of an ordinary congregation. Even the beautiful melodies, "Dearest Jesus, we are here," - "A stronghold," - "Now give thanks unto God," - after which English hymns were sung, lost their solemnity in the mouth of that choir; we unskilled people in our congregation sing them much more solemnly and devoutly than such a choir of artists and educated singers. Sacred art exalts devotion, but artificiality disturbs it. Did the Huguenots sing thus at St. Bartholomew's Night, did Christians, invoking God in communal song, ever sing as these choirs sing? The cross, as the emblem of Christianity, belongs on the building of every Christian house of worship; the crucifix, representing the content of every sermon, Christ crucified (1 Cor. 2, 2.), belongs on the altar of every Christian congregation; to preach Christ the Risen Lord, whom the world knows not, and whom all unbelievers deny, by an image to all the world, befits every Christian congregation; To light candles at the act of the holy sacrament of the altar, partly to remember that it happened on the night when he was betrayed, partly to show that, though the world thinks it is broad daylight, yet it is black darkness with it, and that there is light only where the Lord Christ is, is a custom befitting Christians; But to make a choir sing in such an artificial manner, as is done in the Roman worship, disturbs the devotion of those who are in the house of God, and makes those who are outside think that this is a Roman temple.

(2) If a custom has existed for many years and has proved itself to be good, it should not be abolished unless it can be proved to be harmful and no better custom is known for it. But if a new custom introduced by others proves to be harmful, the old one should be retained all the more. It is a good old custom to have persons of different sexes sit separately at public services conducted in the German language.

Several reasons are in favor of it, and there is no reason against it. In the country of the United States of America, this custom is becoming almost a noth- The children of this world complain that they cannot have a safe, quiet place for communal recreation because quarrelsome bands soon join in and wreak havoc. The children of this world complain that they cannot have a safe, quiet place for communal recreation, because quarrelsome bands soon join them and wreak havoc. This is no real harm, but rather a benefit than a hindrance to the service of carnality, the lust of the eyes, and the life of pride. But the children of God may be warned to beware lest the old evil enemy, who walks about like a roaring lion seeking whom he may devour, should enter their houses of worship in the garb of the beauty and splendor of this world and wreak havoc, as is written in Genesis 6:I-12 and 19:4-9. It is well known how often, for the arrangement of covert designs and the first beginnings of forbidden things, the holy place of such places of worship has been shamefully abused, where persons of different sexes have not separate places. But the fact that the English Americans and the Anglicized Germans had so little reverence for the church of a congregation consisting of Germans, that they did not observe the custom of the congregation, but sat down together, men and women next to each other, shows no appreciation of the courtesy with which that congregation had granted them the church building for the English service, which was to be held for them alone.

(3) Likewise, it indicated the presence of human pride and carnal laxity that the hearers did not even kneel down at the confession of their sins, but stood stiff and straight, as if they were too proud or too righteous to fall on their knees before the Lord God at the confession of sins. *) If they wished to imitate English customs, they should have knelt down not only at this, but also before; for in old England every one kneels down not only at the confession of sins, but every ordinary Sunday at the praying of the Litany, which is prayed every Sunday, and indeed when they kneel they turn their faces to the altar, and do not turn their backs to the place where the holy Sacrament is performed, as some people do in America. To turn one's back on a person is wrong, because it expresses contempt for him; how much more improper, then, is it to turn one's back on the altar when kneeling! - Afterwards, when I expressed my astonishment to one of the Anglicized Germans that the audience had not knelt during the confession of sins, and added that kneeling in every prayer seemed much more natural to me than standing upright, and that the natural position of kneeling made the prayer much more devout to me than if one were forced to stand, he replied, "He had not seen the altar in the first place.

*However, it should be remembered that on Sundays and feast days the first Christians prayed only in a standing position, as an expression of joy and in relation to the Risen Lord.

D. R.

never yet knelt down in prayer, he thought it Roman to kneel down, and he might not suffer it." If kneeling down at prayer is Roman, so our Lord was Roman (Luc. 22, 41.; Matt. 26, 39.) when He was visible on earth; so St. Stephen was Roman (Acts 7, 59.); so St. Paul was Roman (Ephes. 3, 14.; Acts 21, 5.; 20, 36.); so St. Peter was Roman (Acts 9, 40.); so those who believed on the Lord Christ were Roman (Matt. 17:14.; Marc. 1:40.); so God commanded that all his children should become Roman (Rom. 14:11.; Philipp. 2:10.); so all the saints of God have been Roman, who have ever prayed kneeling to God, many of whom have sealed their faith with their blood; so also Martin Luther has been Roman (see his biography). Such opinions are found among the Anglicized Germans who call themselves Lutherans! Probably never has so honorable a meaning been attached to the epithet Roman as that kneeling in prayer should be Roman, as that man calling himself Lutheran asserted. A man who is seized with adoration to the Lord, involuntarily, and without first intending it, falls down on his knees, and lifts up his hands to heaven in prayer; standing still in prayer requires an expression of the man's own will, because it is not natural, and besides, it expresses a certain pride, which is not befitting the creature to his Creator and Lord. The dramatic singing of a choir at the divine service is a Roman invention; kneeling at prayer has always been practiced by the children of God in the Old and New Covenants.

(4) In like manner, no reverence was paid to the sacred place of the house of God by the majority of the audience, by talking loudly to each other (in English) as they went out within the interior of the house, and some among them crowded so much, and even said, *push, push*! aloud, as if it had been a playhouse.

(5) During the sermon it was very disturbing that the women used the paper, which contained the hymns and the order of the service and had been given to each listener, as fans, for lack of real fans. The noise which **the** moving of this paper made prevented those who sat near them from hearing the sermon entirely. But the use of all the fans during the sermon is unseemly and disturbing. Every movement of the body requires an expression of the will of the soul. When a man listens attentively and intently, he involuntarily sits motionless and motionless. The nature and constitution of man's soul and body mean that he who fans himself cannot at the same time fully absorb the sermon. But it is strange in the place and at the time when one hears the holy word of God, which proclaims to us **the** suffering and death of our Lord for our sins for our redemption, The man is not even embarrassed about a little cooling and tries to get it at the expense of his attention. True cooling, moreover, is not obtained at all by fanning, because the same impure air is moved to and fro. Real refreshment and pure air, suitable for breathing, is only obtained by opening the windows of the house, and then all fanning is superfluous. Fanning in the house of God gives it the appearance of a lecture hall, and it disturbs those who do it and those who sit near them.

(III.) A very beautiful and very apt comparison, which the Rev. Charles P. Krauth, D.D., made in his sermon, was this, that he called that part of the Evangelical Lutheran Church which speaks German, and that which speaks English, two handmaids of the Lord (handmaids, St. Luc. 1, 38. 48.; Acts 2:18.), namely, the German-speaking part Mary, and the English-speaking part Martha, which is apt for several reasons: (a) they are right sisters, but not one person; they both serve their Lord, but in different ways; - (b) the German Volksthumlichkeit is thorough, contemplative, and directed to the inward, so was Maria; the English Volksthumlichkeit is practical, active, it looks to the benefit, and is directed to the outward, so was Martha; - (c) the Mary had chosen the good part under the grace of the Lord (St. Luc. 10, 38-42.; St. John 12, 1-s.), so also the Lord has, within the last five hundred years (since the time of John Tauler), shown special grace to Christians of the German tongue, in that He has, within this period, given to the Church more and greater treasures in the German language than in all other languages put together, and in that He has, within this period, done more through German men in the Church and for the Church than through men of all other nations put together (viz. In contrast, it was from England, and then from France, that the freethinkers, rationalists, and unbelievers went forth in the last century, through whose writings so many German Christians were seduced and led into apostasy. And in this country of the United States even, it has been God's good pleasure to build the Evangelical Lutheran Church by German men (by the preachers of the Synod of Missouri), after English-speaking men had founded a church community which has taken the name of the Evangelical Lutheran Church, although it is essentially different from it, so that that name is a false one for it, by which many people are deceived into joining it, who otherwise would have remained with the right church, by being deceived by that name. The Evangelical Lutheran Church has proclaimed the nine symbolic scriptures collected in the Book of Concord as its creed before all the world; whoever now rejects them, and yet calls himself Evangelical Lutheran, exposes himself to the world.

and thereby deceives others. - Never perhaps has a man in the English language paid so much tribute to the great deeds which God has done in the Church and for the Church by means of preaching in the German language as the Rev. Dr. Krauth did in his sermon on May 7, 1866, in the Emanuel Church in Baltimore, for which all Christians of the German tongue are greatly indebted to him.

Georg Andreas Witte.

Baltimore, Md, May 9, 1866.

To the ecclesiastical chronicle.

Conditions in southwestern Missouri. Of this, as of the peculiar manner in which one of their preachers there has pacified the terrible rancor still prevailing among the political parties in his congregation, the Baptist paper, "the Messenger," of May 9, reports from a letter of this preacher, as follows: "When I came to church last Sunday, I heard Somebody in the congregation say, very loudly and distinctly, "I have no mercy on the damned rebels, in or out of the church!" That word, and the tone in which it was spoken, almost made my blood run cold. Not because I had formerly sympathized with the rebels, or because I did not know what unheard-of cruelties the rapacious hordes perpetrated on this poor people, but because I could no longer endure the mutual bitter hatred between the members of the congregation, which I had already tried in vain to appease by countless tears and entreaties. I pretended, however, that I had heard nothing, began the service as usual, and after we had sung, read, and prayed, went out to fetch a pebble weighing about four pounds. Returning, I entered the pulpit, stone in hand. All eyes were upon me. Some left the church, others were frightened, still others put their hand to their revolver and prepared to fight, as if their motto had been "death or victory." I opened the Bible and read slowly and clearly, at the same time raising the stone above my head: "Let him who is without sin among you cast the first stone at her," and then began my sermon by applying the golden standard of this rule first to myself and all my doings, then to the doings of some members of the congregation, and finally to the congregation itself. And when I had thus weighed each one of us on the scales of the divine Word and found him too light, I cried out loudly and painfully into the congregation: "My Lord and my God, I am a sinner, a rebel against you and your holy rule, a worm of the dust who lives only by your grace; I must not cast the first stone! Then the whole assembly fell like one man on their knees

and cried out as if from one mouth to the throne of grace for mercy and love. And this mercy and love, they came. The church became, as it were, One Heart and One Soul. Stones and revolvers disappeared, and the wolf and the lamb dwell peaceably together. The Lord be praised; surely the angels in heaven have rejoiced."

The Iowa Synod. If one is to judge by the declarations which this synod itself makes about the sense in which it wants to be Lutheran, one can hardly be wise about it. Sometimes it wants to be chiliastic, sometimes not; sometimes it wants to remain strictly with the symbols of our church, sometimes it rejects this as a reproach; sometimes it wants to be against all priestly rule, sometimes it boasts of it. The latest explanation of its position is given by a Mr. F. B. in Mr. Pastor Löhe's "Mittheilungen aus und über Nord-America" in the April number of this year. This gentleman writes: "For a long time the Buffalo Synod has asserted over the Missouri Synod the view, which is the prevailing one among the most important Lutheran teachers of later times after the pietistic disputes, according to which the church leadership is natural and according to the divine order with the doctrinal state.

It seeks to prove this from Scripture, from the symbols, and from the older Lutheran teachers, and especially from the Lutheran church orders of the earlier centuries. Synod Iowa agrees in the main with the latter view, but takes its reasons chiefly from Scripture, sees passages in the symbols which can be interpreted one way and another, sees no symbolical decision at all given on this question." Further on it says: "More deeply incisive is the difference over the doctrine of the millennial kingdom, the so-called chiliasm, in which the Buffalo Synod agrees with the Missouri Synod against the Iowa Synod. The first two appeal to the fact that the Reformers and the older teachers of the Lutheran Church rejected chiliasm, and indeed all and every chiliasm, holding that the millennial kingdom had long since come; they further want the 17th article of the Augsburg Confession to be understood and explained entirely in the sense that all chiliasm is rejected. The Synod of Iowa sees in the article historically only the rejection of Anabaptist (carnal) chiliasm and confesses with the first centuries the Scriptural (?) chiliasm. What is to be hoped now with regard to the separateness of the above-mentioned Lutheran synods in America and their hostile position towards each other? For the time being, no improvement is to be hoped for, since none of them will intend to abandon the direction peculiar to them. Is that also necessary and inwardly possible? No. Each must keep faithfulness in its own way until it pleases God to overcome the contrasts inwardly and outwardly." One sees from this that the writer stands entirely on an unirreverent standpoint. W. [Walther]

Mainz is a predominantly Catholic city, the seat of the most important Catholic bishop in Germany, Herr v. Ketteler; at least no one runs a tighter regiment, and no one knows how to handle the pen better than he. But the Catholic city seems to leave much to be desired. Among other things, one sees the guests here diligently visiting a building that was once a church. In front of it one can read the inscription in large letters: "Zum heil. Spirit", a very appropriate name for a church. How astonished one is, however, when one enters. The former church is a beer hall, and the spirit is drawn here from beer and other glasses. This is done, it seems, in defiance of the bishop, and the bishop is unable to stop this public blasphemy and mockery of the church.

(N. Ztbl. Dr. M.)

The "Women's Right Convention," a society whose purpose is to defend the "rights of women," used the festival week again this time to unearth its strange things. - Who would not be in favor of women's rights! - namely, the right to be and remain finely what the Creator intended them to be, namely, assistants to their husbands. Whoever, however, seeks to force upon them the right to be men, thereby commits a great injustice to the other sex. - Besides Mr. Wendell Phillips and H. W. Brecher, Miss Anthony, Mrs. Rose, Mrs. Gape, Mrs. Fester, Mrs. Mott, and others, graced the platform of the "Church of the Puritans." H. W. Beecher and comrades still insist that women have as much right to vote as men. - (Ref. Ztg.)

From the General Synod. As we have been told, the so-called Lutheran General Synod, meeting at Fort-Wayne, gladly received the infamous, afterlutberian Frankean Synod, but placed great obstacles in the way of recognizing the membership of the old Pennsylvania Synod. Later, the Pennsylvania Synod, the NewYork Ministry, and the English Ohio Synod withdrew from the association of the General Synod. Praise God that truth and decisiveness have penetrated so far that at least some Synods have broken these ungodly bonds. May the Lord bless the fighters and give good courage and joyful hearts to all who are faithful. - More detailed news in the next number. B.

Food for thought.

There lived an old monk who always complained of great weariness and tension in the evening. His abbot once asked him about the origins matter of this complaint. "Ah!" he answered, "I have a great deal to do every day, for which my strength would not suffice if the grace of God did not strengthen me; I have two hawks to tame, two hares to stop, two sparrow-hawks to train, a lindworm to conquer, a lion to subdue, and a sick man to nurse." "Egg," said the abbot, "these are foolish complaints; such business is not given to any man at the same time." "But, my venerable lord abbot, with me it is thus as I said; the two hawks are my eyes, which I must keep with diligence, lest something should please them that might harm my blessedness; the two hares are my feet, which I must restrain, lest they run after injurious gain, and walk in the ways of sin; The two sparrowhawks are my hands, which I must train and keep at work; the lindworm is my tongue, which I must constantly keep in check; the lion is my heart, with which I must constantly be at war; the sick man is my own body, which is sometimes hot, sometimes cold, sometimes hungry, sometimes thirsty, sometimes healthy, sometimes ill, in short always in a state that requires my attention and care. All this wearies me daily." - With wonder the abbot heard this understanding explanation of the monk, and then said to him, "Dear brother, if all our monks, indeed all men, worked and struggled in this way, time would be better used according to God's will."

(Stader Sonntagsbl.)

The coat after the wind.

A hypocrite came into a clothing store and desired a coat. Several were brought to him, but none pleased him. He asked for one that was made of the same cloth, white on one side and black on the other, and could be worn on both sides. The dawdler wondered what such a dress was for, and thinking the man to be respectable by his appearance and courteous manner, he said, "What shall I think of him who seeks such a whimsical dress?" He replied, smiling gently and with his head bowed, "Thou foolish man, knowest thou not in what time and among what people thou livest? If you always want to have the same reputation, you are lost. Do you not know that one must put on a different garment in the pulpit than outside the church? a different one in the council house than outside the bars? a different one on the lectern than outside the lecture hall? a different one in the house than outside the same? In short, that you must change your garb according to the people you meet; for if you cannot pray and blaspheme with the same mouth, trumpet and hiss with the same mouth, lick and prick with the same tongue, breathe in and out with the same breath, you are not fit for this earth."

On this the dawdler, a rich man, said: "If the devil takes you in the black coat, what do you need the white one for?" The foregoing was written by the Würtemberg prelate and abbot of Babenhausen, Johann Valentin Andreä (-1-1654). - Dear reader, be frightened from the heart, if you also belong to those who hang their coats to the wind. Children of God must not be WiüT and weathervane, no axe-bearers, no hypocrites. "No man can serve two masters."

(Sunday messenger.)

The desperate freethinker.

It is true that unbelief had already penetrated Germany for a hundred years, but to say outright that one did not consider the Bible to be the Word of God and Christ not to be the Son of God was something that only a few dared to do at that time; among preachers this did not happen at all. The unbelievers who existed among the latter, as a rule, sought to conceal their unbelief from the people. To this class belonged, among others, a certain Conrector B. in Lower Franconia. Without speaking openly, he was known as a man who thought himself above the common crowd and preferred to be considered a great philosopher rather than a Christian. Against all expectations, however, he once agreed to preach a sermon on one of the next Sundays. The Sunday came (it was in July, 1757). Curious to know what the man would bring forward, of whose unbelief the people had already rumored so much, an unusually large audience poured into the church. The time at which the service is to begin arrives, but the expected preacher remains away. One waits. Finally, however, when the staying outside becomes precarious, one goes to the Conrector's house and how does one find him here? With his neck cut, lying dead in his blood, beside him a note on which is written in his hand, "JEsus is high a king over all things; but I am lost, because I was ashamed to confess him." (See: Erich Pontoppidan's Power of Truth, edited by Mengel. Copenhagen 1763. p. 395. f.) W.

[Walther.]

The curse of the lie.

As librarian of Vienna, Johannes von Müller, the famous historian, secretly asked his friend, the Schultheiss of Bern, for a loan of several million, which Oestreich wanted to use in 1797 for the campaign against the French. The Schultheiss of Mülinen answered confidentially: "Unfortunately, Bern has no money." In the following year, the French took 12 million cash from the treasury of Bern, without question and without interest - they used it to pay for the Egyptian campaign.

Proverbs 21:6: He who gathers treasure with lies will lack. (Gideon.)

Rejoice with the joyful and weep with those who weep. (Rom. 12, 15.)

This is how it should be, as the apostle says, for Christian souls are one in Christ, so that one feels the other's sorrow and joy. But if I ask you what is more difficult, to rejoice with those who rejoice or to weep with those who weep, I know that you will be quick to answer and say, "It is easier to rejoice with those who rejoice than to weep with those who weep. But examine carefully! For my part I believe that to the spiritual man one thing is as easy as another, but to the flesh that is still in us it is always easier to weep with the weeping, and that because in the human heart lies deeply hidden the secret pleasure of our neighbor's misery. For this reason it becomes so easy for the old man to weep with the weeping, and so very difficult to be cheerful with the cheerful.

When my neighbor's wife died, how many wept with him and expressed their sorrow; but when God the Lord soon filled the gap and gave him a godly wife again, how few rejoiced with him. For this reason it may be quite difficult to rejoice with the joyful. But if we do not learn it here, how will we be able to practice it in heaven? He who therefore cannot rejoice with his neighbor is good for nothing in heaven, but only keeps weeping with the weepers in hell. (Sonntb.)

Even with us?

A Negro preacher preached on the words: "What good would it do a man if he gained the whole world and yet lost his soul? Among other things, he remarked that many lose their souls through too much generosity. The congregation seemed exceedingly astonished at such a manner. The preacher, noticing this, repeated his words with great emphasis, and then added his explanation: "Many people, he said, come to church and hear the sermon. No sooner is the sermon over than they immediately go about distributing it piecemeal among the congregation: This part was for the man, that for the woman; those accusations were for the persons and for the persons, these threats for you sinners. And so, he continued, they give away the whole sermon, and keep nothing for themselves." (01. ok ^.mor.)

Conferenz displays.

The Michigan Pastoral and Teachers' Conference will meet, God willing, July 6-9 (incl.) at Saginaw City, Mich. Those of the L. Br. who are traveling by railroad via East Saginaw, will take the street cars from the depot to the Bancroft House, then walk to the bridge, and thence take the street cars to Saginaw City, where they desire to get off at the post office.

F. A. Ahner, d. Z. Secr.

The Cleveland Special Conference will meet, God willing, July 10 and 11, at Mas* silon, Ohio, at the home of Mr. Past. Buhl.

I. Rupprecht, Secr.

The annual conference of the teachers of St. LouiS and vicinity will commence, God willing, Wednesday, July II. July this year, at Collinsville, Madison Co., III. Those attending are requested to register beforehand with Mr. Jung, teacher. Collinsville, Madison Co.

On behalf of the St. Louis Teachers' Conference

O. Gotsch.

Indication.

The Lutheran congregation of St. Peter's in Schaumburg, Cook County, III, will, God willing, hold a mission festival in its midst on the 4th Sunday after Trinity, June 24 of this year, and all neighboring Lutheran congregations, together with their respective pastors, are hereby cordially invited to join in the celebration. - The guests are requested to arrive on the aforementioned day at half past nine in the morning. -

The following are invited to preach at the celebration: Prof. Walther, and Pastors Döderlein and Strikter.

On behalf of the congregation, its pastor

F. W. Richmann.

Receipt and thanks. .

For poor students received through Assistant Preacher Große in Cbicago from the werthen Jungfrauenverein in its parish S10. From Mr. Klauenberg in East St. Louis (for the Brunn'schcn) L5. C. F. W. Walther.

Received for the seminary household: From Mr. Pastor Th. Grüber at the baptism of his youngest child ges. P2.75, From Mr. Pastor Gräbner's congregation 39 shoulders, 11 hams, 17 side sticks, 2 head pieces, 9 sausages, 7 sacks of potatoes, 1 sack of beans. From Carl Nagel from Mr. Pastor F. Schaller's Gem. 2 shoulders, 1 ham, 2 rolls of butter. From the Faßholz brothers in Rock-Spring l barrel of kitchen vegetables.

For poor students. From the Centreville Women's Association, 6 shirts, 18 towels... From the Venedy Woman's Club, 6 shirts, 24 towels, 12 handkerchiefs, 15 pairs of socks. From the New York Woman's Club, 6 shirts. By Mr. Past. H. Schmidt for Änlich on the infant baptism of Mr. Knickrehm ges. K5; from his GemeindeA . Crämer.

During the months of April and May I received the following gifts for our students: by Past. Schumann P17; by Ph. Stranschild S5; by Past. P. Seuel H2; by I. L. Hartge H2; by Past. P. Seuel P5,25; by Rev. Schuster Rl; by E. Noschke K3; by Rev. Engelbert K10; by Rev. König by the Young Men's Association in Cincinnati H5; by the Women's Association there 6 sheets, 6 pillow cases, 6 towels, 6 kitchen towels, 5 bus shirts.

I. C. W. Lindemann.

Change of address:

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Volume 22, St. Louis, Mo., June 15, 1866, **No. 20.**

Sermon,

held at the **opening of the Synod last year and communicated** by **resolution of the same by C. F. W. W.**

I. N. J.

May God give you all much grace and peace through the knowledge of God and of Jesus Christ our Lord. Amen.

Venerable brethren, honored and beloved in the Lord!

"The doctrine is heaven, the life earth," Luther writes in his larger Commentary on St. Paul's Epistles to the Galatians; *) and in his glosses on the alleged imperial edict he further writes: "It is also evident that there is a great difference between doctrine and life, just as there is a great difference between heaven and earth. Life may be impure, sinful, and infirm, but doctrine must be pure, holy, clean, and enduring. The life may be lacking, which does not keep all that the doctrine wills; but the doctrine, saith Christ Matthew 5, needeth not lack one tittle or letter, though the life may lack a whole word or company in the doctrine. Cause is this: For the doctrine is God's word and God's truth itself, but the life is with our doing. Therefore must the doctrine remain wholly pure, and he that lacketh life and is infirm, God may well have patience and forgive, but the doctrine itself, according to which one ought to live, he cannot and will not suffer, neither shall he suffer it; for this toucheth his divine majesty himself; there is no forgiveness nor patience, but let it be with peace and unmastered." *)

Thus, as I said, Luther writes, and who is there among us who calls himself a Lutheran, who nods yes and amen to this?

But if there is any speech, m. Br., which sounds strange and hard to our time, it is undoubtedly this. Whoever in our day wishes to secure the approval, I will not say of the world, but even of Christians, must not say with Luther, "Doctrine is heaven, life is earth"; he must rather turn it round and say: Life is heaven, doctrine is earth. Among the Christians of this time it has become an almost universally accepted principle that life is incomparably more important than doctrine; Christian life is the main thing, pure doctrine, on the other hand, the secondary thing; Christian life is therefore to be insisted on more than purity of doctrine; in regard to life one must be strict and unyielding, but in regard to doctrine mild and yielding. For an undoubtedly right teacher, therefore, the following applies even now anyone who is zealous for a change of heart and takes an active part in the common works of love and charity, whatever his doctrine may be; for a false prophet, on the other hand, anyone who lays the main emphasis on pure doctrine, and therefore shows himself capable and willing to sacrifice the peace of the world, yes, of the church, to the purity of doctrine itself.

How, saith one, should those be truly Christian teachers who set pure doctrine above Christian living? Is it not written: "Not all who say to me, 'Lord, Lord,' shall enter the kingdom of heaven, but those who do the will of my Father who is in heaven"? Is it not written, Pursue peace toward all, and sanctification; without which no man shall see the Lord? and, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God? Are not, then, all those teachers manifest enemies to Christ and his work of redemption, enemies to men and their blessedness, who, instead of promoting Christian life, only hinder it by their constant emphasis on pure doctrine? -

To this I reply: It is true that if those who place doctrine above life were to hinder true Christian life, and if, on the other hand, only those who do the opposite were to promote it, they would evidently not be Christ's true servants, and these alone would be doing his work. But far be it from the

*) To Gal. 5,10. Walch VIII, 2661.

*) Ibid. XVI, 2029. f.

should be so, then rather the just opposite takes place.

I will now be silent as to the fact that of only too many who, while slighting the purity of doctrine, press with great zeal for holiness of life, that which the Lord once said to those scribes is still true today: "Woe to you scribes, for you load men with unbearable burdens, and you do not touch them with a finger." Further, I will now be silent about the fact that, no doubt, of many teachers who shake the works above all things, that which Paul writes of the seducers of the Galatians, urging the keeping of the law, still howls: "They! want to make themselves agreeable according to the flesh, who force you to be circumcised, only that they may not be persecuted with the cross of Christ. For even they themselves, who are circumcised, keep not the law: but they would have you circumcised, that they might glory in your flesh." I will be silent on this, for whatever may be the disposition of the teachers of works, this, however, cannot be decided here. If they really promoted the more truly Christian life by placing life above doctrine, who would blame them?

But, m. Br., this is by no means so. Without zeal for pure doctrine there is no zeal at all for true Christian living. If we really want to promote the latter, pure doctrine must be our first and highest concern. And this, then, is what we want to focus on today before the opening of this year's synodal proceedings.

Text: Tit. 3, 8.

"These things will I that thou teach firmly, that they which have believed in Gort may be found in a state of good works."

On the basis of these words let us now consider:

That it is absolutely necessary, if we want to promote a truly Christian life, to keep to pure doctrine with all seriousness;

that's why:

1. Because adherence to pure doctrine is itself one of the essentials of a truly Christian life,
2. because pure doctrine alone reveals what a truly Christian life consists in, and finally
3. because pure doctrine alone gives desire and strength to a truly Christian life.

I.

If, in my opinion, adherence to pure doctrine is itself one of the main elements of a truly Christian life, then it already follows irrefutably that it is absolutely necessary to adhere to pure doctrine with all seriousness, especially if we want to promote a truly Christian life. This no one can or will deny. But that adherence to

The fact that the pure teaching of the Word of God really belongs to the practice of the Christian life is also undeniable. Our text and the whole of Scripture teach this irrefutably.

After the apostle in the foregoing had presented to his assistant Titus a brief summary both of the law and of the gospel, he now in our text calls to him in conclusion: "These things I will that thou teach firmly." But who is it that actually speaks here? Is it only Paul? And is it only his personal opinion that he is expressing here? that is, only a commandment of men? No! "He that heareth you heareth me; it is not ye that speak, but it is your Father's Spirit that speaketh by you," so Christ speaks of all his apostles. Christ, then, the Holy Spirit, it is who, as always, so also here, speaks, writes, and commands through Paul; in short, it is the great God who cries out to Titus, and in him to all Christ's servants in our text, "These things I will that thou teach firmly." The firm holding au the pure doctrine of the divine word is therefore a holy, inviolable divine commandment, as holy and inviolable as the commandment, "Thou shalt have no other gods beside me." But what the Spirit of God expresses in our text through Paul is found expressed equally clearly in countless other passages of the sacred Scriptures of the Old and New Testaments. Thus God says immediately in the first part of them, in the Writings of Moses, "Ye shall not add unto it, neither shall ye do of it"; and in the last book of the Scriptures, in the Revelation of St. John, it is said, "If any man add unto it, God shall add unto him the plagues that are written in this book: and if any man do of the words of the book of this prophecy, God shall subtract his part from the book of life." So then these commandments not to change the doctrine of the word of God, with their threatenings, stand as cherubim set by God with naked building swords before the entrance and exit of the holy Scriptures, as our new paradise; and that we may not doubt that God Himself has set them there, even so saith Christ the Son of God Himself in His Sermon on the Mount: "Verily I say unto you, Till heaven and earth be rent, there shall not be rent the least letter, nor one tittle," that is, one little hook, "of the law, till all be done. Whosoever therefore shall destroy one of the least of these commandments, and shall teach men so, the least," that is, nothing, "shall bite in the kingdom of heaven: but whosoever shall do and teach them, the same shall bite great in the kingdom of heaven."

But, m. Z., there is no need at all to seek out explicit exhortations in the holy Scriptures to adhere to pure doctrine. What is the whole first tablet of the holy ten commandments but the strict threefold command of the strong, zealous God to do this? When God says in the first commandment, "Thou shalt have no other gods before me"; when God says in the second commandment, "Thou shalt take the name of the Lord as thy name.

And when God finally says in the third commandment, "Thou shalt keep holy the holy day," each of these commandments evidently includes in itself the divine command not to take anything away from God's word and not to add anything to God's word. Or should he who, according to the 1st commandment, really make God his God, who does not keep his word inviolably holy as the word of his supreme Lord? Should he, according to the 2nd commandment, really not use God's name uselessly who changes his word, which is nothing else but God's name and revelation? And finally, should he who, according to the third commandment, really sanctify the feast day, who falsifies the word, which alone sanctifies everything?

And not only the first, but also the other tablet of the holy ten commandments, concerning the love of one's neighbor, includes the commandment of the holy apostle in our text: "These things I will that thou teach firmly." Remember, the greatest treasure that God has bestowed on the human race is his holy Word. The Word is the precious vessel in which God has shut up and deposited his eternal counsel for the blessedness of all men, yea, the blessedness of the whole world itself, Christ and all the fruits of his redemption, all the light, all the power, and all the comfort of his Spirit. Every word of his mouth contains eternal life. Who can say, therefore, that he who tampers with this supreme jewel of the human race fulfills the commandment, "Thou shalt love thy neighbor as thyself?"

There is no doubt that he who does not in all earnestness hold to the purity of the doctrine of the divine word acts not only against the express command of the Holy Spirit in our text, "These things I will that thou teach firmly," and against countless similar admonitions of the Holy Spirit in Scripture, but also against both the first and second table of the divine law, and all his talk of zeal for truly Christian life is a self-contradiction. He who does not hold to pure doctrine with all earnestness is disobedient to God's clear commandment; yet if he pretends zeal in godliness, God's word cries out to him, "Thou dost abhor idols, and rob God of what is his." He claims to be a faithful subject of the King of kings, and yet he adulterates this his King's book of laws, or yet he will quietly see it adulterated He claims to be a faithful steward of the heavenly Father of the house, and yet he is infamous before him for having robbed him of his goods as if they were his own. He pretends to love his neighbor as himself, and yet he calmly wants to see his neighbor's bread of eternal life mixed with poison, the medicine for eternal health adulterated, the light of eternal hope extinguished, the fountain of eternal consolation clouded, the source of all the power of godliness blocked up! Falsification of the Word of God is the greatest crime committed against God and mankind, greater than church robbery, murder,

Adultery and arson; for one word of God is more precious than all the guardians of this life, more precious than heaven and earth. To strive for the Christian life, and not for pure doctrine, is a blindness scarcely comprehensible; it is the same as desiring to be holy, and yet not desiring to keep either the first or the second table of the holy ten commandments, or to keep God's commandments, and yet not desiring to love God or one's neighbor.

No one can deny, then, that adherence to pure doctrine is itself one of the chief things of a truly Christian life; if, therefore, we wish to promote it, it is absolutely necessary, nay, it must be the first thing, that we hold to pure doctrine with all earnestness.

II.

But, m. Br., this is then also necessary because pure doctrine alone reveals wherein a truly Christian life consists.

If pure doctrine had no other connection with Christian life, if pure doctrine were without any influence on it, one might well think that Eleven was unnecessary for pure doctrine in order to promote Christian life. But the matter is quite different. Pure doctrine is just as much the right doctrine of the Christian life as it alone is the right doctrine of the Christian faith.

When the apostle in our text calls out to Titus: "These things I want you to teach firmly," he obviously demands of Titus with the word "these things" that he teach firmly the very things that he himself had presented to him in the previous passage. In the foregoing, however, the apostle had presented to him, first, not only the gospel, but also the law, not only the doctrine of faith, but also the doctrine of works and of a truly Christian life. Secondly, he had shown him what class of works were good works, namely, only those commanded of a man by God, and therefore, above all, the works of profession, even if they were the works of a servant toward his master. And finally, thirdly, he taught that even these works are truly good only if they are the fruits of faith, namely, a consequence of grace's chastening us to deny ungodliness and worldly lusts, and to live chastely, righteously, and godly in this world.

From this we see that there can be no question of pure apostolic doctrine if one preaches only the gospel and not also the law, teaches only faith and not also repentance, conversion, good works, and a truly Christian life. To be sure, there are preachers who think they are great zealots for pure doctrine, who always preach only of grace, but leave the doctrine of sanctification behind, or speak of it only superficially; but these are nothing less than truly pure teachers. Luther says of them rightly in his Scripture of Conciliis and Churches, "They may be fine Easter preachers, but they are shameful Pentecostal preachers." *)

According to our text, however, it is not enough for a preacher to teach the necessity of good works in general, and to exhort earnestly to them; he must also give clear instruction as to what class of works can be true good works, namely, not those which man chooses for himself, however well he may think, but only those which God has commanded, not those which man chooses for himself, no matter how good his opinion, but only those which God has commanded, and above all the works of the profession in which every man stands, whether he be man or woman, father or mother, son or daughter, merchant or artist, craftsman or farmer, preacher or schoolteacher, master or servant, authority or subject. A pure teacher must make clear to his hearers what the Lord says: "In vain do they serve me, because they teach such doctrines as are nothing but the commandments of men."

Finally, according to our text, pure doctrine also requires that a preacher not only show which works alone can be good works, but also when they really are. He must show that what is born of the flesh, that is, what man is and does by natural powers, is only flesh, that is, the evil fruit of an evil tree; That, indeed, an unregenerate man cannot do good works; that, on the contrary, whatever he may do, however noble, exquisite, and holy it may seem to be, even his most diligent professional fidelity, is nothing but flesh, at most a brilliant vice; in short, that whatever does not proceed from faith is sin, and that, on the contrary, only that which flows from the fountain of faith and grace is a truly good work.

Behold, to be zealous for pure doctrine, but not for Christian living, is as impossible as to be zealous for Christian living, but not for pure doctrine. As pure doctrine alone works right faith, and this only right works; so also false doctrine alone works false faith, and this only false works. To say that the doctrine may not be pure, if only the life is right, is therefore as foolish as to say that the seed is unfit, if only the fruit is good, if even the spring is poisonous, if only its effluence is pure and wholesome.

Whence came it that the heathen esteemed the most lewd abominations for the most glorious divine services, ardent hatred of the enemy for holy patriotism, vain glory and honor for the noblest aims in life? This flowed from their false teaching. Whence came it that the Jews, in killing the apostles, thought they were doing God a service, and that the Jewish scribes instructed their disciples that what they should use to support their old parents they should rather use for worship, and say to them, "If I sacrifice it, it will be yours. much user"? This flowed from their false teaching. By the latter it came to pass, as the Lord says, that no man honored his father and mother henceforth, and that God's commandment was abrogated for their sake. But whence comes it further that the papists not only kill the real heretics, which would be abomination enough, but also bloodily persecute even the witnesses of the truth, and regard this as a holy deed of the true church, and likewise think to do God a service thereby? that they praise idle monasticism for the life of perfection, and thoughtless praying of the rosary, blind lay obedience, and self-chosen fasts, pilgrimages, and idolatrous hearing of masses as the most meritorious works? This also flows from their false teaching. And whence is it, finally, that in our religious America, where so much is preached of perfect love and sanctification, of regeneration and transformation of heart, there is such a fearful corruption in trade and business, even among the religious? that so general a desire to get rich is going on? That, when one lends at legal interest, one does not make a profit, but thinks he is doing a wonderful work? That almost no one remains in the profession to which he has been called, but, merely because he wants to get rich quickly, pursues this or that? Whence is it that those who think they have been converted so often neglect their earthly occupation, and now, by sneaking to and fro in the houses, addicted to conversion, wish to carry on their new birth out of God? Whence is it that here in America they seek to abolish all distinction of estate as a relation sinful in itself, make it sinful for the master to be master, and pronounce the servant right when he is unfaithful to his master, whom, according to God's Word, he is to serve as the Lord Christ? All this flows from false doctrine. It makes virtues out of vices and crimes, and vices and crimes out of virtues, or it does not allow a truly Christian life to come about, even with all the appearance of a godly being.

It is quite different with the pure Doctrine. It not only teaches the necessity of good works, but at the same time shows that no work of one's own choosing is good, and that no opinion, however good, can make it good, but that the first requirement of a good work is that God has commanded it. Pure doctrine, on the contrary, condemns every work, no matter how great its splendor and appearance, no matter how much the world or inexperienced Christians may marvel at it, if it is a self-same work not commanded by God, and even if it is a self-chosen martyrdom. If a man asks, "What works shall I do to please God?" the pure Doctrine answers, "Then consider your position according to the Ten Commandments, whether you be father, mother, son, daughter, master, wife, servant, or maid," whether merchant or artist, craftsman or farmer,

*) Walch's ed. XVI, 2742.

Whether you are an advocate or a judge, a preacher or a listener, a teacher or a pupil, a magistrate or a subject, consider what your profession and calling demands of you according to the word of God, and you will find the right works to do, and more good works than you can ever do, and you will gladly forget those of your own choosing.

But pure doctrine shows at the same time that all the works commanded by God, even all the works of the profession, are works pleasing to God only when they are done in faith, and therefore flow from love of God and neighbor alone. It shows that whatever is not done in faith is sin, but whatever is done in faith is great and glorious in the sight of God, even if it is the least and most contemptible thing in the sight of men. It shows that if a man seeks himself by his works, all that he does is lost, condemned, and cursed, and if he makes the whole world happy, even blessed, by it. On the other hand, if, for instance, a poor preacher administers his office in faith, and all is without fruit, or if a merchant in faith (that is, not to get rich, but in obedience to God and to serve his neighbor) carries on his trade with incorruptible conscientiousness, and yet gains millions by it, or if a servant or maid in faith does the dirtiest work for her master, as Christ-these are all delicious works, which please God, and all the angels in heaven laugh and rejoice over them.

Thus teaches pure doctrine. Recognize from this, Br., that whoever wants to promote a truly Christian life must, therefore, in all earnestness hold to pure doctrine, for pure doctrine alone reveals what a truly Christian life consists in.

III.

But the adherence to pure doctrine is also so important and necessary precisely for this reason, if we want to promote Christian life: because pure doctrine alone gives desire and strength for this. To this, therefore, let us now direct our attention in conclusion.

The apostle says in our text: "This I would that thou shouldest teach firmly, that they which have believed in God may be found in a state of good works." Firmness in the recital of the doctrine which the apostle had presented to Titus in the foregoing, he thus also declares to be the sure means that believing Christians may be brought to be truly found "in a state of good works."

And so it is. It is true that the teachers who are strict about pure doctrine, though they preach the law, preach mainly the gospel according to the guidance of Scripture, and though they also urge Christian living and good works, they urge more purity of doctrine and right faith; while the teachers who are not strict about pure doctrine always preach mainly the gospel.

The first thing is to preach the law, and the second is to insist more on holy living and good works. One might think, therefore, that it is quite impossible that the Christian life should be more promoted by zealous pure teachers than by zealous false teachers. And yet it is so.

The cause of this the apostle himself intimates in our text by the words, "That they which have believed in God might be found in a state of good works." The first thing, then, that pure teachers have in view is to make their hearers "believers in God," that is, not only to bring them to believe that there is a God, but that God is their God, their gracious Father, and that they are His dear children, and that through Christ's life, suffering, and death, through His doing and suffering obedience, they are already perfectly redeemed, and in His raising up by the Father are already justified. They really and truly use Word and Sacrament as God-ordained means of grace. They show their hearers that every preaching of the Gospel is a declaration of God through his messenger: "I am reconciled! As ye therefore believe, so be it done unto you! They therefore cry to them again and again, "He that dealeth not in works, but believeth on him that justifieth the ungodly, to him shall his faith be counted for righteousness." They further show their hearers that the holy sacraments are not our works, but the full hands of God, full of grace and forgiveness of sin. They therefore call them to comfort themselves first of all of their baptism, and call to them again and again, "Ye are all the children of God through faith in Christ Jesus; for as many of you as were baptized have put on Christ," that is, how can you doubt the justifying power of your faith, since God has confirmed and sealed it in baptism? They further call their hearers to take comfort in the holy supper. They call their listeners to comfort themselves at the holy supper and call to them again and again: "Eat Christ's body, which was given for you, drink his blood, which was poured out for you for the forgiveness of sins; what higher pledge of your participation in the accomplished redemption can there be? They finally call them to comfort themselves with their absolution, and call out to them again and again: "Your sins are forgiven you; oh, only believe firmly that my forgiveness is not mine, but God's forgiveness itself, that it is only the distribution to you of the general absolution that has already taken place, and is therefore strong and certain, even in heaven, as if your dear Lord Christ were dealing with you himself.

Far from the hearers being made sure, and indolent in good works, by such representations, this is rather the only means of their becoming "believers in God," and being found "in a state of good works." If in this way the hearers are made sure that they are the true children of God's grace, that the gospel of God's message of grace is also addressed to them in particular, and that they are the true children of God.

and that sacrament and absolution divinely seal their faith in the gospel, and if they are now exhorted to Christian life, not by law, but "by the mercy of God," they are merry and glad to do all that pleases God. The word of Paul is then confirmed in them, "Sin shall not be able to have dominion over you, because ye are not under the law, but under grace;" and the word of David, "If thou comfort my heart, I will walk in the way of thy commandments;" and, "After thy victory thy people shall willingly sacrifice unto thee in holy ornaments." And what is most important, their works are not sham and hypocritical, but truly good works; for they do not do them in a servile spirit out of fear of hell (for they know that they have no more hell to fear); nor do they do them in a servile spirit to earn heaven and blessedness (for they know that both are already earned and given to them): Rather, they do their works out of free love, in gratitude to the eternal love of God, who has taken pity on them.

But far from the false teachers being able to produce this fruit by their legal insistence on good works, they often produce a great zeal in all kinds of works through the rod of discipline and the stick of the driver, but all these are either enthusiastically self-chosen, or servile, reward-serving, thus vain works, not fruits of faith and of the Spirit. An example of this is Galatians. After Paul had made them joyful and glad in all good works by pure doctrine, that is, by his sweet, rich gospel of grace, so that they would have been willing to have their eyes plucked out for him; and when false teachers now wanted to make them still more godly by the law, Paul could confidently cry out to them, "Have ye received the Spirit by the works of the law, or by the preaching of faith? Having begun in the Spirit, will ye now finish in the flesh? But if there were a law that could give life, righteousness would indeed come from the law."

Therefore, let those who zealously hold to pure doctrine always be called dead orthodox; let their congregations be proudly looked down upon as a bunch of "unconverts," and let every trouble, which admittedly also occurs in orthodox congregations, be exploited to prove that holding to pure doctrine does not give rise to spiritual life: only false orthodoxy is dead, true pure doctrine is always full of spirit, power, life, light, and fire. As false doctrine is a proliferating weed seed, that is, a fruitful mother of false works and false life, so true pure doctrine is a proliferating wheat seed, that is, a fruitful mother of right works and right life. One has often

The Lutheran Reformation was said to be a reformation of doctrine, but not of life; but this is the judgment of blind reason alone. Every real doctrinal reformation is also a reformation of life. As often as pure doctrine has been restored to life and pregnancy, so often has true Christian life flourished and blossomed again, and thousands and thousands have again been found "in a state of good works," for the word never returns empty.

So it is certain, Br., that if we want to promote Christian life, it is necessary above all that we hold to pure doctrine with all seriousness. Let us never be misled about this! If we see that there is a lack of life in our congregations, let us not try to force it by constantly pressing for better works. That would be to take life from the dead. If we seek the light of works and life, let us kindle the light of pure doctrine and right faith. "It is in faith, if it be right, that life is sure to be evil unto God in heaven." Amen.

Fraternal greeting to the Pastors and members of the Missouri Synod 2c.

by Pastor Brunn.

Grace to you and peace from God our Father and the Lord Jesus Christ.

Beloved brothers!

Yesterday my pupils of this year left my house to set out on their journey to you, and this time I cannot let them go without giving them a word of heartfelt greeting to you (even if this greeting will precede my travellers and announce their arrival with you). It was your love and active help, next to God's grace, that enabled me to send you such a large number of future workers for your churches and schools this summer through last year's expansion of the institution here. 17 pupils from my house, who are to be joined by 4 others whose admission here was not feasible, so in total a group of 21 sendlings is on its way to you. Praise be to the Lord who, through His abundant mercy, so richly blesses our little work and makes it possible for us to send you such a group of workers again this year. How it is only His almighty hand and grace that does, begins and completes everything in this work alone, I experience more and more clearly with each passing year. But this year I am doubly pleased to be able to send you such a large number of pupils for your seminaries, because in this I may also give a sign of thanks to your love, which has supported me so abundantly in the expansion of the institution here. How I would gladly accompany my travelers, beloved brethren, to see your face, to whom I know myself bound with such intimate ties of faith and love, and to attend your Synod in the coming fall, to which your President, Prof. Walther, has so urgently and cordially invited me in your name. It would truly be an inexpressible joy of my heart and a refreshment after so much toil and heartache which the last few years have brought me. But how could I make it possible to leave home on a journey of months, as long as the whole work of God here in Steeden, especially the whole existence of our institution, still hangs on my person alone and would have to be formally put on hold with my departure? So you understand that I must endure here for the time being and not leave God's work. I would now like to encourage you especially, beloved brethren, since I cannot do it verbally and personally, at least through this letter, to renew your joyful assistance in our work here for your Synod and the work of the Lord among you. How urgently your seminaries still need the influx of local students, you can see best over there. Here now stand the enlarged rooms of the institution, and not only that, but the longer the more there is such an influx of students that even our enlarged rooms cannot hold them all. Especially this winter, such a large number of applications have been received that I will be able to fill all our rooms for next year, even if I choose only the best and most mature among those who have applied. But what am I to do now? On the one hand, I am filled with the deepest desire and joy, in view of the visible blessing and prosperity that the Lord has placed on our environment, to continue this work of God with the right zeal and not to let God's blessing and gift go to waste; Yes, it would pain and burn me in the depths of my soul if I had to reject even one of the registered students who has proven to be truly capable of serving the Lord; it would appear to me as a sin against the work of the Lord, as a criminal unbelief, as long as you over there in churches and schools still need workers so urgently, and here we do not want to take them where the Lord offers them to us? Let that be far from us; it would make us unworthy of God's blessing. But on the other hand, it is undeniable that with the increase of our institution and the number of our students, our needs and expenses have also grown, and according to the rule of God's Word, it is now our duty to do what the Lord says: "He who wants to build a tower, first sits down and estimates the costs, whether he will be able to carry it out. If our institution here is to continue in its fresh and blessed way, and if I really am not to leave half of our newly expanded rooms empty, then I must ask your love for continued strong support. And

Dear brothers, you must help as quickly as possible, since our numerous sending out of pupils this year has completely exhausted all my means, and on July 1st 24-30 new pupils are to be sent out here again.

As far as the support of our Institute here in Germany is concerned, we cannot complain on the whole; we have found not only individual, but many faithful, warm friends and helpers. On my missionary journeys, in particular, I experience the deepest love and warmest welcome in wide circles. But we must remember that since last year the number of our students here has just doubled, and the income from Germany is not keeping pace with this. (In addition to this, all your American funds were given and used almost exclusively for our building last year, and our income from Germany has suffered many a loss in the process.

Due to our separation from the Breslau Synod, all support from Prussia has completely ceased; many others have also withdrawn; in Mecklenburg they wavered for a long time as to whether they should continue the previous support of our institution with several hundred Thalers annually or not, and so they finally reduced it to half last year. Well, the Lord has not abandoned us; He has gloriously helped us through until today. In general, however, it seems to me that the situation in Germany is like this: The right, full and strong heartfelt sympathy for our institution here and for the work for your Synod and the fellowship with you in general will be lacking as long as there is a lack of real unity of faith with you; unfortunately, this is still a sad state of affairs here in Germany, and the disunity of our German Lutheran Church in various false doctrines and factions seems to grow worse the longer it lasts. Therefore, we must not hide the fact that our institution here will have and must keep its main foundation and secure support, next to the grace of God, in your Synod in America. And

And rightly so, because our institution serves you and your synod, it belongs to you, it is your work and your cause, and we know that we are truly one with you here in Steeden, not only through these external ties, but also inwardly in spirit and faith.

With astonishment I read this winter in your "Lutheran" the accusation of the Wisconsin Synod against me, that I had collected for the local institution by concealing the Lutheran confession in united Barmen. This is simply a lie; I have not set foot in Barmen for twenty years, nor do I have any personal acquaintances or connections there. I do know, however, that last year a Unirt pastor from Pomerania traveled to the mission festival in Barmen, who had been here a short time before to see the institution here, and told me that he was about to build a similar institution for the Wisconsin Synod.

founding. So this pastor undoubtedly held the aforementioned meeting in Barmen, not for us, but for his projected Wisconsin institution. But I - well, as long as I still have brothers next to the Lord whom I can ask, brothers who are in agreement with me in faith and confession, I do not want and need to go to the uninspired, but to my brothers to whom God has directed me, and therefore first of all to you, my beloved brothers of the Missouri Synod. I need help for my institution and you are the next and first to lend a hand. Behold, what a great and glorious work the Lord has placed in our hands! Since 1862 it has been possible for me to send over 70 workers for church and schools, including this year's sendlings, who, with hardly any notable exceptions, have also proven to be useful. Through the expansion of our institution, I could now send you 20 or more people annually; if this could be continued for only a short number of years (insofar as we are allowed such calculations for the future, for of course everything is nothing if the Lord does not allow it to succeed), what a rich blessing this could be for your Synod and for our dear Lutheran Church in America'. Therefore, let us be well and cheerfully set to work. About 30 students, among them many very excellent ones, have registered with me for the new school year. Shall I half refuse them? Shall we leave God's work standing or casually go about it, and that for the sake of the miserable excrement, for the sake of money? With about 30-40 Thalers I bring a pupil through the year, and I should send him home, a whole congregation in America should be deprived of a preacher for the future, just because we lack a few poor, blessed Thalers? No, never ever, we do not want to burden ourselves with such a sin and disgrace before God and man. It must be, I must have the money, and you, dear brethren, have the next duty to help with it; for first of all, the building of our Lutheran church in America is certainly commanded to you by God as your Christian duty, and secondly, what you are expected to do is not beyond your strength, in spite of your many ecclesiastical needs, which you otherwise have to meet. What are 1000 or 2000 valleys annually for the many congregations of your synod? That is certainly far from being among the mountains that faith must be able to move, and with that, with the inclusion of the German contributions, the institution here could flourish and prosper. Therefore, when July comes, I will confidently accept my "new" pupils and will leave none behind, but - as much as I only have room for, one shall be put into every little corner, - but if you let me get stuck, how could you answer for that? But the grace of the Lord, which is rich upon all them that call upon him, shall supply, and shall abundantly supply all our need.

Finally, if I could give you an indication from old experience of how collections for missionary purposes can be organized easily, even with pleasure and joy, I would like to point out to you the holding of missionary meetings and missionary festivals, as has already been done here and there in your "Lutheran". It is certainly a great blessing for every congregation when, from time to time, news is given in so-called missionary hours about what is happening today to spread the Kingdom of God on earth. Larger mission feasts, however, held in suitable places, at assembly points for several congregations, are such an exceedingly lovely and blessed opportunity for the demonstration of brotherly and ecclesiastical fellowship that they belong to the most beautiful days of refreshment that can be given to us in this poor pilgrim life on earth. And on such days and hours, when all hearts are joyfully tuned and festively moved, a mite is so gladly and easily given for the building of the kingdom of God, without it almost being counted, let alone that it should become a burden to the givers. In this way alone, if it became the general custom in your synod to hold missionary meetings and festivals, great things could be accomplished among you, and what mission would be closer to you, for which could you more suitably designate your gifts, than for our missionary work among your own German countrymen?

But take these hints too well, dear brethren, for I know well that among you there are men enough full of faith and wisdom by the grace of God, who know without me how they should conduct and direct the works of God. I therefore commend you all to the grace of God. May the Lord keep among us the bond of peace and love in undimmed faith, and may our fellowship continue to be a rich source of blessing for us and for many.

Steeden in May 1866. Fr. Brunn.

To the ecclesiastical chronicle.

Professor Dr. **Harnack, who** had held the chair of practical theology in **Erlangen for** twelve years and had been recalled to Dorpat, was replaced by Professor Dr. v. **Zezschwitz** in Giessen.

A theatre in a church. About this sacrilegious act there is a correspondence article in the "*Lutheran Standard*" of May 15, from a political paper of Cadir, Ohio, which reads thus: "As our town has no town hall, the play 'Pau! Pry' will be given in the Presbyterian Church." Justly does the "Standard" add, in horror, the question, "What will come next?" -

The Cathedral of Seville. About this magnificent monument of gothic architecture we find in Wolfgang Menzel's "Literaturblatt" from a newer travelogue The most noble ornament of Seville is the great church. The mosque of Cortzoba stood before my mind's eye for comparison, and now I knew that there is no architectural style in the world that could compete with the noble power, with the divine majesty of the Gothic. The cathedral of Seville is so large that Notre-Dame of Paris could walk in it with her head erect, as Theophile Gautier says. It is 338 feet long and 231 feet wide, with nine doors forming the entrance. The whole is divided into five naves. I looked up at the grandiose pilasters, strong, as if they should carry the vault of heaven, to the immense height of the nave. No church in Spain, says another traveller, is of such imposing proportions. It is a temple built for giants, but these are not the ponderous masses of Roman works fashioned out of Cyclopean blocks; it is an admirable harmony which instills the deepest religious feeling. Everything there is large; the oster^erze, high as the mast of a ship, weighs 2050 pounds, the bronze candelabrum which supports it resembles the Vendome column, and is copied from the candelabrum which stands in the temple at Jerusalem."

The "new prophets." This is the name given to some weak-minded people in the interior of our state, who have lately been traveling through mountain and valley to proselytize. They know exactly how to explain everything in the prophets Ezekiel, Daniel, and the Revelation of John, and even exactly how to tell the "last day"! Recently one of them came to a farmer and asked for a sack of wheat as a gift, because his family was suffering from hunger at home. "Why then do you not work and thereby feed your family as a Christian should?" - "Yes, look," replied the prophet, "the Lord just wants me to rouse and convince the people, and that is why I have no time to work." The old farmer went into the house and got a whip, waving it back and forth before the Prophet's face, signifying to him that unless he would go home at once and take better care of his family, instead of going about as an ignorant bungler, he would sue him in court as a vagabond! That helped! The prophet went home and has kept quiet ever since. (Ref. Kztg.)

Terrible end of a Methodist preacher who lapsed into political activity. The "Indiana Staatszeitung" reports on this from the pen of an eye and ear witness, who himself stood at the deathbed of the unfortunate man, when he made the following shocking confession with the express addition that he wished it to be published as a warning to all who engage in politics and forget Christ: My name is Henry Clannard. I am 44 years old, and a Methodist preacher, at least I was one. I was once happy, and loved my Lord with all the fervor that a Christian can.

can have. But later I became cold, selfish, began to play politics in the pulpit, to pray for the negro, to flatten the South, and when I saw that this brought me into favor with certain people, I pursued the matter more and more eagerly, office-hunters sought to gain my influence for themselves, and what they gave me in return appealed to my greed. I found that politics was more profitable than the service of the church, and I became a regimental chaplain in order to be able to satisfy my desires. Then I wrote home, full of accusations against Democrats and Copperheads, stole cotton, silverware, paintings, books, and clothes for my wife and sisters, horses and mules for my brothers, a piano for the governor who had given me my position, a gold watch for my captain, and household goods for my colonel, took the refreshments for myself that were sent for the soldiers in the hospitals, and had my share in the robberies that were committed at the medical exhibitions. With the soldiers I drank whisky and lived with them in debauchery; I was content only to accumulate money. Once, while we were in Arkansas, I made a raid with several on the plan tage of a widow, stole cotton, and enticed the negroes to flee. The people followed me, they are all dead now. It was on this trail that I fell ill. When the war was ended I came back to Wisconsin in broken health, but could not stay there and went to Chicago. My condition grew worse and worse, I felt that it was coming to an end with me. I have prayed and cried to the Lord, but I can find no rest for my soul; the door of grace is closed to me, I have forgotten the Lord above politics, now the Lord forgets me again. The negro cannot save me, Christ will not save me, I feel that I must go to hell. O, I fear I shall see many there who have done as I have done. I will not see you again, neither here nor there, but I want you to publish this, what I have said, as a warning for others, that they may beware of doing the same. Please - give - me - a little piece - of - ice!" Thus died Henry Clannard.

Church consecration.

Although according to the accepted rule the church consecrations should only be briefly indicated, but not described in detail, because the descriptions always say the same thing, I dare to make an exception this time, because I believe to be justified by special circumstances. How much the description of the new Trinity Church and the consecration of the church in St. Louis has certainly inspired all readers of the "Lutheran" to joy, to the praise of God and to imitating eleven will probably still be remembered by a cedar. I would like to evoke something similar with the present.

In the large city of Baltimore, which has a population of about 60,000 Germans, and where we

While we had only one congregation of our confession until now, the Lord opened a new door for us about 1^ years ago. A small group of 40 members left the local Trinity Church, which belonged to the General Synod, for the sake of doctrine and conscience, and turned to our Synod, which recommended a faithful and capable pastor in the person of Pastor C. Stärken. He accepted the appointment and moved to Baltimore in the fall of 1864, where he found an honest and serious, but at the same time very shy congregation. In order to hold their services they bought and renovated a building formerly used as a fire station, as a result of which their enemies called them the "*Engine Company*". But God himself was the fireman, and he kindled such a fire of elf and misfion in all hearts that after three quarters of a year they decided to build a new church. - Their number was still small at that time, about 60 members, and where the means for building a church were to come from was still in darkness. But they did not look at the visible, but put their trust firmly in the mighty and rich God in heaven, who had already made his pleasure in this work known to them in no uncertain terms during the consultations concerning the church ban. So they went to work and concluded the building contract in August of the previous year; and since they wanted to build in such a way that not only they themselves, but also many others - for the church is located in a part of the city densely populated by Germans - could find room in the new building, the price estimate came to $23,000 (which, however, in the end became $30,000). Under Lotte's blessing and the supervision of master builder Joh. L. Gettier, the construction proceeded quickly and happily, and miraculously, when a payment date came up, the money was already there. How it came together is and remains a mystery to all, and therefore a constant object of thanksgiving to God, who visibly guided the hearts. No one but the brethren in the faith was asked for a cent. On May 6, Sunday Rogate, the church was completed and ready for dedication. It is a splendid building inside and out, performed in the Gothic style, according to a sketch furnished by Rev. M. Stephan. Its depth is 105 feet, breadth 60 feet. and height at the sides 27 and in the inner vault 40 feet. In the front rises skyward a tower 140 feet high, which culminates in a cross, and bears within it three bells of respectively 1700, 1200, and 700 pounds weight; they cost $480, and are privately of two members of the congregation. The front windows have painted panes. A few steps lead to the wide entrance door, which leads into the vestibule. From here, stairs wind up on both sides to the galleries, and three doors lead into the nave of the church. The first sight of the interior instills involuntary awe and admiration in everyone. One stands in a room that comfortably holds 1600 people; the eye is captivated by the fresco painting that adorns the ceiling and altar wall; the galleries and roof truss rest on iron columns connected with arches; the back wall above the altar is decorated with a round window painted with biblical inscriptions and pictures; four oval steps lead to the altar,

On the left side of the altar is the pulpit, and on the right side is a lectern. In the middle of the first altar step is a magnificent marble baptismal font, which costs K80, and was given to the church as a gift.

This, dear reader, is the new Immanuel Church on Caroline Street in Baltimore City, now the second church belonging to our Synod in that city. It has created an immense sensation among the entire German population, for it is without doubt the most beautiful and spacious German church in Baltimore.

It was therefore an exceedingly lovely day of celebration when we were able to solemnly dedicate this church to the service of the Lord on Sunday Rogate, May 6. The neighboring congregations of Pastors Keyl, Sommer and Grätzel were all present to participate, and the other congregations in New York, Philadelphia, Washington and Richmond were at least represented by some of their members. - At 9 o'clock in the morning the local congregation assembled with their guests in the old local, where the verse was read: "Our exit bless God" was sung, and a farewell prayer was said by Pastor Stärken, which brought forth many tears of thanks and joy. Hereupon the procession formed itself in the following manner: Rev. Sturken and two of his leaders in front with bible, agende and hymnal, then six pastors in vestments, then the other leaders with the holy vessels, then the school children, then the virgins, dressed in white, and finally the women and men. This procession, which numbered about 1200 persons, moved towards the church, which stood about three squares away, and from whose tower the bells were ringing for the first time. The street through which he passed was teeming with people, so that especially in the vicinity of the church marshals and policemen had to make room. In front of the church door, the ?ii8wr looi received the key from the hand of the master builder, and unlocked it with the words of the 24th Psalm, vv. 7-10, whereupon the crowd filled the interior of the church, chairs, aisles, stairs, vestibule, and everything, so that there was no place left to stand, and unfortunately many had to remain outside or return home; there may have been about 2000 people present.

After several hymns, *) - the consecration prayer, spoken by Pastor Sturken, - and the great "Hallelujah," performed by the singing choir, Pastor F. W. Föhlinger of New York ascended the pulpit, and preached the main sermon on the usual church consecration gospel. Topic: The lovely church consecration gospel of Christ's gracious conversion of Zacchaeus the tax collector. We will 1. consider the story, and 2. apply it to today's church consecration. - After a few hours of refreshment, for which the dear congregation had so abundantly provided, the bells called again at 4 o'clock for the afternoon service, at which Pastor Stürken preached a catechism sermon and examination on the third article of the forgiveness of sins before another large audience. - In the evening the undersigned preached on Ps. 138, 2. subject: The although invisible, but only true adornment of a house of God.

*) It is a pity that the new organ with 20 stops and double manual was not ready yet!

This is I. the purity of the doctrine preached therein, and 2. the sincerity of the faith of those who worship therein. - On the following day, the celebration continued, with Pastor Stephan Keyl of Philadelphia preaching in the morning on the Gospel on Rogate Sunday, dealing with two sentences: 1. that every house of God must necessarily be a Bethau 6, and 2. how one should pray properly. - Finally, in the evening, the church festivities closed with an English service, at which Prof. Dr. Krauth of Philadelphia preached on the 48th Psalm, and explained the delicious content of this Psalm to his numerous listeners in a truly refreshing manner.

Thus ended the days of this celebration, which, for all the sweetness they brought with them, but mostly for the rich blessings from the little fountain of grace of the Word of God, will be long days of sweet memories for all present.

May God grant that in this newly consecrated earthly temple His pure Word may resound at all times, and that through it many gloriously adorned living temples of the Holy Spirit may be built, amen.

Richmond, Va. on May 24, 1866.

C. Gross, Pastor.

P.S.. To those l. Synod congregations who have already met the young Immanuel congregation in Baltimore with pecuniary aid, as well as to those who, having recognized the manifest work of God in and upon her, will yet be disposed to do so, serve notice that after the church building is completed she still retains a debt burden of about $18,000. She herself, in a praiseworthy manner, is offering everything to bear this burden by taking the following course: Those members who are able, borrow a few hundred thalers without interest; and those who are not able, take over a certain sum at interest, just as if the sum were their personal debt; so far even the poorest has taken over $100, while others have taken over 300, 400 and 500. As a result of this arrangement, the congregation as such has no interest to pay, and can use every thaler to pay off the debt. However, help from outside would certainly give it new courage. The above.

Church News.

After the candidate of the holy. Mr. M. Michael, having received and accepted a call from the Immanuel congregation in Jackson Township, Hamilton Co.,Ind. and from St. John's congregation in Tipton Co.,Ind. Trinity, the 10th of June, by the undersigned, by order of the honorable Mr. President of the Middle District, Rev. Schwan's, and inducted into his office in both congregations.

C. Fricke.

The post office of the Rev. Michael is:

IlumiltoU Oc>., Inst.

The Rev. M. Stephen having received a regular appointment from the congregation at Ehester, III. and having recognized and accepted the same as a divine one, the same was installed by the undersigned in the midst of his congregation on the Sunday of Eraudi, by order of the venerable President of the Western District. has been. - May the Lord make the shepherd a blessing to the flock. I. H. Dörmann.

Ehester, Ills, May 43, 1866.

Address: Hov. N. Ltspkrm, Upper, IIIs.

Conferenz displays.

The Fort Wayne Preachers' Conference will hold its next meeting at Ft. Wayne from June 30 in the forenoon until July 3 in the evening. L. Dulitz.

The Michigan Pastoral and Teachers' Conference will meet, God willing, July 6-9 (incl.) at Saginaw City, Mich. Those of the l. Br. who are traveling by railroad via East Saginaw, will take the street cars from the depot to the Bancroft House, then go to the bridge, and from there take the street cars to Saginaw City, where they will get off at the post office.

F. A. Ahner, d. Z. Secr.

The Cleveland Special Conference will assemble, God willing, July 10 and 11, at Mass silon, Ohio, at the home of Mr. Past. Buhl.

I. Rupprecht, Secr.

The Minnesota Pastoral Conference will meet, God willing, July 12-14, at Aston, Washington Co, Minn, at the home of Rev. I. Karre r. H. Grupe.

The annual conference of the teachers of St. Louis and vicinity will commence, God willing, Wednesday, July 11, at Collinsville, Madison Co., III. Those attending are requested to register in advance with Mr. Jung, Teacher, Collinsville, Madison Co.

On behalf of the St. Louis Teachers' Conference

O. Gotsch.

Indication.

The Evang.-Lüth. St. Petri congregation in Schaumburg, Cook Co., III, will, God willing, hold a mission festival in its midst on the 4th Sunday after Trinity, June 24 of this year, and all neighboring Lutheran congregations, together with their respective pastors, are hereby cordially invited to join in the celebration. - The guests are requested to be present at half past nine in the morning on the above-mentioned day. -

The following are invited to preach at the celebration: Prof. Walther, and Pastors Döderlein and Strieter.

On behalf of the congregation, its pastor

F. W. Richmann.

Receipt and thanks.

For Brunn's Institution received from Mr. Johannes Seip in Jefferson Co, Mo, 82nd from He-rn Kalbfleisch. Concordia-distr. there, S> Louis, 8l 5. From Mr. Christian Volkmann. ZionSdistrict there, 810. by Mr. Fr.*WD. Hohlt. Zions - Distr., 81. by Mr. Fried Dieckhaus there 85.

For Rev. Röbbelen from Mr. G. Sauer, St. Louis, 81. from Wittwe Meyer, St. Charles, Mo.

For poorStudents by Wittwe Meyer, St., Charles, Mo , 85, By Past. Wunderlich at the Amd" baptism at Mr. I. Weber's in Cook Co , III, collected K, From Mrs. Heimsolh at Past. Hahns Gem. in Benton Eh Mo , half a dozen woolen stockings.

C. F. W. Walther.

For poor scholars: from the Young Men's Association in Peoria, III, 815. Wittwe Kncselkamp in Belleville, III, 81. P. Popp in Frankenhilf, Mich. thank offering for me- sung by his wife 85. For L- Hölter by teacher E. H. Rolf on infant baptism at C. Schneider ges. 84. Bo", Young Women's Association in Past. Wynekens Gem. 810. forH.z Dinncr by Past. F. W. Richmann 811.50. From the Jmz-i lingsverein in Altenburg, Mo,, 810. Rev. Bünger Zlö. For G. Hcid from the Junglingsverein in Peoria, III, 85. For F. Häuser from Bro. Dictzel, Saginaw City, Mich, 81. from the Young Women's Association at Fort Wayne, 86, 45. for A. L>chwanlovsky from the Young Women's Association at Fort Wayne, 87. for Ph. Lingke from the congregation at Kendallville, 810, and sent at I. Gotsch's infant baptism there, 85. for A. Gräbner by Rev. Wüstemann by some members of the congregation" 85. Ur K. Kallenbach from the Young Men's Association in Past. P. Beyers Gem. 810. for A. Geyer on Ch. Schutz's infant baptism in Carlinville, III, ges. 84.55. G. Alex. S axer.

Received in the Raffe Western Districts:

Znr Synodal Treasury West l. Districts: of Past. Weisels Gem. of, West Seneca, Eric Co, N. I., 855. past. MießlerS Gem., Cole Camp, Benton Co, Mo, 820. whose Gem. on the Tebo 88.60. Bon Past. Biedermann 810. Immanueldistr. in St. Louis 827.1". Trinity Distr. 861.25. Past. Bergts Gem., Patz-, rorf, Mo. at 814.25. R. N., Carondelet, Mo. at 83. Past. Lehmauns tzst. Paulsgem. on the Manchester Noad, St. Louis Co. Mo. 816 50th K. Koch's wife in Chicago, thanksgiving offering for happy delivery 82nd. From Rev. Seidel and his gcm. at Qnincy, III,'825. past. Allwardt's gem. at Princeton, WiS., 83.63. whose gem. at Newton, Wis., 85.10. whose gem. at Shields 86.50. Mrs. Lipp, by Past. Mueller at Pittsburg, 82; Mrs. Hengerer, by the same, 81; Past. Streckfuß'Gem. in Washington Co, III, 812.40. whose branch Gem. in Hahlcn, III, 82. Past. MießlerS Gem. in Cole Camp, Mo., Pentecost Coll. 88th Dcßgl. whose branch gem. on the Tebo 88,55th Dcßgl. Past. Holls' gem. at Columbia, III, 85. past. Beyer's gem. at Chicago 820. past. Hahn's Gem. of Benton Co, Mo, 823.10. Veit Fchd, Glencoe, III, thank offering f. recovery from serious illness 82. Past. KleppischS cross comm. at Waterloo, III, 85.35. Past. StrieterS Gem. at Aurora, III, 820.43. Past. Schwensens Gem. of, New Bielefeld, Mo., 817.58. Past. Herzers Gem. of, Steelc Co. of, Minn,, Easter Coll. 814, Pentecost coll. 8U.55. Past. W. Bart- lingS Gem. of, Svringfield, III., 818.35. Past, Hcinemanns Gem. of, New Gehlenbeck, III., 812.65.

To the college maintenance fund: from the ImmanuelS - Distr. in St. Louis 811. Past. St. John's congreg. in Bath, Masvn Co. iii, Pentecost coll. 87,25.

Znr travel fasse of the president: Past. HM' Kreuzgem., St. Clair Co, III, 8l0.

To the Synod Missionary Fund: from an unnamed person in Past. MießlerS Gem., Cole Camp, Mo., 85th Trinity Distr., St. LouiS, 83.56th Mrs. Dreuser, Carondelet, Mo., 50 Cts.

For inner mission: From Mr. Bensemann through Past. Löber, Thornton Italy, III, 82. by a confirmand in sr. Gem. 81st, Rev. Baumgart's Gem. of, Venedy, III, missionary festival coll. 870.06. Mrs. Dreuser, Carondelet, Mo., 50 Cts.

For Past. Röbbelen: Mrs. Prill, through Past. Lcyer in Chicago, thank offering for happy delivery 82.

For poor students: From the Women's Association of the Gem. at New Wells, Mo., 81st L- D. by Past. F. Schaller, Red Bud, III, 82.

Fnr the proseminar in Steeden: Mrs. L>PP dnrch Past. Müller in Pittsburg 82.

For P a st o r Kahmeyer's widow: Rev. Herzers Gcm, Steelc Co, Minn, Wcihnachts Coll. 89.

For Rev. Engelbert's congregation at Racine, Wis. by Rev. KleppischS Cross Parish at Waterloo, III, 84,90. E. R o s ch k e.

Changed addresses r

Pastor Karl Röbbelen Kandern (administrative building no. 219.) Lörrach district, not far from Freiburg i. B.

Grand Duchy. Baden.

Correction: The Lords Pastors O. Hanser and Christian Körner do not live on Shawmut Street, as erroneously augrgcben, but X. 70 8Iran-wut Lc>8ton, Nsss.

Printed by A. Wirbusch u. Sohn. St. Louis, M".

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
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Urgent request

to parents and carers who intend to send pupils to the institution here.

It is certainly true, and I must confess it with thanks to God, that since the five years that our college has been here, quite a few God-fearing, gifted and ambitious boys have entered it as pupils, who have also proven themselves in their conduct. There were and are also quite a number of less gifted boys, who have proven themselves to be obedient to the teaching and discipline of the divine word, and whose hearts and consciences are active and receptive to it. Unfortunately, both two years ago and in the current school year, such highly distressing experiences were made with some of the younger pupils who had satisfactory reports, that I feel compelled to make an urgent request to those parents and caretakers who have already enrolled pupils or still intend to do so. In order to give a more detailed account of the experiences mentioned, the following serves as news:

First of all, money has been stolen from several pupils in the course of these ten months, the total amount of which is about fifty dollars, which thefts could only have been carried out by fellow pupils.*) All Attempts to discover the thief or thieves, however, remained without success. Even the unannounced detention of all the pupils in the large teaching hall, while the teachers searched their trunks, clothes, books, beds and straw bags, led to no result; and even the publicly given promise of the director that the sin against the other pupils should be kept secret, if possible, if the perpetrator or perpetrators reported themselves, had no salutary effect on their consciences; for no one came and confessed his sin.

On the other hand, there were cases of most cunning deceitfulness and obvious inner dishonesty and falseness, which already presupposed quite a bit of practice and skill in this art of the devil from earlier times, and which could not possibly have remained hidden from the parents.

Thirdly, partly in connection with the above-mentioned cases, and perhaps also with that thievery, cases of peculiar sweet tooth and daintiness were discovered, which were partly connected with missing public worship.

In view of these most distressing facts, I feel compelled in conscience to ask earnestly that the institution be provided with such sitt- I deny in the strongest terms that the parents of the boys in whom we have made these sad discoveries were unaware of their morally depraved condition.

Nevertheless, they came with such credentials that we had no hesitation in accepting them. Even some pastors do not seem to be very thorough in this matter, and it seems to them to be sufficient for the recommendation of the boys if they have shown a good memory and formal understanding in Confirmation classes and have not committed any gross excesses. But this is not sufficient. If some parents and caretakers are superficial and careless enough to think that our institution is a kind of correction house where their spoiled or depraved boys or fosterlings can best be housed and corrected, then the pastors should naturally not share such an erroneous view. They should keep a sharper eye on the fact that our educational and teaching institution should preferably be the preparatory institute for our seminaries for preachers and should actually serve the church. Accordingly, they should take the most conscientious care that only such boys are sent to us in whom, through longer experience and closer observation, besides the necessary gifts, a righteous fear of God, reverent awe of God's Word, a sincere, truth-loving mind, a chaste, moral nature and especially the

*) Unfortunately, the imprudence of some parents and The nurses constantly take the opportunity to do this, by sometimes sending even younger boys 5 dollars and more instead of their ordinarius or class teacher, and thereby formally instructing them to secretly eat it up or otherwise spend it uselessly.

obedience to the fourth commandment. This habitus may very well be present, even though there are still some unkindnesses of temperament and youthful frivolity, and a deeper experience of sin and grace, which, however, ought to be fair in young men who grow up in the teaching and discipline of the divine Word, cannot be claimed in the same degree in boys. It would also do no harm if all of us pastors were to keep an eye on how the discipline of children is handled in the homes of our parishioners, for which both confession and occasional home visits, as well as living together with our school teachers, provide many useful things. But we should also set a good example here and see to it that we do not practice and cultivate in our own homes the lax and negligent child discipline that we occasionally punish in our church children, for unfortunately we have had many terrible experiences with pastors' sons. Let no one be in too much of a hurry to console himself with Abraham, Isaac, Jacob, and David, who, besides godly sons, also had bad boys, but let each one first see if he has no resemblance to Eli, who was not even angry when his children behaved disgracefully. And in this, many a pastor and non-pastor may think that this is quite evangelical and Lutheran, if he spares the flesh of his children as much as possible with the demands, threats, and punishments of the law, thereby, of course, only feeding it, making it fat and fattening it, until in the end original sin threatens to swallow up baptismal grace altogether. But where there is no earnestness in one's own sanctification, there is naturally no earnestness in the true Christian discipline of children, in which law and gospel work together in a wholesome way.

This, too, is to be taken for granted, that morally depraved boys have a contagious, corrupting influence on other boys of the institution, who, though therefore of an upright mind and not without the fear of God, are nevertheless too careless and weak-willed to resist the seductive arts of those at length, or to give notice of them. But there is always a good number of such easily seducible mediocrities of will and character, especially in our time, when moral slackness and the most varied and refined hedonism possible are two of the most prominent features of the deformity of our time, and even weaker Christians, parents and children, are quite strongly influenced by them. Powerful, strong-willed, energetic, persevering in action and suffering, in short, manly characters, are unfortunately becoming more and more rare, and such men of the past, to whom the present erects statues and monuments in all self-idolatry and self-indulgence, seem to be increasingly regarded by the epicurically-minded younger generation of our day not as examples to be emulated, but as thieves.

and fools that, for the sake of carrying out their idea, they have renounced all manner of voluptuousness and enjoyment of life, and now look down on them in lonely grandeur like distant fixed stars in the cold nude of winter.

For our circumstances, it is a great deficiency and misfortune that it has not yet been possible to obtain young, unspoiled men of godly earnestness and zeal, love for youth, good knowledge of human nature and educational skills, as well as the necessary scientific education, who would live among our young people, teach the lower classes, supervise their hours of work, help the weaker ones, be among the pupils during recreation and play time, and also know how to make their Sundays and festive evenings pleasant and comfortable. All of this cannot possibly be demanded and accomplished by married teachers, who have to teach a lot of lessons in the upper classes and also have to take care of the education of their own children.

But as desirable as young men of this disposition and talent are, and as beneficial and beneficial as they could be to work with us, especially on the younger students, they have not been available until now; For partly there are always only very few of this kind who have graduated from the seminary, partly those who have left are always appointed to vacant or newly forming congregations, partly quite a few congregations of our synodal association contribute so little to the salaries of the already appointed regular teachers at our institutions that we have debts but no surplus in our synodal treasury and therefore the appointment and salaries of these assistants is not to be thought of for the time being.

Finally, I would like to make a request and offer some good advice to those parents and guardians who have morally depraved sons or fosterlings, and who therefore rightly have misgivings about sending them to us. The request consists in this, that they may first of all seriously examine themselves before God, whether they are so entirely innocent of the distressed condition of their children. They may well see whether they have allowed themselves to be educated by God's word for godly child rearing, whether they have bent the necks of their children while they were still small, whether they have not, out of carnal love and laxity, spared the rod too much, whether they have at all persistently attacked the flesh of the children with the wholesome twitch of the law, They have broken their self-will, accustomed them to obedience, diligently uncovered their naturally corrupt hearts out of their real sins, and then pointed them to Christ, earnestly and lovingly admonished them, led them to prayer, and earnestly and persistently called upon the Lord for themselves and for them. If, on honest and earnest self-examination, they should find that they have omitted these or other things of righteousness, they are hardly innocent of moral ruin.

of their children, and there it is important that they first thoroughly repent themselves and then heartily implore the Lord that he will also give their children grace to repent. The advice is that they do not send their sons to institutions like ours, but to such institutes that are set up for such boys on Christian grounds, or to Christian-minded persons who have love, gift, and time for their treatment, be they craftsmen or farmers. Efficient work in workshops and in the fields, and Christian teaching, discipline, and admonition in the home, can do much, under God's blessing, to wholesomely subdue the boisterous, unthinking, deceitful, naughty, thieving, unruly flesh, and to prepare in them the approach to righteous repentance and faith. And then, with satisfactory confirmation of their persevering change of heart, they could enter the local teaching and educational institution.

Fort Wayne in June 1866.

W. Sihler.

The mission area at Lake Superior.

It will be known to the readers of the "Lutheran" through the reports of Pastors Hoffmann and Stecher published in this paper, that our Synod, prompted by the settlement of several members of its congregations on Lake Superior, namely those of Sheboygan and Detroit, sought to develop its effectiveness on the shores of this Binncnsee, which washes the shores of North America to the south and those of the British possessions to the north. A closer description of the region and its inhabitants in their attitude towards the Gospel will reveal what a stronghold Satan has established here, with what delight souls surrender to him, and how little fruit, to speak humanly, the Word of God can produce among such a degenerate race as is here wasting its time of grace.

The area around Lake Superior has very rocky soil. One rocky mountain range follows the other. But it is not poor in wood. Enormous forests, partly impenetrable, extend over the whole of northern Michigan. The main means of communication between the individual settlements on the shore is and remains shipping. In order not to be closed off from the outside world the whole winter, as was the case 10 years ago, roads have been built at great expense, which can be used by sledges in winter, when there is 7-8 feet of snow, as is usually the case here, but only by horseback or pedestrians in summer. Winter comes early with some exceptions. At the end of September single snowflakes already announce its appearance. If the snow is now only firmly, then a melting of the same is not to be thought earlier, than until the May sun demands his parting imperiously. Rarely however brings already

the month of May warm weather. After all, on May 31 of this year, I still had to heat our school locale proficiently to prevent the cold, and a few years ago, even at the end of June, the snow was still spreading its white robe almost a foot above the earth! "Nine months of winter and three months of cool weather a year" has become proverbial among the inhabitants of the Lake Superior area. That no agriculture can be thought of under the influence of such a climate is self-evident, though every year one tries to raise hardier grains and vegetables in the garden, and sometimes finds his efforts amply rewarded. But what one is able to extract from the soil can hardly be compared to the food that is consumed, and no one could live here without importing food requirements from the arable states.

This region is now inhabited, with few exceptions, by such people as want to get rich there. Many of them succeeded in getting rich during the "good times" they had up here, but the consequence was that they fell into temptation and snares, and into many foolish and harmful lusts, which sink men into ruin and perdition. And how much avarice, a root of all evil, is closely connected with many foolish and harmful lusts, of this Lake Superior (by which name the whole region of the lake is also called up here) is a warning and deterrent example. Already the main occupation of the people reveals that godlessness is at home among them. To be sure, the profession of mining, even the one in which, as here at Lake Superior, copper is sought in the veins of the earth and extracted from a depth of up to 1,500 feet, is by no means contemptible in itself; on the contrary, it is on a par with every other noble temporal profession and therefore pleasing and pleasing to God. After all, even our Luther came from a family that was waiting for the profession of mining. But as much as in former times a righteous godliness was to be found among the miners, so much is the opposite to be found among them today: a godlessness that tramples on the holiest things. The same experience which is made in these last dreadful times among all the people who are in a profession with which special dangers of death are connected, such as the profession of sailor, bricklayer, and carpenter, 2c., is also made among the miners. Once faith is thrown overboard among these people, it is replaced not only by an unbelief which proves safe and indifferent, but by an unbelief which, conditioned by the fear of death, which these people always see before their eyes, borders on madness in its manifestations. In addition to this, most of the miners up here have not been given their profession by God, but have taken it on their own authority, in order to use it for the sole purpose of their lives, which is to become rich.

to exploit. There were times up here, as there were two years ago, when a single man earned 100 dollars a month by contract. But what lusts were going on there at the same time! Drinking and whoring, brawling and killing, which the countless liquor stores offer ample opportunity, were the order of the day. And just like here in Rockland, people were doing it in the other places on Lake Superior. For the last two years, however, a setback has occurred, by which many ruffians have had the craft of their devilish lusts somewhat' laid. The companies for the operation of the mines, as the price of copper is at present very low, pay only small wages, just sufficient for a family man to provide his family with food and clothing. The consequence of this is that the mad, wild hustle and bustle of the previous years has abated somewhat, but the spirit of it has not been extinguished. The net proceeds of the recent German theatre performance here in Rockland, for which tickets were sold at 50 cents each, amounted to 150 dollars, a large sum in relation to the German population, which, apart from the young unmarried people, may be about 300 families strong. The strong emigration from the Lake Superior area also gives evidence of the "transformation of times". A few years ago there were 1000 men working in the main mine, while now not more than 50 workers are employed there. Therefore, the small town of Rockland, which has already been mentioned several times, this once so rich source of money for its inhabitants, is now, since the three mines, which brought it to prosperity, are almost exhausted, rapidly approaching its demise. Signs of poverty and misery are already present among many, who would gladly seek refuge, if the departure from here were not connected with great costs, which, after a mad and desolate life, are no longer within their power to pay. A strong family must not dare to start a distant journey under the amount of 200 dollars. And whoever falls into want and misery here, without trusting in the help of the Lord, could die of hunger with the food that is abundantly available here, but which is very depleted by the freight, before one of his henchmen could be found ready to help. Everyone cares only for himself, and this selfishness knows no love of neighbor.

In this town of Rockland a congregation was formed about 5 years ago and soon started to build a church. Self-interest was also the driving force behind this work, and only a few people really meant it sincerely. The Michigan Synod sent a pastor here, but he left the congregation in a short time, as he was not comfortable with gnawing at the hunger pouch. A second pastor from the same synod followed him. Reformed himself, he served the congregation according to reformed principles, and the result was a strong friction between the Lutheran and the Lutheran churches.

Year up here without - success and no prospect of success. However, every Sunday about 30 people on average attend the Hanpt service, only 10 families belong to the congregation. The Christian teachings are attended almost exclusively by a few women. I am not able to hold weekly services, since we have to work at night as much as during the day. As for this small congregation itself, its state of understanding is, with a few exceptions, very weak. The dullness for divine things, which has settled like a thick fog over the hearts of men in general, justifies the application of the word of our Saviour also in reference to the little congregation here: "But now it is hid from thine eyes." There it is a matter of bearing with great patience, without growing weary. But under the circumstances as they are here, it is not to be underestimated that this small congregation has survived until now, in spite of the bitter scorn and angry outbursts of the unbelievers.

If a congregation, which has plenty of Word and Sacrament, still stands on such weak foundations, one should not be surprised at the statement that in other places little or nothing can be accomplished, even with frequent visits by a traveling preacher. In proof of this may serve the experiences made at the two settlements of "Maple Grove" and "Porlage Lake." The former is 8 miles from here and about 100 German families reside here. For three quarters of a year I preached at Maple Grove, every third Sunday. My audience seldom numbered more than 12 persons, and even these melted down to 4 or 6 in the heat of the contestation they had to suffer from the children of the world. Once it happened that I had to return home without having achieved anything, since the night before had been spent in wild dancing and drinking and no one had slept off his drunkenness until church time. Finally, mau also gave me notice to leave the place where I had held the church services until then, and since no other place was available, and no one wanted to give a room for it for fear of the people's ridicule, I was left with

nothing left to do but let Maple Grove drive.

And Portage Lake? It is the principal place of all Lake Superior territory, consisting of two towns, each with a distinctive name, one on the right and the other on the left side of a deep cut in Lake Superior, half a mile wide. Last winter I visited Portage Lake for the first time. Although situated 60 miles from here, I covered the distance, thickly wrapped in furs, on the mail sledge drawn by 4 horses, in whose place 4 other rested horses took their place half way, yet in one day. I had reported my coming beforehand and received the message back that they were satisfied with it, and the address of an inn there (for hospitality is almost unknown up here) was not missing as a bonus. I stayed in Portage Lake for five days and preached three times. Portage Lake has about 600 German families. About thirty persons had turned out to hear God's word when I preached it for the first time. Then most of them were full, and only a few heard me for the second and third time. However, one person stood in my way who, when he could not find "spiritual work" during the week, worked as a craftsman in his temporal profession, but on Sundays went about preaching, baptizing, and administering the sacrament of the altar at fixed prices; who then, "resting from the burden and toil of the day," found recreation in the inn with a game of cards and a mug of beer from evening until late at night. No sooner had I arrived at the inn than he paid me a visit. If I had known him then as well as I did later, I would have shown him the door at once. I soon found out that he was officiating without a profession and therefore without ordination and installation. I could not accept the profession which he claimed to have in the name and on behalf of the Michigan Synod with regard to all Germans, and so we got into an argument. I told him what our Lutheran Church thought of such spiritual vagabonds. But what did that matter to "a moderate Protestant who does not at all allow himself to be bound by the confessional writings of the Lutheran Church, who is so mild that he does not even demand of people the recognition of a hell and its consequences in the strictly ecclesiastical sense, because he does not believe such things himself, but considers the evil conscience to be the hell spoken of in the holy Scriptures; let alone that he attaches importance to such trifles as are found in the different confessions of faith of the Lutheran and Reformed Churches? In his speeches, this man once and again confused the word "purse" with the word "duty," and the word "stomach" with the word "conscience," the latter of which he seemed to have in his stomach instead of in his chest. His appendix was quite large, yet many realized that they were being led around by the nose by a crook. My conversation with him could not remain hidden, and everyone soon knew that I belonged to a truly Lutheran synod. When I suggested the appointment of a pastor from our synod, the main leader of the people who still wanted to be church members explained: "It is true that they could not and would not need Mr. A. as a preacher in the long run, and that they only saw him as a stopgap; but they could just as little need a pastor from our synod. They would have to have a man with whom the Reformed members of the congregation would be just as satisfied as the Lutheran-minded members. In order to get such a pastor, they had already turned to the Michigan Synod, and it had promised them a man with whom all would be satisfied. - By pointing out the danger of such a congregation, I succeeded in convincing some who still had some sense of their Lutheran church. They were even willing to send an appeal for a righteous pastor to our synod. The Synod also proposed such a one to them for appointment, but I hardly think they will stoop to appointing a man by naming his name, whom they do not know intimately. They are few in number, and in their opinion they do not wish to be bound. Admittedly, the better ones in ecclesiastical relations have already had to make sad experiences in Portage Lake. Already to three Many times they saw the work they had begun fail again. No wonder that they finally came to the conclusion, in accordance with their weak knowledge and lukewarmness in regard to divine things, to let everything go as it goes, especially since none of them has established his home here for a long time.

This is the mission field up here at Lake Superior. Admittedly, there are still about 30 settlements, but all of them are so sparsely populated, especially in the present times, that it is impossible to think of planting churches. And if one could only take comfort, even in regard to the smallest settlements, that at last this desert would become an oasis, it would be easier to work. But it is more likely to be found among the heathen than among a people who are daily becoming more and more hardened in their rebellious and wanton wickedness. But what is impossible with men is possible with him, the Lord our God. - And you, my dear reader, do not forget to remember the degenerate children of your people in your prayers, whether the faithful God will not yet grant them grace to repent. Ask therefore for the coming of the kingdom of God also at Lake Superior, ask for the blessing of the pure Word and Sacrament, as our dear Synod so gladly offers it, for you, your brethren, and your fellow-tribesmen at Lake Superior. Nothing but God's pure Word and His noiseless Sacraments will help here. Pray that this come, come abundantly, and also be accepted at Lake Superior, for the blessing of immortal souls for time and eternity.

Rockland, June 8, 1866.

Aug. Rohrlack

From the Lutheran Immanuel Synod in Prussia, together with a request.

That a doctrinal dispute has broken out among us Lutherans in Prussia, who are separated from the national church, and that it is about the question "what standing is due to the so-called church regime in the church?" the readers of this paper have presumably known for years. But to what extent they have become acquainted with the details of the struggle I do not know. not. I intend to briefly present here some of the main points of the history and the subject matter of this doctrinal struggle, in order to make a request.

As before a thunderstorm that cleanses the air, a real sultriness tends to precede it, so before the outbreak of our struggle in and outside our Synod, the ecclesiastical air had become very anxious. Since the Director of the High Church College at Breslau, the Privy Councillor of Justice, Professor of Law Dr. Huschke, had presented the so-called Synodal Resolutions in 1841 to the Synod, which was made up of the Lutherans who had left the Union, for acceptance, and the same were also accepted as a common order on the whole, the dispute over the same increased with each General Synod to the extent that new pastors and members of the congregation had joined. Those who looked deeper soon recognized that the spirit of those synodal resolutions was not a Lutheran one, as Huschte himself stated in Berlin in 1861, that his doctrine was essentially included in the determinations of the synodal resolutions. The point of view in writing them had not been the Roman, but the swarm-spiritual, chiliastic one. As long as Lutheran blood still flowed in the body of the Synod, it was impossible to conclude a treaty with the chiliastic spirit; indeed, it was necessary to pass from the struggle for orders to the struggle for doctrine, and if the sectarian spirit could not be exorcised here, the end must be a rupture, as it unfortunately is. Outside the Synod it was also very sultry in the ecclesiastical atmosphere of the country. The so-called Lutherans in the Union and other builders of future churches came forward more and more undisguised with Roman sympathies. For the masses, apostolic doctrine had long since ceased to hold sway, and that which still held them together in a makeshift manner, the constitution which was upheld by law, began to become more and more rotten, the more the authorities lost their standing in general and saw themselves compelled to initiate a kind of *self-government in the* church. Since one does not want to let go of the thought that the dead masses must be kept in heaps at all costs; since the authority of the apostolic doctrine has sunk; since it has become more and more difficult with the

If the power of the purely secular authorities is no longer willing to keep the "church" together, Rome offers itself with its so-called "spiritual" authorities. There must lie the secret art, how masses without spirit are nevertheless held together into one body, for the history of centuries says its probutum est to this. Yes, leaves and books said without shame and grief: the Lutheran Church (to which the writers ostensibly professed allegiance) must repent because of its break with the Pope - who (namely, the break and not the Pope) was revolutionary 2c.! These political religionists also saw themselves induced to bring about conferences with the Romans, the first of which met in Erfurt and had the express purpose of achieving "a union in political conduct"; this was called "promoting the solidarity of conservative interests". (I understood the dark expression thus: "the two parts say to each other, we all believe in one God, therefore let us unite and fight for the possession of this world"! - but this view is said to have been found very crude). The Pope took the matter in such a way that thousands of Protestants would soon become Roman, as could be read immediately afterwards in the well-known *Giornale di Roma.* Had it not been promised to read each other's ecclesiastical papers in order to strengthen friendship! For the sake of digression, I beg your pardon; I only wanted to call attention to the signs of the times, which were noticeable at the outbreak of the quarrel, and it is undoubted to me that they helped the latter to the necessary seriousness.

A writing by Pastor Diedrich, "Vom Werth und Wesen des Kirchenregiments" ("On the Value and Essence of Church Government"), was the sign of battle. It clearly explained the Lutheran principles and also the deviations into which our synods had gone, especially in 1856 by ordering an intercession by name for the Oberkirchencolleg in the Sunday church prayers. Everyone knows that in Lutheran church prayers such an intercession for the church government is something quite new, and that the Pope claims such an intercession for himself in his church. The actual protest against this intercession gave the Oberkirchencolleg the means to take disciplinary action against us, while Past. Diedrich was taken under investigation because of his writing. I shall thus only show the reader how the matter in dispute acquired a very practical importance before it was decided. The depositions of Pastors Diedrich, Raethjen, Wolf, Wike, which soon took place, had an exciting enough effect, and showed the whole seriousness of the matter. Let us now look at what happened in writing and verbally for the sake of understanding in the time of truth. The then church councilor and superintendent, Rev. Ehlers, as editor of the official church bulletin, took the side of truth against Huschke and his comrades. [He was deprived of the publication, and this clever move had the opposite effect on the great reputation of this faithful man.

of the otherworldly intention, but in the passion one could not be taught even by facts, he was finally suspended and deposed]. Ehlers founded his ecclesiastical journal and continues to this day in his public testimony. Diedrich's Kirchenzeitung für Lutheraner; a strictly scientific book by Dr. Könnemann against Huschke's theology; a synodal journal established since 1860 and a series of writings from our side fought against the Kirchenblatt, now edited by Kirchenrath Nagel of Breslau, and two excellent writings by Dr. Huschke. The first of these, distinguished by superficiality and cunningly cut quotations, was calculated for the large crowd of his followers; the second, a scientific work worthy of the eminent man, presents the false doctrine in a strictly closed system and defends it with great art. The alien spirit of this work is obvious, as well as a lack of understanding of the Holy Gospel, which one would hardly have believed before. In addition, as a result of a decision of the Synod of 1860, a commission was formed consisting of the most outstanding representatives of the doctrine of Breslau on the one hand, and the most important fighters for the old church doctrine, who had not yet been deposed, on the other hand, as well as Professors Delitzsch, Kahnis, Dr. Münkel, and the teacher of canon law, Prof. Mejer. Prof. Mejer. The same was to make an attempt to settle the controversy by oral disputation. The only result was that it became even clearer that the roots of the dispute over church government and church order were to be found in a fundamentally different doctrine of the church. This conference was followed by two other attempts at verbal agreement, 1. a meeting of the teaching staff at Angermünde in the fall of 1862, 2. a similar meeting at Berlin, which convened on October 21, 1863. At the latter, the especially qualified and theologically educated Pastor Lohmann spoke on our side about the doctrinal dispute concerning the church regime, and I about the practical question: whether communion should be held with the pastors and congregations already separated from Breslau?

If it would not tire me too much, I would like to give a short account of my displacement and the formation of my present parish. In the early year of 1864, there was an essay in the official church bulletin of Breslau with the headline: "What concerns everyone, everyone should also take care of. In view of the forthcoming General Synod, it was urged upon the consciences of all fathers of the house to clarify the question of controversy, and for this purpose a beginning was made to preach the book of the Director of the O. K. C., which scientifically defended the heresies of Breslau, in a popular manner in the congregations. Thereupon I called upon the house fathers from the pulpit to assemble weekly in my house to hear the confessions in question. It happened and on the basis of the information of individual members of the congregation, I

When I began to confuse the congregation, the Superintendent intervened with a visitation. I explained to him right from the start that I would not cease to publicly and officially warn the congregation against the heresies of Breslau on the basis of Scripture and symbol; also to put it to its heart that if the next General Synod would make the doctrine of the O. K. C. the publicly valid one, it, as a righteous Lutheran congregation, would have to give up the association with that Synod. The Superintendent replied that he would refuse me this, and as he had to hold out the prospect of suspension and dismissal in case of my disobedience as a faithful servant of the O. K. C., I voluntarily returned the confirmation of my vocation into the hands of the O. K. C., but not the vocation itself, which I merely received from the congregation. I asked the latter in a Circulare, in which I had the main doctrines of Breslau printed next to the symbolic passages - whether she wanted to hold on to my Vocation? About one third of my parishioners answered in the affirmative. In Wernigerode, where my previous parish seat had been, by far the majority went over to Breslau. I moved here to Halberstadt, where the majority remained faithful to the confession. In the congregations of Halberstadt, Wernigerode, Quedlinburg and Aschersleben, I retained a total of 167 members who were capable of communion; in addition, we had lost the corporate rights and state recognition of our church activities. As far as my external livelihood is concerned, I will refrain from describing it here; it is only necessary to say that mere personal love makes me dare to attempt to maintain an existence. On the other hand, a successor who is to be appointed one day could not be expected, even with the utmost renunciation, to enter into a situation like mine with wife and child, given the ever-increasing inflation. The local congregation is even more endangered by the fact that the Royal Consistory has granted me the joint use of a city church, but that due to special circumstances we can only use it one Sunday after the other for the main service, and that it is not possible to procure a place to rent for the Sundays in between. For a firmer foundation of the parish and the establishment of a church building, the church board finally decided to purchase a parsonage. (I now have to pay 100 Thaler rent for a small room in the courtyard and if we could find a suitable hall for the church service, it would also cost 40-50 Thaler). The decision has been made in God's name, but the path to execution is still very dark. In Germany we are met with great coldness and aversion, because the indifference to pure doctrine is unbelievably great - in Lutheran regional churches one has become accustomed to carrying hair-raising things, whereas the reason for our separation from Breslau is a real trifle, so that even in the eyes of well-meaning people it is considered unjustified!

appears. Perhaps after 20 years we would find more understanding, but we need help now! - Therefore, in the name of the Lord, we dare to turn our eyes to the brethren on the other side of the ocean, to see if there we will meet with open hearts and hands as a result of spiritual understanding.

Will you, dear brothers, stand by us? We ask you to help us against Breslau, which has placed a counter-pastor in our parish, who is supported by the synod there; in our synod every parish is strained beyond its strength with its own budget. We know well that you are very much occupied by the maintenance of your church institutions (we also want to continue, as in previous years, to recruit friends for Brunn's Seminary), but it is in the power of the Lord to kindle the love that never tires of being kindled for us in the hearts of many brethren - that they do one thing and do not leave the other. Our Lord has gone to prepare a dwelling place for all of us; perhaps it will please Him to encourage you in view of this, that you come and help us to build a hut!

Günther von Kienbusch, Lutheran pastor.

Halberstadt in February 1866.

My dear friend and brother, Pastor von Kienbusch, has asked me to accompany his above letter with a few words of recommendation. Now, on the one hand, this is admittedly a strange thing, since among Christians mere human recommendation is not valid, nor should it be, but that alone should recommend us among Christians, the righteous faith and the loud confession of Christ and His Word. But that is why, on the other hand, I speak and write gladly for my dear brother von Kienbusch, since I have not only loved him dearly for years as a true Israelite without falsehood, but he is also, by God's grace, one of the few in Germany who have come through to an ever clearer and fuller knowledge and unity of faith with us. In this, our pastoral conference in Rade in November 1865 gave me new cause for the most heartfelt praise of the Lord, in that He helped us there in our negotiations about the church, church constitution and preaching ministry to reach full agreement. And this pleased me all the more, since until now there were still many differences between us and the members of the Immanuel Synod (headed by Pastors Diedrich and Ehlers), and through our negotiations in Rade, by God's grace, the way has been paved for the reconciliation of these differences. It is a great gain that three pastors of the Immanuel Synod, von Kienbusch, Crome and Hofmann (now in Magdeburg), have already professed to teach in harmony with us, and we may confidently hope that many others, who until now have been held back by misunderstanding and lack of clarity, will follow their example. All the more Our arms of love may and must reach out to them even more, and for this reason I am all the more confident in bringing the great hardship and poverty of my brother von Kienbusch to the attention of our dear friends in America. After all, the difficult external situation into which he has fallen for the sake of confessing the truth is so pitiful that a Christian heart might well take pity on him. After deducting the expenses for housing and the like, he barely has a few thalers a year left over for the actual food and clothing for himself and his family, so that he has to help himself along almost entirely by giving private lessons in English and French. Therefore, may love, which does not tire, also take care of his need in a helpful way. *)

Ms. Brunn.

Steeden, in March 1866.

To the ecclesiastical chronicle.

Politics in the Church. Although the war is now over, certain ecclesiastical bodies still cannot refrain from politicking. The General Assembly of the Presbyterians of N. S. has recently passed another series of so-called patriotic resolutions, in which they discuss "Reconstruction," the "Freedmen's Bureau" and other purely political questions of the day, questions which would be far more worthy of a political club than of a church council. - But even the General Synod of the Lutheran Church, which recently met at Fort Wayne, felt impelled, it seems, out of love for the fatherland, to render the service of a voluntary sentinel to the state as an ecclesiastical body, by appointing a committee especially to report on "the condition of the fatherland".

(Ref. Kz.)

From the proceedings of the Pennsylvania Synod. From the report of these, found in the *Observer of* June 22, we gather the following: Licensing has been abolished. Candidates for the office of preacher may, upon report of the Examining Commission and if two-thirds of the votes are in favor, be ordained immediately - as it seems, even without having already received a definite appointment, for it is then further stated: "The same have the permission, with the consent of the President, to accept congregations or positions, provided they are duly appointed. Until they have accepted a position, they are under the direction of the Executive Committee." - This, however, would not agree with the Schmalkaldic Articles, which assert that even in the ancient church ordination was nothing more than the confirmation of the profession received. - With regard to the confession of the Synod, it was unanimously declared that the canonical books of the Old and New Testaments must be accepted as the inspired Word of God.

*) Note. In an accompanying letter, however, the dear pastor of Kienbusch absolutely denies that the requested support should also benefit him personally; the main thing was the so necessary church-local.

and as the only clear and sufficient rule of faith. The three ecumenical symbols were also unanimously adopted. That the unaltered Augsburg Confession is a correct exposition of the teachings of the divine Word, and that the catechisms of Luther, the Schmalkaldic Articles, and the Formula of Concord are correct affirmations and further expositions of the teachings contained in the Confession, was likewise unanimously adopted.

Important voices, even that of Dr. Krauth, were raised against the validity of the ordination of a Roman priest received within the Roman Church, as if the Roman Church, by being a false church, became a non-church, and as if its priests, even in so far as they preach God's Word and administer the right sacraments, were papal servants and not Christ's servants and stewards of God's mysteries. Mr. Schmucker more correctly remarked, that in the doctrine of the Papists, among all their errors, some great truths of the Bible were still held; that at the time of the Reformation the Roman ordination was acknowledged to be valid, and that he was in favor of admitting such a priest into the ministry merely with a sealed certificate from the Synod. C.

The Lutheran and Missionary on Church Government. A lengthy article on this in the June 21 issue finally says: "We maintain that synods, which are duly established by our congregations (people and pastors), are as truly divine institutions as the civil authorities, which are admitted to be 'ordained of God? For as it is generally true of the civil government that it is ordained of God, so it is equally true of the church government in general. And as it is asserted that synods are not directly of divine appointment, so we may also assert that all and every particular form of civil government, e.g. the monarchy or the republic, is not directly of God. But as every form of civil government, while it actually performs the general functions conferred on civil government by God, has a right to the civil obedience of its subjects, so every form of ecclesiastical government, and so also the synodal, has the general functions conferred on ecclesiastical government by God, and has a right to the ecclesiastical obedience of those who have voluntarily submitted to it. While God has, within certain limits, left his church free in what manner it will be governed, yet it is not a piece of that liberty to refuse the very regiment. To watch over the purity of doctrine and the right administration of the sacraments, to put a stop to evil morals by church discipline, to extend the efficacy of the church, to promote its unity, are duties of the church, - and when the church has once decided what form of government it will have, and how it will be governed, it is a duty of the church.

If the church will manage it to those ends, this form of government binds the individual who is voluntarily in the church, as truly and, to say the least, as divinely, as the constitution of the United States binds its citizens, or as the laws of the English empire bind the subjects of the queen. We do not mean by this, that the church is bound to have synods, or that she cannot exist without them; but this we mean, that she may have them, and that when she has once voluntarily adopted them as her form of government, she has a right to exercise by them so much power as the congregations confer on the synods in which they are represented, and that they may, if they think fit, make absolute submission to the decisions of the synod a condition of recognition and connection with it. By this we mean, that they may determine to have such a synod, with which no congregation shall be connected, which does not exercise the authority of the synod in the manner determined by the

Constitution established, and that consequently she may decline to formally recognize such a congregation as one sufficiently authenticated according to its Lutheran character. We believe that the church has a right to possess such a synodical power, and hope that it will once more obtain such a power, and this hope is neither contrary to Scripture nor un-Lutheran." -- Now, though we like to believe that only good zeal against the unrighteousness in General Synod, coupled with obscurity of doctrine, has led to the establishment of such principles about church government, some of which are highly dangerous, we would be lacking in love if we were to let our Pennsylvanian

The Lutheran brethren did not immediately draw attention to the fact that with such a complete equation of the external governing power of the church with the civil governing powers, with such an assertion of a divine institution of the external church government and a divine obligation to it, with such an unqualified submission to the decisions of the synods, even imagined as possible, let alone desired, the ground of Lutheran-biblical orthodoxy is abandoned. How does such a thing agree with the Augustana, which teaches: "that the bishops or pastors may make order, so that it may proceed orderly in the churches, not .....to bind the .....consciences to consider such as necessary worship?

and to consider it sinful for them to break the same without offense. .....Such an order is proper for the Christian assembly to keep for the sake of love and peace"? Or with the

Apology, which expressly denies that "the bishops (thus, of course, also other church rulers, they may have whatever names they like) have a royal power, i.e., to create over the given laws," and teaches that "the Gospel is not to them a

regiment apart from the gospel"? No, the strength of the church does not lie in a

The church cannot be governed and preserved more than in unity in faith, doctrine, and confession, as Luther so incomparably says in the Schmalkaldic Articles: "Therefore the church can never be governed and preserved more than that we all live under one headship of Christ, and that the bishops all, according to office (though they may be unequal according to gifts) diligently hold together in united doctrine, faith, sacraments, prayers, and works of love" 2c. C.

Church News.

On the third Sunday after Trinity, June 17 of this year, the candidate for the sacred office of preacher, Mr. Gustav Adolph Müller, was ordained. Gustav Adolph Müller, by order of the Presidium of the Western District of our Synod, was ordained by the undersigned in the midst of his congregation, the Lutheran Immanuel Congregation at Weisswasser, Cape Girardeau Co.

May the Lord grant wisdom and patience to this servant of His; but also joyfulness and perseverance to his congregation, which was expelled from their former congregation with the complete loss of their property, so that He may also keep a place there with His pure Word and Sacrament.

E. Riedel

Address: kov. ^luoUer,

"Iuolc8on, Oaps Oiraräoau Oo., No.

Mr. Pastor A. Stamm, formerly a member of the Michigan Synod, had resigned from his office for the sake of conscience, in order to prepare himself more carefully for the service of the Lutheran Church in our practical seminary in St. Louis. At the request of our Reverend General Praeses, he was appointed by my congregation as my co-worker in the capacity of Pastor Vicarius and, after passing his exams in St. Louis, was inducted into his new office by me on the second Sunday after Trinity Day (June 10) with the assistance of Pastor Stuecken.

May the God of all grace help my dear young co-worker to produce much fruit, and may his fruit remain for eternal life!

Baltimore the 12th of June, 1866.

W. Keyl.

Address: **Hev. 8tamm,**
Ho. 214Dratt 8tr., Dultlmoro,

(Delayed.)

After my former assistant preacher, Mr. Ph. Studt, had received and accepted a call from my former branch parish, St. Paul's Parish at Buckeye, Benton Co. Iowa, he was ordained and introduced by me on May 10, Ascension Day, with the assistance of Pastor Schnrmann, in the midst of an assembled congregation.

Besides this congregation he has three other preaching places, one in Benton Co. and two in Marshal Co. There have also been other opportunities for him to do missionary work, from which it is evident that he has asked for a very large field of labor.

May God give him grace, strength and blessing in his profession'.

F. Döscher, Pastor.

Address: kiov. kb. 8tuät.

Luelvovo, Donton Oo., Iowa.

Church consecration.

The Sunday before Pentecost, Eraudi, was a day of rejoicing for our congregation at Venedy, Wash Co, Ills. On that day, our church, newly built with the help of God, was dedicated to the service of the Triune God. Many guests from the neighboring communities as well as from St. Louis took part in the festivities. God gave us the most beautiful weather. The congregation moved from the old church to the new one, accompanied by the ringing of the bells. In the morning, Professor Brauer preached on the gospel of the consecration of the church: Luc. 19, 1-10. In the afternoon, Praeses Bünger preached on Matth. 18, 20. On the next day, the mission festival, Pastor Eirich preached on Ps. 84, 2. and in the evening, at the annual celebration of the local Young Men's Association, Pastor Böse preached on Prov. 23, 26. The church is built in the Gothic style according to a plan by Pastor SteplMi and has a tower 109 feet high. With porch and altar choir, the length is 85 feet and the width 40 feet. With bells, organ and interior furnishings, the cost of the church, not counting the work of the congregation, amounts to 14000 dollars.

May God grant that from this fountain the water of the divine word may flow abundantly, purely, and loudly for the glory of his name and the salvation of many souls.

P. Baumgart, Pastor.

Church consecration and ordination.

For a long time some faithful Lutherans living on the eastern border of St. Clair County, in the State of Illinois, had been entertaining the idea of forming an ev. -Lutheran congregation and building a church; but they always would not succeed. For 20 years they have gone nearly 10 miles to Venedy to church, even in the days when Mr. Rev. Fuerbringer stood there and ministered in blessing. Now, through God's gracious help, they have brought together a congregation which, in contrast to a more rationalistic congregation, has firmly constituted itself on the Word of God and the confessions of the Lutheran Church. In the flourishing little town of Darmstadt, which owes its name to the Hesse-Darmstadters who live there in large numbers, they have also built a brick church 44 feet long and 30 feet wide, which meets their needs. A small tower, in which also a bell is found, distinguishes the church from all other houses. The request for a righteous preacher of their own was graciously answered by the Lord; for on the day of the consecration of the church, on the 2nd Sunday after Trinity, June 10 of this year, the candidate Martin Stülpnagel, from Wittenburg in the Grand Duchy of Mecklenburg Schwerin, who had been educated in our practical seminary and had been ordained thereupon, was ordained and introduced by me as the appointed pastor of Darmstadt. After the undersigned had preached on Ps. 27, 4. in the morning and had performed the ordination, the solemn dedication of the new graveyard with the sermon of the Word of God and with prayer was performed in the afternoon by the former dear pastor of this congregation, Mr. Pastor Baumgart of Venedy. May the Lord our God preserve and build His Lutheran Zion here as well, and may the called pastor be a rich blessing.

I. F. Bünger.

Address: **Dev. 8tnolpng.Aol.**
Darm8ta6t, 8t. Olair Oo., III."!.

Teacher Conference.

The brethren in office are hereby invited to attend a general conference in the school teachers' seminary at Addison on August 14 and 15 of this year. The dear brethren who intend to come are requested to register some time in advance with Teacher Bartling in Addison.

By order ofT h. Bünger.

Indication.

At the request of his congregation, Rev. König in Cincinnati has published a sermon on the "Christian Home Service" on Col. 3, 16. It is as simple and practical as it is heartfelt and convincing, and could certainly be given with great blessing by preachers and already supported members of the congregation, as a stimulant and wake-up call to those who are still lukewarm or inexperienced in home service. Our colporteurs would also make great use of this sermon. The Tbema is about: Of Christian home worship. 1. Why is it the sacred, indispensable duty of every Christian householder to conduct house worship? (2) What is the simplest and most edifying way of arranging home worship? (3) Why is it that so many families have not had home worship? - The dozen will be sent by the church at K1, and the piece at 10 cents postage.

(Receipt and thanks.

To the seminary house halt: Through Past. Th. Mießler by N. N. 410; by Past. Gräbner by H. Möhlenkamp 43; by Past. Claus from G. Brandhorst 45; from himself 42; from Mr. Fischer in Collinsville 2 Galt. Grease; from Past. Streckfuß's parish 3585 lbs. of flour and 3^ Bush. Beans.

For poor students: By Rev. Th. Mießler from N. N. 415; by the New York Women's Association for the Seminarian BuSzin HIN; by Rev. Böse by W. Hohlt 42; by Rev. Claus by Cl). Bruneinz for happy delivery 45; by Past. Dörmann from Mrs. Kraft 1 pillowcase and 2 Pr. stockings; by the grayVerein in Sheboygan 415 for sophomore E. Rndolph; darch Past. Wambsganß from H. Malter §5, from Matthilde Wolf 45. A. Crämer.

For chronically ill and meager pastors received: by Mr. Joh. Birkner 426.70; by Past. Köstering 46; by Rev. Werfelmann 41; by Past. Dulitz 45th; by Past. Ruhland 42nd; by Past. Friederich 46. from Mr. Christian Heischmann by Rev. Schöneberg 45. by Herru Joh. Birkner 43. from Past. Schwan's congregation: by E. Aring 45, E. H. Stegkemprr 42, H. Hehenbaum 50 Cts. By Mr. Joh. Birkner 42. don of the comm. in Kendallville, Ind. 415,40. bon N. N. 41.

W. Sihler.

Received at the Middle District Raffe:

ZurSynodalschuldentilgungSkassr: Von Pastor Wynekens Gem., Oster - Coll. 498. pastor Sauers Gem., Palm Sunday Coll. 454.20. By Gustav Müller 43. past. Sihler 420. by B. Wassermann of Haag in Elyria, O., 415. by Past. Reichhaidt by W. Schapcr 42nd Mrs. Past. Reichhardt, thank-offering for happy delivery 45. Heinr. Brackhage 46.

To the Synodal Casser, Pastor Seuels Gcm., Easter Collec. 422.65. from himself 43. pastor FrickeS Gem. from bell-bag 432; Collecte 440.3 l. Past. Sauer 42; by dens. of H. Westfahl 45, H. Beukmann 45, Sundermann 45, I. Mönning 4l,50. By Rev. Wichmann, surplus siir his substitutes 83.50. Past. Fleischmanns Filialgem. 84,60. Past. Horst's comm., Coll. 88. Past. Oesterineycrs Gem., Easter Coll. 814. Rev. Hörnickes Filialgem. in Williams Co. 84. Peter Grob, repeated thank offering for recovery from serious illness 85. Rev. WüstemannS Gem. 825.25. Pentecost - Coll. in Past. Kühn's parish 86.40. Palt. Sihler's Gem. deßgl. 898.50. Past. Bauer's Gem. in Cicero 86.15; in Minden 88.60. Past. Fleischmann's Gem. 822.88. By densauf L. Schaudroff's infant baptism ges. 81.90. Past. JäbkerS Gem. 8l4. Past. HusmannS Gem. §9. Past. Jox's Gem. 823.50. by dens. of Mrs. Rauch 82. Past. Nühels Gem. 850. past. Bodes 6)em., Pentecost - Coll. 89^15. gem. other old Piqna road, Allen Co, Ind, Kill. By Past. Sauer by Heinr. Rotdkopf, thank offering for God's gracious help 850. Mrs. Elisabeth Steinbrink 82. past. Kühn's gem. coll. for June 81,17. whose filial" gem. 85,79. past. H. O. Schmidt's gem. 85. pastor TraubS gem. 83,75. by past. Seuel by the wives of Hoffman" and Hamm 75 Cts, by N. N. 82.

For poor school seminarians: By Past. Wyneken on L- H. Schmidt's wedding s. 8^,25.

To the Hospital i.n S t. L o u i S: By Past. WynektN by Fr. L. 81.

On the orphanage in St. Louis: By Past. Wyneken by E. H. 82.

For Pastor Kah meyers Wittwe: By Past. Wyneken from Fr. L. 81st Past. Bauer's Gem. out of the bell-bag 8l. Past. SallmannS Gern, out of the communion cassr 86.

For poor students: From a wife of Past. Sauers Gem., thank offering for happy delivery 82. Past. Sallmann's parish 85. Rev. Traubs Gem. 826 50th Deßgl. for the students Wesel and Kugler each 85th From Jakob Vonderau 81st H. D. Fülling for the student Carl Fricke 85th By Past. Niethammer on Fr. Böschemeier's wedding for the pupil Dan. Walter 87. Maria Sauer 82.

Tuition of Col.lege pupilsN; By W. Merz 812. Carl Brust 8l2. Fr. Hammer 824. A. Bogeler 86.

To the Seminarhausbalt in Addison: Past. Bath's comm. 86.72. Past. Traubs Gem. 8l6,05.

For the Brunn'schen Zöglinge: Through Past. Seuel by Mrs. Riechenmeier 82.

For Pastor Röbbelen: Rev. I. Nupprecht's congregation 85th By Rev. Kühn from C. Kreiselmrier thank offering for happy delivery 81. By Rev. Niethammer on Jak. Aberg's wedding s. 87.30. By Pastor Hnsmann from F. W. PrasscS wedding s. 84.50. Pastor Nützel's Gem. 817.

For teacher salaries: Past. KühnS Gem., Coll. for May 8l.45. Past. Reichhardt's Gem. 89.30.

On the building of the church at Racine, W i S c.: Of three members in Past. Kühn's parish 81.50. Past. Reichhardt's Gem. 810 25. past. Sihler's gcm. coll. 857.43. Past. Traub's Gem 83.05.

On the building of churches in Baltimore: By I. Knothe of I. H. Rahe 8 l. H. Nackeweg 82.

For heathen mission: Bon Past. Niethammer's school children 83.20. Past. Traub's Gem. 82.40; second mission 83.55. Past. SeuelS Gem., Coll. 8l9.50; from Women's Club 820.

For Dir. Saxer's substitutes: Rev. HusmannS Gem., ans der Vorsteherkasse 85.

On the collcge budget in Ft. Wayne: Past. SallmannS congreg. 85, Past. WynckcnS Parish, Pentecost.Collecte 856.

To the parish and teachers' widow's fund: By Past. Seuel vSn N. N. 81.

For sick pastors: By Rev. I. Rupprecht by an unnamed person from Elyria 82.

For the general presiding officer: Rev. I. RupprechtS Gem. 87,30. C. B o n n e t.

In the preacher - and teacher widows - and orphans - fund

have been entered

1. regular contributions from the pastors and teachers:

For 1865 G 8l.5O: Dörmann, Härtet, Heitmüller, List, Wichmann, Rcißinger (82.00).

For 1866 G 81.50: Bergt, Biedermann, Brackhage, Brohm, F. Bünger, Bunge, Prof. Crämer, Dorn, M Eirich, Fricke, Geyer, Gräbner, Hahn, Härtet, Heitmüller, Hermann, Holls, John, Jüngel, König, Lehmann, List, Matuschka, Mcrz, Nützel, Pennekamp, E. Riedel, I. Ritdel, Riedcl, Rösch, Roschke, Sauer, G. Schaller, F. Schaller Schwersten, Streckfuß, Wagner. Wichmann.

O 42.00: Burfeind, Dornseif, Gräber, Hamann, L. Hoppe, Küchle, Metz, Reißinger, Schumm, Werfelmann Zitzlaff; Bauer 50 Cts. retrospective.

Two. Gifts:

From some members of the Fort Wayne congregation for Rev. BirkMannS wife widow 452. From a widow in Pall myra 41. on Mr. Th. Sauermann's wedding, SchauNkf bürg, III., coll. 44.05. for Past. Wolffs Fr. Wittwe aiH Hrn. I. HofmannS infant baptism in Dwight collected 43.10.

Bon Hrn. F. Frühwirth 41. Mrs. M. S. 25 Cts. BA Mrs. L. Morhart to Pastor KahmeyerS Wittwe 42. to Past. Wolffs Fr. Wittwe on Hrn. W. Knöps Hochzch ges. 42. from Past. Wichmanns St. Johannisgemeinde 410.60. From Past Bauers Gem. 410. From Mr. I. Bodekobr 41. From Wittwe M. Kreuz 25 Cts.

I. F. Bünger.

Indication.

The undersigned hereby makes known to the pastors of the eastern district that the store of hymnals to be established here according to the synodal resolution is now complete, and I note below which books are available and at what prices.

>

Since I have for the time being laid out the considerable costs for the binding of these books, a quick sale and prompt remittances would be quite desirable to me. Only in this way, of course, can the purpose of the resolution, to save something for the treasury of the inner mission through the sale of books, be achieved.

Gesangbuch,*) Large edition, p. Dtz.		p. St.
Morocco	425.2042	.50
feine22	.	802.25
ordinary13		201.25
" Middle Issue.		
Morocco	22.	202.25
its	19.	802.00
Ordinary		9.8090
" Small Edition.		
Morocco,withlock25	.	202.50
Morocco22	.	202.25
Ordinary	...	"..--9.8090
St Louis Reader	550k	.0
" Catechism		4.5040
" Fibulas	1.	5015
Hübner's Histories (St. Louis ed.)		4.5040
Timothy		4.0035
Luther's Life, by Fick, 4		.0035
The right st alt ir., by Prof. Walther,		.50
Prayer Treasure		2.1"
L u t h e r b i b l i o t h e k, 11. u. 12. vol.		50
" 13th & 14th vols.		50

and a number of the sermons of Prof. Walther, Brauer, Crämer ic., Synodal reports of the last year ic. published at St. Louis.

I. Birkner.
No. 92 William St., New York.

*) Less than half a dozen hymnals will not be sold at the price per dozen. When calculating the price per dozen, the books cannot be sent postage paid.

Books - Ad.

At L. VoIkening, St. Louis, M o., the following antiquartjche works are to be had:

Weimar Bible with fittings427	.00
M. Chr. Scriver's Soul Treasure-	10.00
v. Hollnrii klxamen tkeoloxieum aeroLwaticuin 6 7" 3. Huelsemnnni Lxden8io Lrevisril tdevloAiej, exüjbentls prsecipuas ot recentiores düristismse 6äei controvorsias,	3.75
I. M. Heinsius' Unpartheiische Kirchen - Historie von der Erschaffung der Welt bis 1750 nach Christi Geburt. 3 quarto volumes.	14.00
do. in 2 quarto volumes	7.50
I. I. Rambach's Moral Theology	3.50
Walch, disputes within and outside the Lutheran Church. 10 vols.	22.0"
Harmonia 6kemnitio - I^sero - KerUaräisoa. I'olio. 2 volumes.	15.00

Printed by A. Wirb usch u. Sohn. Gt. Louis, Mo.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.

Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 22, St. Louis, Mo. July 15, 1866, **No. 22.**

(Submitted.)

A letter, simple-minded answer to the question contained, why all sects into one cakes are to be counted.

It is true that when one looks at the sects from the outside, it seems as if there were neither equality nor similarity among them: "One teaches this, the other that," and each party goes its own way. But if we look a little deeper, we find that they are quite close to each other, and that they do not disagree so much with Pabbism as they seem to.

One must agree with Luther wholeheartedly when he calls the pope the "arch-head, antichrist," for doctrine, faith, indeed the whole being and activity of the papacy is antichristian in the true sense of the word and is of such a nature that it pushes Christ from the throne and eradicates him. Let the scholars of modern times deny it as much as they like, let the chiliasts still wait for the Antichrist as long as they like, - I am not mistaken. But no church is more decidedly opposed to this pabsticalism than the Lutheran church, even though the zealots call it semi-papist. All sects, on the other hand, are more or less in principle connected with the Pabstacy, although it has the appearance that they oppose it more sharply than even the Lutheran church. This is easily explained. Luther, whom God had awakened and equipped to be a reformer, did not make any air-brushes in his struggle, but attacked the papacy at its roots, and every arrow he shot against it struck at its heart and lifeblood. Zwingli, however - the actual founder of the Reformed Church, from which the various sects later arose - Zwingli, who also wanted to reform, but did not like to cooperate with Luther, because he paid homage to reason and from year to year was more and more attentive to it, which Luther was not, attacked the pope only by the skirts, so to speak; But he left the main root of the papacy in place; it was still in him, for Zwingli's and his comrades' doctrine, like that of the pope, is a doctrine of reason, and he wanted to be considered something as much as the pope.

Luther - admittedly a miracle of God's grace - remained humble and sober, took all reason captive to the word of Scripture, and defied everything with the words: "This is my dear Son, whom you shall hear!" Thus he always made a clear distinction between doctrine and life, divine and human, commanded and free things, and in the latter again between cause and end, right use and abuse. What was sinful in the papacy he dismissed, and continued to teach until the people recognized and dismissed it. What was not sinful he did not reject, only the abuse he punished. "Let the thing be, only abuse it, and use it rightly," he said. But the main thing for him was the doctrine; if this was pure and right, he wrote he, then in time the other will also already follow. Behold, this is called abiding in the right middle.

Zwingli and his comrades, however, began their reformation on the outside and threw out the baby with the bathwater; they thought that if they quickly abolished everything that existed in the papacy - without first working knowledge in the people through instruction - then they would have overthrown the pope and his empire, then they would have reformed the church correctly. Just think of the iconoclasm in Wittenberg during Luther's stay at the Wartburg; that gives proof of it. Now it also seems as if Luther, as he was blamed, had stopped halfway, but those had carried it out energetically; extremes alone are always off the right middle and away from the right way. And behold, in this alone are all sects alike, that they have left the right middle, though to two opposite sides. And if the pope makes a commandment out of doing and puts Christianity in it, but these others make a commandment out of doing nothing and put Christianity in it, then indeed I do not know which is worse; one is to me like the other.

Therefore it is easy to explain where it comes from that the initially one reformed church has gradually split into so many sects. Once one has strayed from the right path, it is easy to stray further and further from it. The

Childlike simplicity and humble submission to the wording and literal sense of Scripture is not the element of this church. Now there are so many ups and downs on the road which the church has to travel; instead of going straight ahead, they turned off, some in this direction, others in that, in order to have a path which is level and convenient for reason; one interpreted the words of Scripture in this way, another differently, so they came apart, quarreled over points of doctrine, or of practice and order, although in the main they remained united, even clinging to the papacy.

You must admit that: The chief end of all doctrine is, that we may learn how to be saved. For for what purpose did God send his Son into the world? for what purpose did he give his word? for what purpose did he appoint preachers? for what purpose did he command preaching? For what other purpose than that we might be saved? Now if we cared nothing whether we should be saved or not, we should not have to care about right or wrong doctrine, about sects or about the orthodox church, but could go to the theatre or somewhere else instead of to church and pass the time; for we can go to hell without preaching and preachers; we do not need a guide or a teacher for that.

If, then, this is the chief end, it follows that one of the chief things of the doctrine is to answer the question, Can we be saved? For if I do not know this, whether God will have me blessed and make me blessed, then nothing can help me; I am the most miserable of men and am eternally lost. I can think of nothing more frightening than to be in doubt and uncertainty about this. But we can learn this nowhere but from God's Word, which comfortingly calls out to us: "God wills that all men be helped and come to the knowledge of the truth." And our Lutheran church also teaches such things, and calls out to everyone: "You can be saved, if only you do not wilfully resist. God's will is not lacking. But now go and hear which sect thou desirest, and see whether thou canst learn from them that thou canst be saved, and whether thou dost not rather remain with them in uncertainty about thy salvation. E. g. the papists say in their resolutions of the Trident. For example, the papists say in their resolutions of the Council of Trent, Session 6, Cap. 9: "Nor is this to be affirmed, that those who have been truly justified must, without any doubt, consider themselves to be justified, and conclude that they are justified, because no one can know with certainty, from the assurance of an unmistakable faith, that he has obtained the grace of God. And Canon XIII says: "If any man shall say, that to obtain forgiveness of sins it is necessary for him to believe assuredly, and without any wavering, that his sins are .... forgiven him, let him be accursed." And Canon XV: "If any man shall say that he that is born again and justified is bound by faith to believe that he is certainly of the number of the elect, let him be accursed." With this Calvin and his comrades agree, when they teach, "God, for the glorification of his glory, hath determined first to make man good, then to allow his fall, and at last, without regard to faith or unbelief, to have mercy on some of the fallen, to the praise of his grace, and to choose them to eternal life; but to leave others to the praise of his righteousness in damnation, and at last to consecrate them to everlasting destruction." (See Graul's Doctrines of Distinction.) And although the Methodists and similar enthusiasts specially boast of the certainty of their blessedness, and thus seem to teach otherwise, yet this certainty of theirs is not, as a rule, based on faith in the Word, but on their feelings, nay, often on appearances and fantastic fancies. Hence they also agree with the Papists, "that no one can be certain from assurance of an infallible faith, without special revelation, whether he has obtained the grace of God, and is chosen of God." For they deny Christianity, and therefore blessedness, to him who has had no "special revelation," notwithstanding that he firmly believes in God's Word, and thus do not allow faith in the Word to be valid. Therefore I do not see any real difference here, and consider them basically one, and say with my catechismo, holding firmly to the gospel: "I believe that God will give eternal life to me and to all believers in Christ; this is certainly true."

Another main thing of the doctrine is that the right foundation is laid, so that we may know by what <u>means we</u> can be saved, for we are sinful men who by nature are under God's wrath and are guilty of condemnation. God's word knows of no other reason than Jesus Christ and faith in him. Christ makes us blessed, because through his obedience, through his suffering and death, he has earned and deserved our blessedness; faith, because it seizes and appropriates the blessedness earned through Christ. Scripture excludes all else when it says, "We hold it therefore, that a man is justified without the work of the law, through faith alone." "By grace are ye saved, through faith; and that the same is not of yourselves, it is the gift of God, not of works 2c." But with all sects you will certainly find that they err in this point, that they do not ascribe a saving power to faith in Christ alone, but to the works of men besides, and that in this they all agree, however unequally they may express themselves. For example, the papists teach Conc. trid. Sess. 6, Cap. VII: "For faith, unless it be joined with hope and charity, does not fully unite one with Christ, nor make one a living member of his body." Therefore it is said in Canon IX: "Somebody will say: the ungodly is justified by faith alone, so that he understands that nothing else is required to help him obtain the grace of justification, ... let him be accursed. But it is just the same thing when the sects say, that faith, when it is active through love, makes righteous; which you may hear in all. This, indeed, they do not understand thus: faith, which makes righteous, is active through love; for this would be right, this is taught by Scripture, and this I also believe with the whole orthodox church; but they understand and interpret the words thus: faith makes righteous, because it is active through love, and thus, as the papists say, only receives its right form and shape through love. Although, then, the words are somewhat different and better, the sense is still the same, for this, that faith makes righteous solely because it takes hold of Christ and appropriates his work, is omitted; love, which is indeed a work of men, is placed beside Christ and his work, because trust rests with it. What kind of work it is, whether it is done before or after faith, according to God's commandment, or of one's own choice and good opinion, is quite the same here.

The word of God teaches us that the righteousness by which we are saved is an alien righteousness, that is, Christ's, which is imputed to us by faith as if it were our own. Not only do the papists teach that this righteousness is essentially inherent in us, but others also agree with them. In the Trid. Conciliar it is said of this, "We are not only reckoned righteous, but are truly so called, and are so." And, "If any man shall say that he is justified by the imputation of Christ's righteousness alone, or by the forgiveness of sins alone,... let him be accursed." Further, "If any man shall say . . . that men are formally, i.e. essentially, justified by the righteousness of Christ, let him be accursed." Now you will certainly find among the sects, if you only pay proper attention, that they place the righteousness of a Christian more in sanctification than in faith in Christ's merit, and judge according to it; that they do not hold faith to be both confidence or trust in Christ's merit and righteousness, but rather to be the inclination and endeavor to walk holy. Wherefore they also use that which is but the fruit of faith as a standard by which they measure and judge the righteousness of the Christian, because they set his righteousness in it. But what is the use of their using different words, since in the main they are one? for no sect teaches me to seek my righteousness apart from myself in Christ alone, and to take it by faith, and that Christ's righteousness, if I believe in him, is imputed to me as my own, that I need nothing else to be saved, have nothing to do but to thank him for it, as our catechism does, which calls me to say, "I, the righteous, the righteous, the righteous.

Believing that Jesus Christ has redeemed, purchased, won me lost and damned . . . that I may be his own, live under him, and serve him in everlasting righteousness, innocency, and blessedness."

A third main point of the teaching is that we are shown the right means by which God wants to make us blessed, because God will not do this without means. The Holy Scriptures. Scripture points us to the gospel and the sacraments, which are the means of grace ordained by God, in which he has put his grace and through which he communicates it to men. Therefore the gospel is called the power of God, which makes blessed all them that believe; a seed of regeneration 2c. Of baptism the Scripture says that God makes us blessed by the bath of regeneration, washing away sins by it. And of the Lord's Supper Christ says he gives it for the remission of sins, as his testament. But now you will find no one among the sects who will point you intelligently to the means of grace as the vehicles of grace and forgiveness of sins, and who will make you need them and believe in them; for they all agree again in denying to the Word and the preaching of it the new-birthing, life-giving, and salvation-making power, and hold it only for a guide which does nothing but show you the way you are to give, and tell you what you must do. Basically they all hold it to be a dead letter (which some also openly say), which must first be made alive and strong by something added to it. With the papists this is added by the priest, by his office and dignity, and "when he interprets in the sense of the church"; with the others it is added by the hearer, namely, by faith and the holy spirit, which must first be in his heart, and through this the word only receives its power in him.

It is the same with the sacraments. All make the essence of the sacrament dependent on something other than the word, the papists on the priest who administers it, the enthusiasts on him who receives it; with the latter the consecration of the priest, with the latter the piety of the recipient, makes the sacrament a means of grace, because they actually regard the sacraments as mere signs and symbols. But there is no need to speak much about this, for you have already heard and read this many times; enough, they do not let the means of grace be means of grace; in this they all agree, that they take out the kernel and give us the husks. But there one is truly evil in this, for whence shall I get faith, the Holy Ghost, if not from the Holy Ghost? Spirit 2c. if not here in Word and Sacrament? It is true, indeed, that if Word and Sacrament are to show their saving power in me, I must believe; but my faith is not the effecting cause, but merely the hand with which I accept and grasp what God presents to me in the means of grace, as his giving hand. My unbelief, on the other hand, takes away from the Word and Sacrament. Nothing; but closes the heart to the effect of them, and thus prevents them from proving such power in me. Therefore our Augsburg Confession says quite differently.

Confession, Article 5: "To obtain such faith, God hath instituted the ministry of preaching, and hath given the gospel and sacrament, whereby he giveth as a means the Holy Ghost, which worketh faith, when and where he pleaseth, in them that hear the gospel.

Therefore let us pray: Keep us, O Lord, that we may seek no more. So much for this time!

(Submitted.)

Friendly retort.

Mr. Georg Andreas Witte, in his report on the service in English in the new Immanuel Church in Baltimore (May 7), devoted a not insignificant amount of attention to the musical part of it. Since the service was conducted by me, it is evident that I paid more attention to the relevant part of the report than perhaps anyone else did. Apart from the fact that Prof. Krauth attended the two main rehearsals and openly expressed his liking for them, and apart from the achievements of the English Singing Choir in general, it is clear from the report that Mr. Witte sees great danger in every singing choir and would therefore like to ban this kind of music from the church. Whether rightly or wrongly, this should be proven most certainly by the history of the holy Musica, from which we therefore take the liberty of sharing the following for instruction. 2 Chron. 29, 25: "And he set the Levites in the house of the LORD with cymbals, and with psalteries, and with harps, as David had commanded, and Gad the king's talebearer, and Nathan the prophet. For it was the commandment of the LORD by his prophets." Sacred musica, then, was no small piece of Jewish public worship, commanded by God the LORD Himself through His prophets. The prophets made use of the choirs to keep their senses and thoughts together from all distraction in the mind, and to prepare them for the due attention of divine things. 2 Kings 3:15 From the 26th chapter of the 1st book of Chronicles we learn that the number of singers who sang with a sweet voice was 4000, together with those who played on sweet instruments; these, ordered by David, were again divided into 24 orders, in such a way that each order had to serve twice a year for one week at a time; but not the whole order appeared on the singing stage at once, but a certain part every day, and that under their overseers and bandmasters. Their office lasted from the 20th to the 50th year. For the singers, special apartments and chambers were built in the temple, which had their view to the innermost courtyard. **There** were also different chambers, in The musical instruments were hung on nails and wrapped with linen cloths. The place where the singers stood or sang was on the stairway that went down from the court of the priests into the court of Israel, 100 cubits long, according to the length of the court, that they might be heard and seen of the people, and that they also might see the sign of the beginning. So, mind you, the choir sang alone and the people listened. The priest gave the sign for the beginning (waving of a sweat or snuff cloth), then the chief song master stirred the cymbals and the singing began. According to the number of tribes there had to be at least 12 singers, the others played on musical instruments. The songbook was the Psalms of David, 2 Chron. 7, 6. Esr. 3, 10. as well as other beautiful songs, Is. 38, 20. When the music was over, the people who were leaving bowed low to God, who lived in the temple, and said a short and humble prayer. 2 Chron 29, 29. 30. The songs explained the purpose of the sacrifices, namely, that during the outward ceremonies one should raise his devotion to the future atonement of the world, and therefore serve and thank God with a joyful heart, because singing is actually a sign of joy. A song is called in Scripture a piece which was sung with the voice of man alone; but a psalm was recited by singing voices with the accompaniment of musical instruments. The melodies of the psalms have been lost, and those which we have now differ from the former. The mensuration (measure of time) of the ancients was only whole and half tacets; deviation from this was made when one wished to show a very extraordinary joy. Each psalm was divided into 3 pieces; between each piece the trumpets were heard, at the sound of which the people fell to the earth on their faces before God. The singing and music was a model of the prayer of the saints and of the blessed state of the life to come. Such were the singing choirs in the Old Testament. How does it look in the New Testament church? ^St. Paul, in the 26th verse of the 14th Cap. of the 1st Epistle to the Corinthians, commands the dear brethren, as follows: "When ye come together, every man hath psalms, he hath doctrine, he hath tongues, he hath revelation, he hath interpretation. Let it all be done for correction"; and Col. 3:16: "Let the word of Christ dwell among you richly in all wisdom; teaching and admonishing yourselves with psalms and hymns and spiritual sweet songs, singing to the Lord in your hearts." Revelation St. John 5:8. we read, "And when he (the Lamb) had taken the book, the four beasts and the twenty-four elders fell down before the Lamb, having every man harps, and golden vials full of incense, which are the prayers of the saints." Cap. 15, 2. 3. "And I saw as a sea of glass mingled with fire; and they that had prevailed against the beast, and against his

And his image, and his mark, and the number of his name, stood by the sea of glass, having the harps of God. And they sang the song of Moses, the servant of God, and the song of the Lamb, saying: Great and wondrous are thy works, O LORD God Almighty; just and true are thy ways, thou King of saints." These were the songs of the New Testament.

At the time of the blessed Reformation, a number of polyphonic songs set in simple counterpoint were used in addition to the congregational hymnals. Thus, as early as 1524, Walther's hymnal with Luther's preface, in which he says: "That singing spiritual songs is good and pleasing to God, I respect, is not hidden from any Christian, because not only the examples of the prophets of the Old Testament, but also such a custom, especially also with psalms, is known to common Christianity from the beginning, even Paul uses and teaches. Accordingly, I, along with several others, have brought together a number of spiritual songs for a good start and to give cause to those who are better able. And they are also in four parts, not for any other reason than that I would like the youth, who otherwise should and must be educated in music and other proper arts, to have something so that they can get rid of the booing songs and carnal chants and learn something wholesome instead. I would like to write more, especially when I think of the wonderful sounds in Joh. Seb. Bach's Passion music! The foregoing should only be a brief proof of the history of choral singing, in order to derive from it the full justification for retaining it in our services as well. Before I conclude, I cannot help but note the following: If our simple choirs are to produce inattention, what mischief must not the 4000 singers and minstrels of David have done? It is certain that every honest Christian man often has to struggle with a bad thought just during the most beautiful sermon or during the quietest home devotion, even without a singing choir. The congregation in the church on the evening of May 7, by the way, consisted of English and Germans, and to a good extent of Germans who could not read the English text at all; so it is quite erroneous that the somewhat lively choir singing should have been the cause that many people did not join in the singing; no, because many could not read English, that is why they did not sing.

Gustav Stegner, teacher.

Our Preaching Seminars.

At the end of the current academic year, it is of necessity fitting to once again inform the dear members of the Synod about their two seminaries for preachers. They have, thank God, also enjoyed a considerable number of students in the past year.

The theoretical-theological institute counted a total of 17 students, of whom the first section, 6 in number, passed their exams well; 5 of the examined have been released into the holy preaching ministry, one still wants to attend an English institute for the purpose of being able to preach in the English language. Five of those examined have been released into the holy preaching ministry, and one intends to attend an English institution in order to become qualified to preach in the English language. In the second section there are still 11 students, among them 1 Norwegian; from Fort-Wayner High School 12 new students will join us in September, with the beginning of the next academic year, as well as 9 from our Norwegian brethren in Decorah. During the last academic year there were 29 German and 13 Norwegian pupils in the practical seminary, of whom one was examined in the course of the year and three at the end of it. Of the German students, 3 were examined during the course of the academic year and 11 at the end, and were released into the holy preaching ministry. One, it pleased God to snatch from us by a blessed death, and one vicaraged, as a preaching and school office assistant, there remain 13 students, to whom 8 of our 15 proseminarians of this year will be added in September, and 11 others have been registered by our dear Pastor Brunn. This is truly a rich blessing and the Lord has again done great things for us in the past year, for which we cannot thank Him enough, nor praise and glorify Him enough. Yes, his grace shown to us unworthy ones is even greater. In spite of all the cries and all the wanton blasphemy of our manifold enemies, he has almost universally placed the good trust in our Synod among the preacherless German Lutherans of this country, that it will provide them with good, capable, and faithful preachers. The consequence of this is that, while the 19 candidates for the office of preacher listed above, and two more who were recently sent to us as first fruits from Hermannsburg, are already working diligently in the vineyard of the Lord, there are still more than a dozen, some of them very urgent, calls for preachers, This number would easily double and triple if we were only able to send out more traveling preachers and thus provide relief for the most urgent need for the spread of the pure doctrine in these lands. Oh, indeed, it is necessary to cry out unceasingly to the Lord of the earth that he should see how the laborers are still too few, and send more, more laborers into his earth. It is important that all of us, preachers and fathers, boys and young men, as his instruments, do our utmost and do everything in our power to help the crying need of the church, the need of preachers. How often and urgently have we been exhorted and urged to do this. Have we then given the urgent, heart-moving voice of exhortation and call the proper space in our hearts, and have we thereby allowed ourselves to be stirred up to cheerful action in every way? How is it, then, that we have to move on from our concern for the theoretical institution?

As you were reminded in the previous issue of the need not to speak here again, how is it that only 4 young people from our entire "large" synod have applied for admission to the proseminary of the practical institute? Should there really not be more godly and gifted young men who, urged on by the love of Christ, could win over themselves, unhindered by the attraction of the temporal reward with which the earthly professions here in the country draw them, to place themselves at the service of the Lord, at the laborious and depriving but blessed service of making souls blessed? That is incredible. It is more likely that some of them have hesitated, that their spirit was willing but their flesh was weak. Ah, all of you who are in such a state, hear now the urgent call of your good Shepherd, your faithful Mother, the Church of the pure Word and the unadulterated Sacraments. No longer confer with flesh and blood, but confidently make a brave resolution in the Lord. Behold, how soon our faith may be put to a serious test. You have heard above that 11 new disciples have been registered by our dear Pastor Brunn. But you also know that in the meantime the Lord, in his righteous and holy anger, has risen up and covered unfaithful Germany, so much of which has fallen away, with terrible storms of war. How many would be prevented from coming even now, and how easily could it happen, if the war lasted longer, that this and the newly opened Hermannsburg source of help would cease to flow for years to come! Should the work of the Lord then stand still here to a great extent, because we relied too much on outside help and stirred our own forces too little? I beg you, could we bury the precious, precious pound of pure, wholesome doctrine, which is entrusted to us for proliferation, in the sweat cloth? Ah, then it would be rightly taken from us and given to those who bear its fruit. For there is nothing less to be done than to save from destruction souls which, like ours, have been bought with the blood of Christ. Therefore, make haste and come to him and be prepared for the work of the ministry, by which the body of Christ is being built up, so that, for ever and ever more and more, under the gracious care of our faithful God and in his victorious power, multitudes of evangelists may go forth from this hitherto richly blessed planting place, who break the bread of life to the hungry in the wilderness before they pine away, who bring again that which is astray before it is wholly entangled in the nets of false doctrine, who gather together that which is scattered before the infernal wolf tears it asunder. After your faithful and arduous service, your reward in heaven will be great, guaranteed by his certain and true word, which has already blessed your souls and those who hear you.

A. Crämer.

Dr. Martin Luther
as
Educators of Youth.

His principles on child rearing and his method of education in his own home.

Ans his writings collected and compiled
by J. C. W. Lindemann.
St. Louis, Mo., by Aug. Wiebusch & Son. 1866.

A booklet with the above title has just left the press, which we cannot recommend strongly enough to all readers of the "Lutheran". It is true that several writings of this kind have already appeared, which contain a collection of sayings of the godly reformer Luther about the education of children, which can be found in the rich treasure trove of his writings. But no collection of this kind corresponds to the needs of our people here in America. For this benefit and piety, however, Director Lindemann has made his selection, and he has done so in a thoroughly masterful manner, just as the purpose of the booklet requires. A special advantage of the booklet is that the author does not only present Luthern as he taught about child education, but at the same time how he himself carried out - lived - what he taught. If the reader hears Luthern speak in the first part, he sees him act in the second.

In order to give our readers a complete insight into the abundance of material that is offered to them in this small booklet, we let follow here the table of contents of the first part. It is divided into the following 24 sections:

(1) Marriage is a blessed estate, and to be highly honoured because it hath to do with the glorious work of bringing up children. - (2) Parents have received power from God over their children for this purpose, not that they should educate them for their own benefit and worldly nature, but for the glory of God. - 3. Christian child-rearing is all-important if the church and the state are to be helped. - i, But the discipline of children is a difficult thing, which can only be accomplished with the help of the Holy Spirit. 5. - Only God-fearing parents and teachers can educate their children in a godly way. - 6. Not to bring up children in a Christian way, or to deprive them of their preaching and teaching duties out of stinginess, is a grave sin which Volt wants to punish parents for. - 7. good breeding of children is very pleasing to God; he will bless and reward it. 8. honest parents are guilty. It is the duty of honest parents to establish schools and to appoint school teachers, so that their children may be well educated, even though they are not able to do so themselves. - (9) Although school teachers are despised by many, they have a glorious office and are to be highly honored. Their faithful work cannot remain without fruit. -Christian parents should not send their children to schools where the word of God is not taught, or where false teaching is practiced. - (11) In education, both in the home and in the schools, the chief thing is to see that the children learn to fear God and his word. - (12) Music, languages, and the secular sciences must also be learned by the young. - 013 Youth must not be educated monastically, but must also have their pleasures and come among the people. - (14) Neither must they be educated with riotousness, impetuosity, and undue severity, but love must rule. - 015 But it is equally wrong to bring up children in a carnal, soft, and tender manner, which pleaseth both parents and children without understanding, but leadeth to destruction. - 016 Especially evil examples are injurious and obstructive to Christian education. - (17) It is the duty of parents to let their children study, if they have the gifts to do so, in order to serve the church or the state. - (18) Only the best minds should be sent to seminaries for preachers and school teachers, as well as to high schools (provided they are religious). - 19. poor students should be helped with scholarships and voluntary gifts. - (20) Children should not obey their parents and teachers when they try to teach them ungodliness. - (21) If the children do not obey their parents and teachers when they try to bring them up in a Christian way, they should not despair, but take comfort in God's will. - (22) It is the duty of the authorities to take charge of the education of the young, and to establish schools, both of the lower and higher classes. - The authorities have the right to enforce school attendance (provided that God's word and right doctrine are found in the school). 24. In order that the youth may be educated in Christianity and the schools may be kept flourishing, it is necessary to establish good libraries.

Let us now let the author himself speak about his work. In his "Preface", he himself speaks as follows:

While rereading Luther's writings concerning education and schools, in order to gain material for another work ("Luther as Reformer of the German School System"), I soon had to convince myself more than ever that his extremely excellent and always true sayings about the education of youth were worthy of being presented anew to our people; but that they would take up too much space in the above-mentioned work, if I wanted to cite even a limited number of the most excellent ones. I began to consider whether it might not be expedient to let them appear in a special publication. The deciding factor was the conviction that in our time it is most necessary to hold up Luther's serious, strong, and yet so paternally well-meaning words about child discipline to the Christian people anew, to see whether they are heard and taken to heart by God's grace. Luther is, after all, **"the German prophet" in** this area as well**;** he is so in this country, too, and will remain so until the dear last day. What Christian, who notices the lax manner of educating children prevailing today (for laxity, not legalism, is the general character of present-day child-rearing) and its terrible consequences, as in church life, so also in civil life, would not heartily desire that an improvement should take place? How it is to be improved - that God has told us through Luther! Just read, and you will have to say: it is as if Luther had lived today and had been prompted to speak, to bear powerful witness, by the customs and immoralities that now prevail!

Of course, "all" of Luther's sayings about the education of youth are not included here. The number of them could have been doubled and tripled, at least among some of the twenty-four principles; but the larger quantity would only have made the booklet more expensive, and I would have liked to see it produced as inexpensively as possible in order to make it possible for even the poorest person to purchase it. With such things, it is never the quantity of the material that does it. He who uses what is offered honestly and lets it become his own conviction has enough to govern his own house divinely and to serve his neighbor with counsel and deed. I believe I may claim that I have gathered the most beautiful and fragrant flowers from the large and rich garden of Luther's writings, and have presented them to the friendly reader in this bouquet.

have bound. Some things that concern the methodology of teaching and the reformation of the school system in particular I will, God willing and we are alive, communicate in another place. - Many of Luther's sayings reported here could just as well have been written under a different heading than they are. They could not be so precisely, but because Luther always has the big picture in mind and therefore often speaks of several related things in one short sentence. The numbers in brackets at the end of some of the principles therefore refer to similar expressions, which were all numerated for this purpose. The citations of Luther's works refer, as is evident, to Walch's edition. Even those who possess this or another edition will hopefully not find the present compilation entirely superfluous, since here is found closely united what is found scattered in Luther's works.

Luther, however, not only spoke masterfully about the education of children, but also in this respect, as in every other, he lived as he taught; he gave us, as husband, householder, and educator, a model and example which agrees with his teaching and should be imitated by all Christians, especially by Lutherans. I have attempted to portray him with a few features on this side as well, so that his teaching and his example with regard to the education of children are found here next to each other. But in the second part, too, I had to be brief: the reader should therefore not expect anything complete.

Throughout the entire booklet, almost only Luther speaks or, as in the last part of the same, otherwise a faithful reporter. Only the twenty-four headings and a few short remarks are mine. For this reason, it is certainly not immodest of me to express the wish that this booklet be widely distributed and read by thousands with benefit. It can only be to the glory of God - can only serve the home and the school, the church and the state to the best, if house fathers, school teachers and especially the pastors take up the cause and work for the widest possible dissemination of the same, first within our congregations, but then also outside of them. Luther says: "The preachers should admonish the people to send their children to school, so that people may be raised up to teach in the church and otherwise to govern (X, 1969); it is certainly also an admonition and helps the cause if one brings his words into the hands of the people and asks them to read them, or even first reads a piece aloud himself, so that the people will want to do so. It would certainly do no harm to read a piece of it after the Christian lesson or after the congregational meeting. It would also be very suitable to be distributed to the people free of charge as a tract. After all, many a dollar is spent unnecessarily; how should not a smaller or larger number of Christians be able to pool a few dollars to do others a service, so that they and their children can be happy in time and forever! Alas, in many a German family there would be a different breeding of children, if

the parents only knew how they should begin, so that it would be better. Let the "German prophet" speak to them, perhaps God will give them grace to accept his word; after all, no one can speak to the Germans' hearts as Luther did.

I had hoped to see the booklet printed today, so that I could offer it as a Christmas gift; but other work prevented its timely completion. So at least there was no lack of good will to offer "all pious fathers, mothers and schoolmasters" a gift at Christmas? If the booklet is welcome at all, it will still be a blessing, even if the beginning happens somewhat later than intended.

Book and reader are then commanded to the grace of God. May he help that both become "good friends" with each other, and that the discipline of children may be shaped more and more according to his will.

Addison, Ill. on December 25, 1865.

J. C. W. L.

May then this delicious little book, which contains in so few pages (156 in Duodez) such a great treasure, soon be in all our families, and be read and taken to heart as eagerly by parents as by children, by preachers as by listeners, by teachers as by pupils, then, we doubt not, the blessing of it will be an unspeakably great and glorious one in church, school and home.

Price 35 Cts. pr. copy. Postage 5 Cts. In lots reasonable discount.

The external furnishings correspond with the valuable contents. W. [Walther]

Our high school in Fort Wayne.

The essay in the previous issue: "Urgent request to parents and guardians who intend to send pupils to the local institution," was undoubtedly a word of its time, and the undersigned is far from wanting to weaken the wholesomely shattering impression that it hopefully caused by God's grace. Nevertheless, the undersigned cannot refrain from worrying that this essay might have been understood here and there as if a spirit prevailed in our dear Gymnasium that justified the most serious misgivings. After the undersigned has personally inspected the institution for a whole week in the past month, has spoken with the excellent teachers as well as with the students, and has attended this year's exams, he feels compelled to assure our dear congregations before God that the institution is in a highly gratifying condition, not only with regard to progress, diligence and order, but also with regard to prevailing customs and spirit. To be sure, most distressing, even quite frightening experiences have been made with several pupils, but to God's honor it may also be testified that the sins of individuals have not yet spread like a cancer, but rather that the great majority of the dear pupils, with the help of their teachers, have been able to escape from their sins.

especially as far as diligence and manners are concerned, the censure "praiseworthy" and "very praiseworthy" could and must be given. Therefore do not despair, my brothers in the Lord, when you hear of Satan's ravages against our so delicious planting school of the evangelical ministry; the Lord is also in it with his spirit, his grace, and his rich blessing. I do not doubt for a moment that the faithful, highly concerned president of the institution will also say his yes and amen to this testimony with joy. Our Gymnasium is most urgently commanded to the most fervent intercession of all righteous Lutherans. In the name of Jesus! Amen!

St. Louis, July 12, 1866.

C. F. W. Walther, A. Pr.

Church News.

Rev. H. Wehrs having received and accepted a regular call from the newly formed congregation at Dubuque, Iowa, was installed by the undersigned in the midst of his congregation, by order of the Honorable President of the Western District, on the 4th of Sunday, A.D. Trin.

May the Lord bless this servant of His from on high, and make him a sail for many, that he may bear much fruit, and that his fruit may remain unto life eternal.

K. Theodor Grüber.

Hampton, III, July 3, 1866.

Address: Rov. H. >Vokr8,

OuduHus, Iova.

Mr. Pastor I. Karrer having received a regular appointment from the Lutheran congregation of St. Peter's, Aston, Washington Co. St. Peter's congregation at Aston, Washington Co., Minn. and having accepted with the consent of his former congregation at Dryden, the same was installed on the 2nd Sunday n. Trin. by order of the Honorable Vice-President, Northern District, he was introduced into his new field of labor by the undersigned.

The faithful Lord JEsus crowns the work of His servant with rich blessings!

E. Rolf.

Address: kov. <1. larror,

Oakdals, IVaLÜinAton Oo., Ninn.

At the celebration of the first mission feast of the Lutheran congregations in Marathon Co., Wisc. held on the 4th of July of this year, the Candidate of Theology, Mr. Ehregott Gottfried Christian Markworth, on ordinary profession, by order of the chrw. Presidency Northern District of the Synod of Missouri, Ohio a. St., with obligation to the symbols of the Lutheran Church, was solemnly ordained by the undersigned, assisted by the Rev. Estel, and inducted into his office as pastor of the Lutheran congregations of St. John's, Zion and Trinity, and as associate pastor at the Zion District of the mother church.

Likewise, Pastor S. Estel, my previous assistant preacher, after having had a regular job as pastor of the Lutheran St. Iohannis congregation and the congregations in Stevenspoint, Encherst and Town Siegel, in the lower part of our common sphere of activity, was solemnly installed into his office on May 31st of this year.

To the Lord of the Church, who has hitherto helped us so fatherly, be heartfelt praise and thanksgiving. Says. May He now, according to His mercy, give these two dear brothers in office mouth and wisdom, and bless their work abundantly. Amen.

I. Jacob Hoffman".

Wausau, Wis. July 7, 1866.

The addresses of the dear brothers are:

Hov. 6K. Nnrkirtndk,

Oiiro ok kov. J. HoikmLlin, (Lox 56.) WuusLu, Wr".

Hov.?k. 8. §8tol, sLox 80.) Orunä H;cpiäs,JVis.

After Mr. H. Crämer of the theological seminary in St. Louis was examined by Pastor Husmann and myself on behalf of the Reverend President of the General Synod, and after passing his exams accepted the call to the Vicariate for Pastor Wyneken, who was on a vacation trip to Germany, he was ordained by me on June 17 and inducted into the local Trinity congregation.

May the Lord make him a blessing!

H. C. Schwan, (No. 98 Lolivar-8t.) Cleveland, O., June 29, 1866.

Conference display.

The Pastoral Conference of the Chicago District will meet, God willing, Tuesday, July 31, at the residence of the undersigned.

G. S. Löber, 8. p. t.

Genuine evangelical interpretation

the

Sunday and feast day gospels of the church year translated and extracted

from the Gospel Harmony of the Lutheran theologians M. Chemnitz, P. Leyser and Joh. Gerhard.

Fifth volume.

Content: Interpretation of the evangelic pericopes from the 19th to the 27th Sunday a. Trinit. Trinit.

It is with great joy that we hereby report that, with God's help, the fifth volume of this excellent work is now ready for dispatch, and thus this truly "genuinely evangelical" interpretation of the Gospel pericopes has come to a conclusion. The work of Chemnitz, Leyser and Gerhard truly does not need our praise and commendation. Whoever has used the first four volumes will have experienced that it is true what was claimed in an earlier advertisement of this work, namely, that it is a storehouse and treasure trove such as it would be difficult to find another. The work is absolutely pure in doctrine and eregetically as deep and thorough as it is homiletically clear, lucid, and exceedingly rich. - This fifth volume, of 349 pages, bound in half-frank, is available by order at Wieku8ok L 8on, 8t. Ii0M8, No., on posting Gl.50, and, if sent by post, 22 cents for postage ertra, be sent promptly. All five volumes cost K7.50 and Kl postage. B.

For your kind attention.

According to various letters, most of the pastors seem to want to bring the money received for the synodal treasury, or still to be collected, only at the next general synod, which prompts the undersigned to urgently request that it not be postponed until then, but be sent to the respective district treasurers as soon as possible. This request also applies in particular to those who have to correct invoices to the agency, because otherwise there would be a general standstill in income in the next few months at a time when expenditure is at its highest, for during the holidays there is a great deal of extra expenditure in our institutions.

John Fürchtegott Schuricht, Cassirer of the General Synod.

Invitation.

On August 12, the II Sunday after Trinity, the congregation in Washington, Franklin-Co, Mo. will hold a mission feast, in which they kindly invite all their neighboring congregations to participate. neighboring congregations kindly invited to attend. A. C.

Receipt and thanks.

For Brunn's Anstalt received from Mr. Wilh. Gönn in the ZionSdistrict at St. Louis 81 (in silver). From Kr. Marie Heidcmann there 50 Cts. Collected at the wedding of Hrn. Th. H. DetertS there 88. by Past. Altistin Washington, Mo. given by Mr. W. Fricke at his wedding 810. by Past. Winter at LoganSville, Wis. given by Mr. Chr. Könecke 85, by Mr. H. Bessert 50 LtS. by Mr. F. Horstmann 8t, by Mr. W. Funte 81, by Mr. W. Stolte 8l, by Mr. F. Bade 50 Cts. by Mr. Schult 25 Cts. and by N. N. 82,75.

"For poor students by Rev. Winter at LoganSville WiS., by N. N. G2. Bon Gust. Guenther in St, Louis 83. Bon Mrs. H. there 81.30.

C. F. W. Walther.

Received:

"For poor pupils: From C. Harmoning in Trete 81. For Brüchner from s. friends in Fort Wayne kli. By Teacher Meibohm at L-Meyer's baptism of children in Ehester ges. 81. By the Young Men's Association in Past. Wunders Wem. 810th Mrs. Pfeifer and Mrs. Poncelet, Chicago, each 81st Teacher Weisel 85th By Past. Detzer, by a

Wedding coll. subsequent to 8l. Gern, to Osseo, Minn, "achtrag. 82. at Bro. Fiene's wedding in Chicago s. 85.

To the seminary budget: loll. at the Stif. tnngSsest of the 2nd Women's Society of St. PauluSgem. in Ehj. k "go A teacher Steinbach 85. At SteinmeyrrS wedding "t Earlinville ges. 811.50. By Past. Stubnatzy of the Mrtim'gem. at Ft. Wayne 812. A. S e l l e.

To the college household at Ft. Wayne j "nd for poor students: from Rev. Jä'bkerö Hm. from teacher Kirsch's school children 91 dozen eggs. AuS Past. Fleischmann's Gem. from Griebe! for F. Trainer u. Ch. Rolf each 83, for d. household 82. From Martinigem. from Carl Brettmüller 1 roll of butter and 1 shoulder. From Past. Frieses Gem. from E. Köstcncr 81. by Past. Stubnatzy at Fort Wayne on Dr. Trost's ^wedding ges. 88.76 to kitchenware. AuS Past. King's leg. 1 barrel of apple slices. By Fran Nees 82 to window curtains. By Past. Niethammer of grey Plinkc 8l, my Unnamed 81. H. R e i n k e.

Received:

For the Lutheran Hospital and Asylum in St. Louis: On the Tclle in the Concordia District, St. Louis, 86.osi; H. Kampsmeier 81.00 by Mr. Past. Hamann by Mr. Hindern-Esche 85.00; by Mr Past.Bünger by parishioners at Carondelet 813.75; by Mr. Past Metz, New Orleans, 81.00; Gottfr. Müller, Paitzdorf, Mo.^ 82.50; by Mr. Past. Enders ges, at the infant baptism of Mr. C. Däumler, Fort Dodge, 84.15; by N. N., St. Louis, 81.00; W. Hartmann, Huntington, Ino. to be baptized, 813 0; H. Löhr 81.10; by the Belleville comm. by Mr. Rev. Bünger 815.00; Mrs. M. F>, St. LouiS 82.00; H. Steinmeier, St. Louis, 85.00; by Mr. Past. Dormann by I. Schreder 82.00; by Mr. Past. Röscb's congregation, Prairie City, III. for HoSpital and Orphanage 880.00; from the Jungfraucn-Verein der Gem. in Minden, III., 812.00; Th. Reichardt, by Mr. Past Wunder, Chicago, III, 85.00; ges. at the wedding of Mr. H. Mulke MinerStown, 82.25; by Mr. Past. Besel, thank offering by Mr. H Kröpf at the Confirmation of his son, 810.00; Mrs. Sophie Btse 81.00; Rev. Streckfnß 81.00; from the Virg. Verein in the Zions District, St. Louis, by Virg. Coring 818.00; Mr. Mich. Betsch in Past Lch- mannS Gem. 81.00.

For the orphanage: Mr. C. Eichcnbrodt 85.00; from a friend of the orphans in Z. 82.30; Martin Betz, St. Louis Co, 820.00; H. Löh 81.00; L. Härtung in Past. DöscherS Gem. thank offering, 85.00 A. G-, Belleville, III, 85.00; Carl Köster in Past. Lehmann's Gem 84.00; by Mr. Past. Dörmann by Ehr. Schreder as a thank offering for Confirmation obtained 85.00; from the parish of Rev. Wege Augusta, Mo., 85.00; by Mr. Past. vic. Gottlieb by Mr. FranziS 81.00.

Further acknowledged with heartfelt thanks: From the Women's Club in Ehester, III, 2 large EomfortS by Vorsteherin D. Güster From Mr. Tirmenstein, tinware, 40 c.; from Mr. A. Uh- lich 1 w lime blossoms, 50 c.

L. E. Cd. Bertram, Cassirer.

Collectirt durch Herr Schul; für das ev.-luth. " Hospital and Orphanage in St. Louis:

From the **G'em. of** Mr. Past. Lehmann: **A.** Jäckel, G. H. Rausches, G. Möller G 85.00; H. Wallenstcin 83; H. Menke, M. März, G. März, C. Schulz, I. Lohaas, G. Lindemann, F. Wellhälter, F. Wagener, H. Niere. W. Arft, C. Klostermann, A. Popp, G. Greb, H. Bopp, G. Trop, C. Rauscher, Ph. Rauscher G 82.00; Mrs. March (thank offering). P. Popp, H. KIcinsorge, C. Backemeier, D. Neinicke, F. Niere, P. Kiefer, A. Kleinsorge, C.Hensick, I. Werther G 81.00; H.WiSmann, B.Lohaas G 50 c., C. Berner 25 c.

From the community of Mr. Past. Hamann, Carondelet: H. Weffelmann 815,00; H. Kunnecke, R. Möllenhoff. F. Larmann G 8l0,l 0; M. Hamann(Past.), I. Bvbering, F.Busse, W. Slünkel, W. Lindhorst, Mrs. Köln, W. Lange, W. Trampe, F. Krüger, H. Wilke, F. Lilienkamp, L. Lii'dmann, H. Horstmann, F. Brune, I. Steinkühler, P. Klausen, F. W. Deppe G 85.00; H. W. MenkrnS 84.00; Kurz (teacher), H. Klages (I 83.00; I. Stünkel, H. Rode, C. Dreier, I. Horst, F. Heikenreich, F. Rittcnbusch, N. Markle, W. L H. Michel, I. Knippenberg.

H. von der Ehle, R. Overmann, C. Kersing, D. Möllenhoff, Schleicher, C. Thiner, M. Köhler, C. Bardeleben lA 82.00; I. H. Brinkmann, F. Kettler, H. Becker, C. Wessel, F. Ude, **F.** Brinkmann, B. Eckelmann, C. Weisst, Mrs. Hoffman", P. Hennemann, L. Schäfer, A. Westbreck, I. Detscn, A. BarthelS, A. Kretschmar, G. von der Ehle, W. Lnking, H. Fassei, F. Quast, W. Brinkmann G 81.00; Mrs. Kees 35 c.

Ans of the comm. of the Rev. Gräbner, St, Charles-. N. Möntmann, D. Drnningmann G 810.00; H. Laging, I. Kuhlhcff G 88.00; E. Vogelsmeier, G. Ermeling, H. Wilke, E. Plackemeier, H. Hölschcr, E. Blackemeier, I. GillhanS, I. Wilke, H. Kaveler, B. Brockmeicr, H. Lürding, H. Möhlenkamp, D. Möhlenkamp, D. Tödle, H. Nichtcrkesstng, H. Beckebredt, D. MeerS, D. Chlmann, H. G. Verkläger, E. A. Droste, I. Brocker, H. Ermling, W. HLIscher, H. BrnnS, W.'Köhkcr, A. Becker G 85.00; H. Kenkamp, M. Amerlaud, H. Heskamp, W. Möhlenkamp G 84.00; B. Achepohl, H. Nolle, F. Meier, C. Weber, E. Nolle, C. Wehmeier, H. Mayer, B.Wilmer, D. Sombeel, I. H. Klune, D. Ermling, H. Sandfort, D. Verklage, G. MeerS G 83.00; I. G. Schulte, A. Wolter, W. Achepohl, G. Sennewald, F. Nolle, W. Weber, E. H. Bößmann, I. Hocrad, H. Notebom,

A. Hindgert, I. H. Hollrah, B. Lürding, I. F. Droste, H. Zumpehl, H. Rode, G. Senden, H, Backebrede, W. Benne G 82.00; H. Steffen 82.50'. Mittelbusch, F. Wicdki, I. Schwab G 81.50; I. G'-au, W. Vogel, W. Halmeier, H. D. Schoner, D. Holterberg, H. Holter- berg, von N. N., C. Hallelncier, Stöiner G 81.0l>.

Through Mr. Past. Gräbner is received later still without indication of the names 867.00.

From the comm. of Mr. Past. Fick, Collinsville, III: I. Becker. S. H. Knhlenbeck G 810.00; H. Fick (Past.), C. Kalbfleisch, H. Usinger, I. Ebcrbardt, G. Geisler <I 85.00; I. G. Schuricht, I. Wendler G 84.00; F. Große, M. Neidenbergcr, A. Jcdder G 83,l!0; I. C. Kalbfleisch, I. Scholle, C. Metz, H. Kuhlmann, M. Albrecht, I. M. Meier, N. Ambrosius, C. Eckhardt, A. Ambrosius, H. Armbrustcr, C. Johann G 82,l>0; C. Arndt, F. Schnertz (K 81.50; C. Pächthvldt, M. Ambrosius, A. Schröppcl, L. Junk, I. C. Richter, I. Nar, W. Krmnpholz, A. G. Naf, H. Albrecht, A. Wendler, M. Wilhelm, G. Schiöppel, B. Scibel, F. Arndt, C. Graß, C. Hille, G. Richter, G. Launhardt G 81.00; A. Junk- Hans 50 c.

From the parish of Belleville, III: G. Mit- tenswcy, C. Eggersmann, I. Schüßler, I. Böhme, T. Nagel, A. Schüßler, F. Blomenkampf, H. Kötter, C. Eucrkuß, C. Geßling. B. Meier G 85.00; M. Grauer, F. Nagel, W. Wehmeier, I. Engel, H. Schmale(I 82.00; W. Schlü- ter, H. Nütler, C. Schicrmeier, W. Euerkuß I., Mrs. Bergholz, H. Burmann, H. Nagel L C. Nagel, Maiden E. Schüßler, Brandenburg O 82.00; Adam Schüßler, Mrs. Calh. Oechsler G 8l.00.

AuS of the comm. to Stauntön, III: W. Hering, H. Sievers, A. Sievers (I 810.00; W. Sievers 87.00; W. Meyer 85.l 0; A. Schön 84.00; I. G. Schlagenhauf, F. Gerfeu G 83.00; C. NciuS, A. Sievers Sr, A. Schmaline G 82.00; P. Guuk 81.00.

Ans. of the comm. at New-Gehlenbeck, III: W. Dorge, H. Borgmann, H. Halbe G 85; C. Wolf 82.

FromZion'sComm. atBethalto, Madison Co.', III: I. G. Nütze! (Past.), F. Heeren, G. Renken, E. C. Balfters G 85.00; I. WicmerS 82.00; F. Thecn, E. Verhuscn, H. Tobiassen G 8l.00.

From the I m m a n u el s - G e m. at Dorsey'S Prairie, III: I. GardelS, I. Zimmrrmann,'H. Bohlen (I 83.00; D. Dovdömann, F. DuiS, C. Kretschmar, W. Bölcher <I 82.00.; G. Oldenettel, H. Wiemers, H. Jür- gena G 81.00. L. E. Ed. Bertra m, Cassirer.

Entered the race of the Northern District:

To the synodal treasury: By Rev. Speckhardt Abend-mahlScoll. sr. Gem. 84.23. By Past. Also 85.50; to wit: Chr. A. A. 50 Cts.; A. Haag 50 Cts.; Albert Jriou, F. Schilling 8l. each; I. Engrlhardt, Ch. Hornbacher 25 LtS. each; F. Gremel 30 Cts.; G. Fiebich 20 Cts.; Past. Also 8l. By Past. Sievers 89l.65. And from Franken- tust: by P. Förster, A. Pfund, H. Wiepper, P. Knörr, Eva M. Schmidt, I. G. Pfeiffer, M. Ziegler, I. G. Fischer, Ph. Jung, I. G. Jttner, M. Beißer, I. G. Weiß, L. Zill, L- Gehringrr, I. G. Strobel, A. Bauer, M. Kolb, S. Bauer, 81 each; G. Lang, L. Hachtel, Eh. Reuter, I. G. Arnold, M. Foerster, A. Leinberger, I. G. Eschen-bacher, Bro. Zill, I. W. Kernstück, A. Kuch, each 82; H. Selle, A. Gvetz, B. Koch, each 85; Bro. Keith 84; I. G. Helmreich 83; M. Freiuauer, A. Würth, L. Hitz, M. Neumeyer, each 50 Cts.; I. G. Zeilinger 67 Cts, I. G. Huther 30 cts.; Ehr. Boß 8l.25. From Amelith: from M. Reichart, I. G. Lutz, Sr., L. Kirchhof, I. G. Heumann, A. Eichinger, I. G. Rieger, M. Eichinger, A. Lutz, I. E. Schmidt 81 each; G. Frank 81.50, S. Schnell, A. Schmidt, Bro. Burk, L. Burk, Bro. Müller 82 each; on Jak. HntherS wedding ges. 86.10; from L. Kloha, Sr. 75Cts. By Mrs. Past. Also 85; by Past. I. I. Minor 812.83. namely: Coll. in Mequon 58.15: Coll. in Granville 82.10; Coll. in Granville 82.48. Dnrch Past. Sievers 854.31. To wit: By Doct. L. Zauner in Bay City 81, from Frankenlust by W. Wegener, I. Appold, W. Heitzig, I. M. Arnold, Jr, A. Kesemeyer, E. Pfund, B. Stau- dacher. St. Walther, 8l each; St. Roth Sr, L. Eschenbachcr 83 each; W. Kernstock, M. Schwab, I. M. Arnold Jr, P. Maurer 82 each; Anna, August, Leonhardt and Marg. Götz 81.25; A. Deneke 84; St. Engerer 52.50; L. Wegener 81.25, C. Bauer, the Aeltere, 50 cts. each; au^ Leinberger's infant baptism ges. 86.06. AuS Amelith of I. G Schmidt, A. Hammerbacher, Fr. Krauß, M. Daeschlctki,

I. G. Eichknger, I. 6j. Könn ann, M. Dollhopf, M. Lutz 41 each; M. Weiß 25 Cts.; I. M. Krauß §2; G. L Kloha sen, 50 Civl, L- Forester 44. From teacher Bodemer for 1865 and '66 82. From the comm. of the Past. Steege P8.15; from him seihst 41.50. From the Wem. Frankentrost 48.50. From the Gem. in Adrian subsequently 43.25. From the Gem. in Monroe 448. By Past. Ahner 49. namely: From the Gem. in Frankentrost 44 72, from Wittwe Widemann 41, from Mrs. Meyer as a thank-offering for happy delivery K1, Coll. on Easter 42,28. By Past. Speckhard 49,48, namely: Coll. 47,48. by I. Schäddel 42. by the Gem. at Bay City, Mich. 47,25. by both congregations of the Rev. Wambsganß 4100. by H. Pritzlaff, of the Gem. at Watertown, Wisc. 448 11. by Past. Rolf 420 20. viz: By whose Zion gem. in St. Paul, 411.40; by St. Petrigem. in Aston, 47.80; by Bro. Schutte in Osseo, Minn , 41. By the gem. of Past. Bernthal 47.60. of the comm. of the Past. Mnl- tanowski and by himself 457. by Past. Sievers 435,65. and from Frankenlust: by I. Neumcyer, Chr. Neumeyer, CantorBecker, M. Sebaldje dl, Fr. Keith 46; Lang 48,77; A. Hecht, Jul. Müller 42 each; L. Hachtel 25 EtS.; Coll. at Friedr. Sievers Confirmationsfeicr 47,63; Jak. Schmidt 45. by Past. Ottmann 460; and betw.: By St. John's congreg. at Plymoutb, WiSc., 433.50: by same congreg. coll. on 1st Sunday after Easter 47.25; by St. Paul's congreg. at Sheboygan Falls in voluntary contributions ges. 419.25. By Rev. Stecher 2nd sending 423.50. namely: From Chr. Nathcbarg, Wetzel, Nicolsrn, Heineckemnd an unnamed person 42 each; I. Jung 43; Mrs. Weise Pl, Kay 41, Rudolph 4i.50, Fesch and W. Zachow 50 cts. each, F. Hildebrand 75 cts., Ewald 25 cts., Coll. in Town Mosel 42.50, on Schneidewied'S baptism of children ges 42.50. By Past. Günther Z. consignment 424; namely: Coll. sr. Gem. 418; Fr. F. 45; Lor. Hjjhschemann 41; AuS of the Gem. Frankenmuth 424.15. To wit: AuS the Centkassc of the Gem. 413,15; of I. Bierlein 45, G. Bicrlein 45, ErloS from Synodal Reports 41. Of Rev. Spengler's Gem. in Carvec Co, Minn. 48,55. Of Rev. FüedrichS Gem. in Eau Claire Co, Wisc. 411.75. of Past. Nennikes Gem. in Nicolet, Minn. 47.85. By Machmeyer Brothers, Olbert, Blüm -n Past. Frievrich's comm. 43. by the comm. of Past. Horst in Waconia, Minn. 43.66. of whose gem. in Wholewood, Minn. 43.45. of an unnamed person 75 Cts. From Past. Horst as an offering of thanks for the Wieke^rlanging of his horse 410. From the Gem. zn Freistadt, WiSc. 413.38. Coll. in the Gem. at Kirchhayn, WiSc., 48 55. From the Gem. at Grafton, Wisc., 48.51. From individual members of the same Gem. 48.50. From the Gem. at Cedarburg, W-Sc. 416.64. From the Gem. Town Saukvillc, WiSc. 42.35. By Mast. Beyer 432.33. To wit: By Winchester Distr. 411, by the Gem. in Bloomfield 412.05, by the Gem. in New London 44.45. By Past. Dicke 410.95. To wit: By the Evangel. Lutheran Mirtini congreg. at Bell Plain 45.95, and 45 by himself.

To the parish widow's treasury: By Past. Steege 41.50. By Past. Daib at the wedding of .tob. DudoiS in Millpoint ges. 41.31.

To the missionary treasury: By Past. Wambs- ganß at the wedding of L. Grewing ges. 43,46. at the wedding of W. Wolf ges. 42 01. by Past. Lochner 419.86; namely: In Missionsstnnden ges. 14.86, from Elis. Eißfeldts MiisionSbüchse 44, from Mrs. Möller 41. by Past Lemke from M. Hrmmel 42. from the school children of the congregation at HillSdale, Mich. and üoldwater. Mich. 41.30; by Past. Sievers 418.30; to wit: by Mrs. Amtmann Eißfeldt in Milwaukee, 7" Cts., I. G. Arnold 50 EtS., I. G. Fischer 75 Cts., Mrs. Keith 42.50, Epipda- nias-Coll. in Frankenlust 410.7l. Coll. in Amelith 43.14. By Past. Sievers Coll. of the comm. at New Haven. Ind. 412.40, by Bro. Zill 4l. By Past Sievers Coll. of a missionary class at Sibiwaing, Mich. 41.85, by I. Liken there 42. By Past. Trautmann in Misgons- hours sent, 47.50, from Charles' baptism of children sent, 42 50. by G. Lang in Frankciüust 42. by Past. Stecher thank-offering of Ch. Wunderlich 45. coll. of the congregation at Freistadt Wisc. 46.70. Coll. of the Gem. at Mequonriver 42.50. Coll. of the Gern. at Kirchhayn, Wisc. 42.37. By Past. Beyer of the school children in Caledonia for the mission in California 44.83. Of George in Lodi, Washtenaw Co., Mich., 42. of Magdalena Schwizer and Gottlieb Grüber there 41 each. of Wittwe Nehm inFrecdom, Washtenaw Co., Mich., 41, "on Gottlüb Leyrr there 60 Cts. From the comm. in Mon- oe 420.90, with 412.17 from the school children."

^Fn r Mrs. Prof. View end: Bon G. Lang in Frankrnlust 42.

For the maintenance of teachers: By Past. Link at home visits ges. 4100. namely: By W. Brand and A. Witte, 48 each; A. Wegner, I. Uttech, C. Marlow, F. Keiwoch, C. Zirbel, C. Christian. C. Uttech, I. Hale- meister, Doigt, Bebl each45; Bliese, A. Ncitzel, Petsch each 44; LieSner, F. Uttech, W. Jeche, W. Barthel each 43; F. Matthias, F. Krüger, L. Braunschweig. W- Christian, W. Dittbörner each 42. by Past. Sievers Charfreitag^ Coll. in Frankrnlust 413.87. Ostcrcoll. in Amelith 44.71. By Past. Hahn in Toldwater collectirt 4,5,25. by Past. Daib 433,69. To wit: By sr. Gem. in Town Ehester 46.31, by sr. Gem. in Grand RavidS on Confir- mation Day 418.25, by Mrs. P. S. E. D. as an offering of thanksgiving for happy delivery 42. By the Gem. in Vrafton, Wisc. 49.

For the proseminary in Nassau: By Past. Müller at the wedding of I. Zörrmann ges. 43. by G. Lang in Frankenlust 42. bonden both congregations of the Rev. Wambsganß 420.65. By George in Lodi, Washtenaw Co., Mich-, 41, by Mrs. Grüber there 41.

For Pastor Röbbelen: From G. Lang in Frankenlust 42. From Nrbensperger in Frankenmuth 42.

For the maintenance fund of the School Teachers' Seminary: By Past. I. I. Moll 412.25. By the comm. in Monroe 47.50.

For poor pupils and students: Ostcr- Collecte in Frankenlust 4l2.58. By I. Decg 4l. By Past. Also at the wedding of F. Ziegler ges. 44.50. By Past. Muller 42l35 at the wedding of I. Zvrrmanns ges. By the comm. in Monroe 438l10. viz: From the women's club 422.90, virgins' club 47.211. From individual donors in the Gem. and one from the Gem. of the Rev. Speckhard for the pupil W. H. 48.

On the building of the church of the congregation of the Past. Stürken in Baltimore: Collecte of the Gem. in Frankenlust and contribution of Past. Sievers 415.

For the hospital in St. LouiS: From G. Lang in Frankcnlust 42.

For inner mission: Don M. Augcrer 41. by Past. Muller at Confirmation ges. 43- From N. N. through Rev. Werfelmann 41- By George at Lodi, Washtenaw Co., Mich. for Nriscpfediger 4l.

W. Hattstädt.

Received in -er Raffe Western District":

To C ollege - Sch uldentN gu n gSkasse .in St. LouiS, Mv.: By Jr. Stünkei through Past. Biitz, Lafayette Co, Mo, 42.00.

To the synodical treasury of the western district: collections from the congregation of the Rev. Heitmueller, Ncdcnbcrg, III., 417.81; from Trinity Distr. in St. LouiS, Mo., 427.45; from the congreg. in New Wells, Mo., 44.50; from the congreg. of the Rev. Sugar, Proviso, III, 47.34; by Past. I^llS ges. on P. Schneider's infant baptism, Columbia, IllS., 4 s.05; by Past. Great, ges. on G. Thomas Kindtause, Chicago, III, 44.00; by Hrn. Past. Pcpp, Warsaw, III, 41.00; by his Gem. 420.25; Pentecost Collecte of the Gem. of the Past. H. Schmidt, Elkgrove, Look Co, III, 49 25; Pentecost Collecte of the branch congreg. of the Past. H. Schmidt, West Wheeling, III, 44 75; by G. Brauns of the Gem. iu Crete, III, 420 96; of the Gem. of the Past. Franke, Addison, III, 4480.80, namely: Collecte on Easter, 425 55, desgl. on Pentecost, 534.25, from the bell-bag, 412.tO, Wittwe Heuer, 435.00, Jr. Graue, 420.00, H. Pfiug, 4l2.l'O, Thomä, III.00; Wm. Fiene, L. Firne, F. Kragr j'm., F. Krage ssn., H. Bartling, H. Hritmann G 410; Wm. Stünkel, F. LübrS G L8,llO; Wm. Prccht 46.00; Wittwe Backhaus, Prof. Selle, MattheuS, F. Buchholz, Plassc, H. Nosenwinkel, H. Stünkel, Pfortmüller, W. Buchholz, Weber, F. Kruse sen., F. Fiene, D. Rosen- Winkel, Wittwe Wolkenhaurr, MarieWolkenhaucr, L. Stün- kel, W'ttwe Rotermund, Wm, Llagge, Past. Francke, Wittwe Preußner G 45.l 0; H. Oehlcrking, D. Fiehnr G 41.00; W. Leseberg, Fr. Kruse Jr, Ch. Tonne, Klipp O 43.00; C. Müller 6c.; D. Krägel, A. Kießliug, Kruckenberg, Schumacher, F. Rathje O25c.; Schwäger- mann 20 c.; I. Hagenow 30 c.; Unnamed 64 c.; Kornhaaß 41.80; Mrs. Kähler 75 c.; I. Geils, H. Geils, Eh. Thicmann, Dedekind, Dorothea Bunge, H. Bade, Weltmann, Holtorf, Ad. Duchbolz, Homeyer, Piegorsch, Sohl, Peter.Bunge, Carl Wilke, Fr. AhrenS, F. Golter- mann, H. Mönch, BehrenS, Marie Bade, Brinker, F. Thirssr, E. Hagenow, F. Buchholz, F. Oehlerking, Frömmling, Andermann, Wiegert, Polzin. Licht, E. Pflug, Wittwe Weiß, Knüppel, Lchmkubl, Träthos(K50c.; Wichmann, Niemann, Albert, H. Bariling, sen, F. Meyer, H. Firne, Thürnau, Rathe, F. Mariens, L- Heinemann, Hachmeister, Kniggk, Facklam, W. Voltmcr, H. Buchholz, W. Mariens, E. Ah- rcnS, H. Grane, Wiitwe AhrenS, H. Gvltermann, Zinke, I. Gvltermann, Uhlhorn, F. Meyer, Grothmann, Pöhler, Harke, Krüll, F. Gehrke, Grote, Wille, F. Barkling, Mt- müllrr, F. Lührssen, H. Kückcr, F. Kücker. Kehrbach, F. Pollworih, Eickhoff, G. Wnß, Frillmann, D. Dammeyer, H. E. Buchholz F. MarteuS, Mesenbrink, D. Hann, Göllner, Amling, I. Kublmanu, Schnake. Neuhaus(l41M F. Fedderke, L. Weiß, L. Blecke, H. Brockmann G 41.50; Joach. Thiemanu, Niemcyer, Heinberg, Stuwr, Schaper, Neddermcyer, Wiitwe Bicrmann.'Wittwe Bergmann, Mar^ quardt, Strauschild, D. Kruse, Nabe, Wilkcn, H. Röhr-, F. Striinker, F.Leseberg, Peter Nickel, Eh. Meier, Hogrefe, Eh. Hkidemanu, F. Tonne, Fr. Weiß, W. Böske, W. Drechsler, F. Dammeyer O 42,l>0.

To the Tollege - Un 0erha! tSkasse: from the Triune kcits District in St. Louis, Mo., 411.00; from theImmanuels District in St. LouiS, Mo., 411.00; Pentecostcollecte'of the congregation of the Past. Löber, Thornton Station, III, 420.00; from the congregation of the Rev. Eirich, Minden, III., 412.75.

T o t h e S y n o d a 1 - M i ssi on S k a s se: of t h e Triune kcits District in St. Louis, Mo., 43,28; Collecte on Mission feast in the congreg. of the Rev. Dörmann, Nandolph Co, III, 410.00; of N. N. in St. Pauli parish dr- Past. Dörmann in Randolph Co, III, 41.00; by JDeeg of M. Keck at Ann Arbor, Mich. 41.00; by same of I. Kcck same 35 c.

For inner mission: Collecte of the Gem. of the Past. Besel, Perryville, III-, 48.00; from the congregation of the Past. Biitz, Lafayette Co, Mo., 43.15; Collecte of the Filial Gem. deSPast. Biitz, Lafayette Co. mo. 45.10; Collecte at the Mission Feast in the Gem. of the Past.Dörmann, Randolph Co, III, 434.50; by I. Deeg of M. Keck at Ann Arbor, Mich. 4l.00; from the Women's - MissionSvcrrin the Gem. of the Past. Pvpp, Warsaw, III-, 414.00.

For t h e Se m > n a r inAddison: By G.BraunS of t h e Gem. in Crete, III, 41,18.

For the proseminar in Dying: By Rev. Bünger of N. N. in Milwaukee, Wis. 45M; by the comm. of Messrs. Past. Nichmann at Schaumburg, III, 4127.50.

For poor students: Collecte bei Hrn. AöllingS Kindtaufe. Minden, III, 47.75.

For the seminary household at Addjson: by Past. Löber, Thornton Station, III,, by F. Stöck- mann 42.00, F. Meyer 42.00, Chr. Hörmann 4l.50, F. von Berge 75 c., together 46.25.

For related Mrs. Past. Wolfs: By Iran Lege- mann through Past. Dörmann, Randolph Co., III, 45.00.

For the parish of the Past. Stürken in Balti- more: by the Gem. of the Past. Lehman," ManchesterRoad, St. Louis Co. mo. 48.50. E d. Roschke.

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Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.

Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Year 22. St. Louis, Mo. the 1st of August, 1866. No. 23.

Buffalo Synod.

After it had been announced for some time that the realm of the Buffalo Synod had now also outwardly become at odds with itself, the "Informatorium" of June I and July I finally makes truly gruesome revelations about the events that took place in this Synod. The end of this recently consists in the fact that Pastor Grabau Sr. and three other pastors (his son Joh. Grabau, Burk and Hahn) broke away from the Buffalo Synod on June 7, and that the Synod's Ministry then removed Pastor Grabau Sr. from his position as pastor of the Three Fold Parish in Buffalo. From the whole of this rather confusing report, which runs through two numbers, we gather only the following. Grabau had not trusted his deacon Hochstetter for three years and had a bitter hatred for him; he had therefore been "secretly copying his sermons in the sacristy for two years, in case, as he himself said, things would go badly with deacon Hochstetter in Buffalo. After Grabau "had already threatened several times lately that he would, now, pillory Deac. H. in the pillory," he finally painted his way of preaching on January 25 of this year in a sermon on the day of Paul's conversion in such a way that Hochstetter was portrayed before his congregation as one of Gal. 1, 8. a heretic, without Grabau accusing him of false doctrine. However, Grabau expressed himself in such a way that he himself perverted the teachings of faith and conversion, as well as the power of the Word of God, in a way that was hardly believable. After Deac. Hochstetter took Pastor Grabau to task, but the latter did not accept the punishment, the matter came before the? Ministry (the entirety of the preachers), whose verdict, however, Grabau was just as unwilling to respect. Since the ministry declared itself in favor of Hochstetter and against Grabau, Grabau's bitterness was now also directed against the ministry. As a result, he resigned his office as Senior Ministerii himself, declaring that "a Diedrichian spirit had penetrated the Synod," by which he meant contempt for the "church regiment. Thus the rift grew ever wider. Already on Oomini Sunday, Grabau publicly called the ministry and synod "Jesuit papist" from the pulpit, and then worked the trustees of the Dreffaitigkeitskirche into giving the deacon Hochstetter and every other out-of-towner the right of vote. Hochstetter and any other foreign preacher in a letter dated April 17 from preaching in the aforementioned church. In response to the summons to appear before his church ministry, Grabau replied on April 20, among other things: "Resistance to the death against open Rohr's mutiny, against Rottirer spirit and against police spirit in the Lutheran church. The Lord says to the congregation: "I **do not like to** smell in your congregation. The Vlce-Senior, who had been appointed in Grabau's place, now wanted to conduct a church visitation in the former congregation. In order to thwart this, Grabau had it posted on the church doors on the morning of the day appointed for this purpose, signed by his trustees: "Due to circumstances calves entered, no service can take place today." The consequence of this was Grabau's suspension from office by the ministry, which he declared he did not want to accept. In a short time, however, there were about 100 members of the congregation who acknowledged the suspension and promised "not to attend the Rotten Office of Pastor Grabau. So now Grabau held separate services here, Hochstetter there, the one in defiance of the other; the former succeeded in having the latter completely deposed from his office by the trustees on May 7; he also now sent out public blasphemies. Grabau had always appealed to the Synod as the highest court. The synod met on May 28 and the following days. When the synod did not agree with him, he renounced it, as already mentioned; but the synod confirmed the ministerial decision that Grabau was deposed from his office as preacher, which it announced to him in the following decree of dismissal:

"To Mr. P. Grabau at Buffalo, N. Y. Honored Sir!

The Synod of Buffalo, of Prussia.

immigrated Lutheran Church, has hereby notified you (albeit with all other deference) that you are hereby declared deposed from the same, from the pastorate of the local German Lutheran Trinity Parish, for the following reasons:

l) Because of Jbrer false doctrine of the Trustees power and the injustice flowing from it against her present brother in office, P. Hochstetter.

2) Because of the contempt of your church court, in that you, by renouncing the Synod of Buffalo, evade its decision, the more so since you have thereby broken your vow of office, in which you vow: "If I am not obedient to the decision, then the Synod shall be free to make a decision about me.

3) Because of the separation of a part of the German-Lutheran Trinity Church from the Synod of Buffalo. In addition to our heartfelt sorrow over the step you have taken, we also sincerely wish and pray to God that you will recognize the unnecessary and annoying division in time, and that you will heartily repent of the damage it has caused in the church, and that you will do as much as is in your power to do so, to which end we hereby exhort you in the name of Jesus.

With all due respect in the name
and on behalf of the Synod of
Buffalo.
Friedrich Gottlieb
Maschhop, Senior
Mmisterii.

Buffalo, N. A., June 13, 1866." * * *

Strangely enough, there is no mention in this document of Grabau's false teaching concerning the power of the Word of God, which is placed at the top of the report as the main accusation, but only of Grabau's false teaching concerning the power of the trustees, which, as it says in the report, he had previously rejected as an American "barbaric" one, but now, since he found it suitable for his purposes, had called it an "authoritative and divine" one. It is with astonishment that one reads in the report made in the name of the Synod on the trial of Grabau everything and more that we have long since reproached Pastor Grabau with. In addition to false doctrine, he is accused of "persecuting hatred and envy, pride and lust for power, enthusiasm, idolatry of man, vain, secret self-glory, sanctimoniousness, self-righteousness, lack of all Christian self-knowledge, vituperation, blasphemy, wanton lying, demagoguery vying for the people's favor, insubordination, breach of word and oath, rebellion against his ecclesiastical judgment, slander, abuse of the pulpit for personal abuse, papal arrogance, confusion of consciences, the endeavor to "draw the disciples to himself," and so on. etc.

The most frightening thing is that the Synod writes all this out into the world without the slightest sign of its own repentance. Just as Grabau has at last shown himself against his own ministerial and synodal comrades, he has already for more than twenty years shown himself against revealed to us Missourians. But as long as he raged and raged against us Missourians in the same barley, with the same deceitfulness, with the same intrigues, so long did his whole synod stand on his side and say yes and amen to all his lies, blasphemies, distortions, curses and false spells. But when Grabau at last turned against them, his accomplices, the same weapons with which he fought against us, dipped in the poison of falsehood, it became clear to them that Grabau was not only an abominable false teacher, but also a thoroughly dishonest church politician. But instead of the Synod, whose seal's mouth had hitherto been Grabau, recognizing from this what a miserably deceived lot they had been hitherto, and to what abominable heresies and heaven-screaming sins they had allowed themselves to be seduced; instead of being appalled in the deepest humility before the terrible judgment which had come upon their ringleader, who had now become manifest to them; instead of now examining with great earnestness in all silence their whole system of doctrine and their whole being and doings according to God's Word; Instead of heartily repenting in dust and ashes, and repentantly recanting their pernicious errors, hitherto held with great defiance, and their horrible iniquities which have resulted therefrom, their abominable abuse of church discipline, their abominable false anchors - instead of which the Buffalo Synod still appears in its old security and arrogance, as if it had never muddied a water, but had done justice in merit. God has evidently visited a terrible judgment upon the whole Synod of Buffalo. All the world sees this; only it does not want to see it, and to cast all blame on him alone, whom it has hitherto not only willingly followed against others, but whom it also (by its idolatrous trust in him and by its consent to all his falsifications of God's word, to all his perversions of the ecclesiastical confession, to all his injustices) first made itself the man it has become, and first itself pushed into the abyss in which it lies. God is merciful; he soon repents of punishment. How easily, therefore, could she change what is now a judgment of wrath into a visitation of grace! If the whole synod would repent from the heart, what a mighty call would that be for the poor fallen man, Grabau, to recognize himself and to rise again.

If the synod does not respond to the divine call to repentance, if it closes its eyes to the light given to it by God, it will not only sink ever lower, but it will also cause Grabau, who has already sunk so low and has been revealed to the whole world, to become ever more hardened and obdurate in his old nature. The unjust rays of banishment which he has hurled at the Synod, and which have struck no one but himself, will at last rebound upon the whole Synod, if it does not go within itself. The trouble which

The blessing that has been given to the whole ark, indeed to the world, through the revelation of Grabau, would turn into a blessing at that moment, if the whole synod did not try to justify itself in a pharisaical way, but repentantly beat its breast, recognizing and confessing its fall, and plowed a new one. We truly do not begrudge her the shame and disgrace with which she is now covered before everyone's eyes, but we certainly wish her with all our hearts that both she and Grabau may give God the glory and thus come to honor again. But we shudder at the thought that neither the Synod nor Pastor Grabau recognizes the time in which they have been afflicted.

Finally, let the experiences of the Buffalo Synod be a warning to all those who seek the salvation of the church in a so-called "strong church government. It was precisely the unfortunate Grabau who continued to insist on the establishment of an ecclesiastical court, to whose authority everyone would have to submit in advance; it was precisely Grabau who continued to declare that the retention and strict observance of the old church ordinances was the indispensable dam against all corruption: but as soon as the authority of the ecclesiastical court established by himself and of the old ecclesiastical ordinances was to be asserted against him, he trampled all this under foot and used the local popular liberty and the local civil law to evade the power of his s. g. ecclesiastical superiors. He used the local freedom of the people and the local civil law to evade the power of his church superiors, to assert himself in the office taken from him according to the church order, and to keep in his hands the church property that had been denied to him and his bunch by the ministry and the synod. The Buffalo proceedings have sealed anew the truth that every power of man in the Church, except that of the Word of God, is a rotten reed-stick, which, if grasped in the hand, breaks and stabs through the sides, but if leaned upon, breaks and stabs in the loins. Ezek. 29, 7. -

Whoever wishes to obtain a more detailed insight into the negotiations with Grabau on the part of his Ministry and his Synod than we have been able to give here in summa, should prescribe under the addreffe: kev. Obr. Hochstetter, Nro. 88 booäellstr., Luüalo, N. I'., No. 6 and 7 of the present volume of the "Jnformatorium"; for the sake of this need, some copies of it have been printed. W.

John the Steadfast, Elector of Saxony.

Johann der Beständige, the last of the four excellent sons of Elector Ernst of Saxony and his wife, Elisabeth of Bavaria, was born on June 30, 1468. In his youth he received a good, scholarly education, which he later proved worthy of, and it is said that he led a pure, chaste and chaste youthful life.

had led. Most of his later youth he spent at the court of Emperor Frederick III, and under the following Emperor Maximilian he took part in several campaigns, whereby he earned the fame of a brave warrior. Only in the year 1500 he entered the! Marriage, with Sophia, daughter of Duke Magnus of Mecklenburg. In 1503 she bore him Prince John Frederick, who succeeded his father in the reign, and of whom we shall soon hear; but she died soon after of the consequences of childbirth. Ten years later Johann married for the second time, to Margarethe, daughter of Prince Waldemar of Anhält, who bore him two more sons and two daughters, and with whom he led a happy and Christian marriage until her death, which occurred as early as 1521.

After the death of his brother Frederick the Wise, he became Elector of Saxony in 1525, thus Luther's sovereign. Although he was not equal to his brother Frederick in wisdom, he far surpassed him in confessing and defending the truth. In a serious and important time, he overcame the reins of government. Right at the beginning he had to take up the sword to bring down the rebellious peasants who, led by the half-mad Thomas Muenzer, went about scorching, burning, robbing, plundering and murdering. But the most important thing was that the papists, and among them emperors and kings, had allied and conspired to exterminate the Lutherans and their doctrine, which John also professed with all his heart. After the faithful God had given the first signal for a general reformation through his chosen armament, Dr. Luther, and his 95 sentences, the work of the Lord spread with admirable speed, in spite of the fact that Pope, Teuft! and all the world raged and raged against it. The 95 sentences had the effect of an electric shock, and attracted like-minded people to themselves; but in contact with like-minded people they also produced sparks of the most bitter hatred. - Thus years had passed since Luther's first appearance, and all attempts to silence Luther had failed. One would have liked to shut him up with a bishopric or with money; but: "The German beast does not eat money," said one Wälschlander peevishly. They did not know what to do. The papists realized with horror that, if the new doctrine were not stopped, the fall of the papacy was near. What they would have done best, namely, to suppress the Lutherans with fire and sword, they did not dare to do in Germany. At last they put off waiting for the death of Prince Frederick; when, they thought, he would be gone, then Luther's teachings would also be over; but the calculation was made without the host. Luther writes in reference to this: "While Duke Frederick of Saxony was alive, the worthy Prince of Saxony, the Prince of Saxony, the Prince of Saxony, the Prince of Saxony, the Prince of Saxony, the Prince of Saxony, the Prince of Saxony.

(of which one should never forget), many ecclesiastics and > seculars consoled and spoke on his death: It is to do for two eyes; if the same are closed, so lies Luther's doctrine also; but it was far wrong."

In the meantime, the Reformation had become more and more widespread and more firmly established within the church. In 1525, on Christmas Day, the entire church service in Wittenberg was held in German for the first time and soon thereafter Prince John issued the order that from now on the new order of worship was to be observed everywhere and the Word of God was to be preached according to the right Christian understanding. This was indeed gratifying; however, there were still many grievances at that time (e.g., that many preachers were completely unqualified to preach a Christian sermon), which could only be gradually remedied. At the end, then in 1528, the church visitation long desired by Luther was undertaken, which was later established in other places as well, and Luther crowned the work with the publication of his lay Bible, the Small Catechism.

In the following year, the Imperial Diet was held at Speier Prince John, who had traveled there with Melanchthon was treated here, as a Lutheran heretic, by the papist princes and estates with great disrespect, which he did not allow himself to dispute much. And when at last the imperial decree was that the Protestants were not to spread their doctrine any further until a general council was held, they lodged a protest against it, in which they declared that, if they accepted this imposition, it would be a punishable denial of their Lord and Savior Jesus Christ and of his holy word, which they undoubtedly held to be pure and true; and they intended, by the grace of God, to remain so. The struggle for and against the currency continued, and friend and foe waited for the things that were to come. On January 21, 1530, the German Emperor Carl V announced an Imperial Diet, which was to begin on April 8 at Augsburg, but did not actually begin until two months later. In the imperial invitation it was expressly stated that one of the main objects of the proceedings was to settle the discord that had broken out in the Church. In this way the emperor hoped to prevent the division of the church, or at least to bring the Protestant princes and estates into communion with Rome. The Lutherans however, were given the desired occasion and opportunity to come forward with a common confession of faith. The importance of this matter was soon recognized. The Saxon Chancellor Brück advised that "such an opinion, on which our part has stood and persisted until now, be compiled in writings with thorough proof of the same, so that one can carry this in writings.

hab." Now the Elector John called upon the fine divine scholars, Luther, Jonas, Bugenhagen, and Melanchthon, to draw up a round, clear confession of doctrine and faith, which was to be presented to the Emperor and the Empire at the said Imperial Diet. When he once met with his theologians for a consultation on this matter, he addressed them as follows: "You see, dear sirs, where things are going with religion. If you now dare to answer all points boldly: well and good'. They answered that they did not want the Elector to be in danger because of them; if he therefore did not want to publicly side with them, they asked that he allow them to appear before the Emperor and give an account. Majesty and give an account of their faith. Thereupon the pious prince, with great eagerness and joy, let the words be heard from him: "May God be merciful that I should be excluded from your means! I will confess with you my Lord Christ!" So he had only wanted to test the courage of his divine scholars, whether they would stand firm in their faithfulness even if he withdrew from them. But he had long since decided for himself that he would stand firm on the truth he had recognized and would not deviate from it one iota.

In the meantime, the time of the Diet was approaching; the enemies of truth hoped that no Lutheran would appear at Augsburg, because the case had already been tried and the sentence had already been pronounced; all that remained was the execution of the sentence. - It was natural that the papists desired nothing more than that no Lutheran should appear at the Diet; for darkness always shuns the light, lest it be revealed and punished. When they saw, however, that the Lutherans nevertheless appeared in spite of all threats, they tried to persuade Prince John in particular to keep the Lutheran cause somewhat under wraps, so that he would not anger the Emperor. But he, as a true, German and Protestant prince of mind and blood, would not be swayed; he wanted, in spite of emperor and empire, to freely confess the truth, and on such a confession, if it could not be refuted with clear testimonies of holy divine Scripture, to live and die and to appear joyfully before the judgment seat of Christ.

In the week of martyrdom in 1530, the Elector set out from his residence in Torgau on the journey to Augsburg; beforehand, however, he had the little saying explained to him in a sermon: "Whoever confesses me before men, him will I confess before my heavenly Father." With him went: his son Johann Friedrich, Duke Franz of Brunswick-Luneburg, Prince Wolfgang of Anhält, and many counts and lords, also his two chancellors Beyer and Brück. As scholars of God were with him

Melanchthon, Jonas, Spalatin, Agricola and Osiander. He left Dr. Luther in Coburg at the Ehrenburg, because he was still under imperial arrest. Here the same prayed for the Israel of God and its victory, as Moses did during the battle wtder Amalek. From there he wrote many a comforting letter when those in Augsburg were about to lose heart; and so he was also the absent soul of the small band of heroes who lay in battle against the papists.

When the Elector arrived in Augsburg with his considerable retinue, which, together with the servants, numbered 160 horses, many citizens immediately came to him, asking him to let his preachers preach. This happened every day. The Emperor's commissioners wanted to forbid it, but the Elector declared that he could no more do without Protestant preaching than he could do without daily eating and drinking. Now that was a prince! He had his heart in the right place! Truly, a rare game animal, at least in our days! That is also quite natural, if the spirit of the court preachers of that time, who unabashedly told the princes the truth, would come to life again, then the dead bones of the princes would also stir again. The proverb says: Like the shepherd, like the flock. Thus: As the preacher of the court, so the prince and his court.

After the theologians had completed their work on the confession to be presented to the Imperial Diet, the Elector invited his co-religionists to his quarters and admonished them with heartbreaking words that they should steadfastly defend this divine cause and not allow themselves to be moved to denial by any threat; after all, all attempts against God must fail and the good cause, which concerns God's honor, must finally prevail without doubt. Then, on the next day, he had all his counsellors and servants leave his room, took the Psalms of David before him and strengthened his heart from them, fell down on his knees and cried out to God with great devotion that he now wanted to promote, expand, spread and defend the course of the Gospel for his glory and the salvation of many people. In doing so, he had written many beautiful thoughts with his own hand, which were to serve him for the comfort and strengthening of his soul. - Finally, the happy day that the Lord had made arrived, when the confession, firmly founded in God's Word, was to be read out before the Emperor and the Empire. Prince John had asked the Emperor to proceed with the religious matter as soon as possible, and the Emperor granted it; however, he did not want to permit the Lutheran confession to be read out in the Council Chamber in a public session of the Imperial Diet. In order not to attach great importance to the matter, he summoned the Imperial Estates to his chapel in the court of the Bishop of Augsburg on Saturday afternoon, June 25, where there was hardly room for 200 people. It led

But from this chapel there was a corridor leading to a large courtyard; and because the door was open due to the heat, it happened that the large crowd that had gathered in the courtyard could clearly hear the reading of the Confession, which they had tried to prevent. The two chancellors of Elector John, Dr. Brück and Dr. Beyer, came into the middle of the room, the former with the Latin, the latter with the German copy of the Confession in his hand. When the Emperor asked for the Latin to be read aloud, the Elector stood up and said that they were on German soil, and that he hoped that the Emperor would also learn the German language. Majesty would also permit the German language; - and the Emperor granted it. Since the Elector wanted to stand up with his co-religionists during the lecture, because the matter was of special concern to them, the Emperor would not permit it, but ordered them to sit down. The lecture lasted almost two hours, and was listened to with silent silence and great seriousness; and when it was over, the Elector publicly thanked the Emperor for his kind hearing.

That the Confession made a great impression on all the minds present could not be denied. Neither the emperor nor the papist imperial estates had expected such a thing. After all, the enemies of the Gospel had spread the most hateful, atrocious ideas about the Lutherans; they had always represented them as people who had completely fallen away from the old Christian faith; and now, with this confession, which was so concise, well-ordered, and contained the true "Christian" church doctrine, the hateful ideas were refuted all at once. The Emperor could not help telling the Protestant princes that he had graciously heard their confession. Duke Wilhelm of Bavaria, after hearing the confession, spoke kindly to the Elector, and reproached Dr. Eck for having so far misrepresented the Lutheran doctrine to him; and when the latter replied that he dared to refute it with the church fathers, but not with the Scriptures, the Duke said: "So I hear, the Lutherans sit in the Scriptures and we beside them! Bishop Stadion of Augsburg dared to confess openly that all that had been read was true and undeniable truth; the confessors of Luther's doctrine had not challenged or violated a single article of faith. And when the Elector Joachim of Brandenburg replied: it was not true that the Lutherans had not overturned any article of faith; they rejected the doctrine of the Catholic Church and of the invocation of the saints - the bishop answered: the invocation of the saints was not an article of faith, and the Lutherans did not dispute the article of the Catholic Church, but only the abuses of the Roman Church, the evidently gross and dangerous errors that had crept into it. - When Luther heard the news of the already held-

He wrote: "Is it not a fine prudence and great wit that M Eisleben and others (Protestant preachers) must keep silent (because they were forbidden to preach at Augsburg after the Emperor's arrival); but instead the Elector of Saxony and other princes and lords appear with the written confession and preach freely for the Emperor's Majesty and the whole Empire, so that they must hear it and cannot speak against it? Majesty and the whole empire, that they must hear it and cannot speak against it? I think the ban on preaching is well smelled with this."

It was certainly a great moment when then Chancellor Beyer raised his voice to confess the pure Protestant faith in these princes and cities and the whole Lutheran Church ' name. How the mustard seed had grown since the Diet of Worms (1521)! At that time it was only a poor, emaciated, ostracized monk who dared, in the name of God, to confess the pure Christian faith to the pabstry and the gates of hell, and to exhort apostate Christendom to repentance; and now, after scarcely ten years, princes and cities stand up and freely confess before the same assembly that the doctrine of that outlawed monk is the old, eternal divine currency, on which they want to live and die and - if it pleases God - seal it with their blood! Truly this has come to pass from the Lord, and is a miracle before our eyes! We are justified in praising those who experienced this day with all our hearts, and we wish we had stood by their side. But we rejoice even more that we too are worthy to sift under the banner of the Augsburg Confession, which will stand unbroken until the end of time, despite all the tempests of the enemy. For it is a pure, correct, irrefutable, unchangeable confession of the divine truths of the Holy Scriptures, which will remain even if heaven and earth forgive. Therefore, "God's word and Luther's doctrine pass away now and never."

> Not because the fathers wrote it and made it, but because such a confession is made. But because here the Bible alone
> Is set forth with bright shine, Because here the Saviour's word speaks plainly And mightily from all the leaves.
> Here's nothing fictitious or contrived. As is often the case among men. - **That the** fathers alone have been to the **Bible**,
> That is the majesty of the confession!

In the next days after the handing over of the confession, the Elector John was seriously assailed from many sides in order to deter him from the publicly confessed truth; but he declared: before he would desist from it, he would rather risk the utmost, even life and limb. He was threatened with the loss of the curatorship, but in vain, - he remained the steady one. In a respectful letter to the Emperor, he testifies that these are matters that are contrary to God's word and honor, and to his conscience and

blessedness. He firmly believes the doctrine that he has confessed and had preached according to God's word, order, and command, and no one has proven the opposite from holy scripture. Since he considered God's word, command, and order to be the eternal, imperishable truth, he could never renounce it without a terrible and damning violation of his conscience, indeed without the greatest blasphemy. When it was suggested to him that he might at least give in on some points, since one might hang one's coat on one's conscience, he often repeated these words: "I would that my theologians would not look upon me and my country in this case, but would teach and write freely and unabashedly what is right, without all umbrellas" without fearful digression). To Johann von Minkwitz, one of nobility, he said: "Your father used to say: Straightway, give good racers! Therefore show our theologians, for our sake, that they propagate honesty unashamedly and for the glory of God.""

When now on 22. When the draft of an imperial treaty was made public on September 22, in which it was stated that the confession of the Protestants had been refuted (by the so-called Confutation, which had been forged by the papist theologians), the Protestant princes and estates protested openly against it, and the Elector John said with cheerful courage: he knew that the doctrine contained in the Confession was so firmly founded in Holy Scripture that even the gates of Holland could not oppose it. At last the staunch confessors prepared to depart. Shortly before, Luther wrote to his brethren at Augsburg "from the desert of Gobruck," as he called his place of sojourn: "Would to God that I could see you again soon. You have done enough. You have confessed Christ. You have offered peace. You have obeyed the Emperor. You have patiently borne much ignominy, you have been sated with shame and blasphemy, and you have not repaid evil with evil. In sum, you have done the holy work of God as saints are due,

...with dignity. Rejoice now also once in the LORD, and be glad, ye righteous. You have been long enough sorrowful and sad in the world. Look up now, and lift up your heads." - On the 23rd of September the Churfurst set out on his departure from Augsburg. As he shook hands with the Emperor in farewell, the latter said, "Oheim, Oheim, I would not have presumed upon lli Ew. Liebden." The Elector said nothing in reply: his eyes were filled with

He left the palace and immediately afterwards the city. After his departure he sent word to the Emperor through the Margrave of Brandenburg that he would rather have his gray head laid at his feet before he renounced the pure doctrine; and perhaps it was on this occasion that the Emperor magnanimously replied, "No head up, löver Forst, no head up!" The Imperial

The Lutheran doctrine was condemned as heresy in the harshest terms, the restoration of all confiscated monasteries and founders was strictly ordered, a censorship of all printed matter in matters of faith was decreed, and the recalcitrant were threatened with punishment by the emperor and the empire. This was the old song: fire and sword, wheel and gallows, which Rome always sang. With such weapons the papacy always fought against the confessors of morality, until the Roman whore became drunk with the blood of the saints. - That was the end of the glorious Diet of Augsburg, anno! domini 1530!

The time now soon approached that Prince John should depart from this life. Already sickly for a long time, he fell seriously ill at the beginning of the year 1532, and also had to have the big toe of one foot removed; he recovered, however, to such an extent that he was able to pursue his favorite pastime, hunting, in the spring. When he returned from a hunt on August 15, he was struck by a blow at Schweinitz Castle near Wittenberg. For twenty-eight hours he lay without consciousness, until he passed away gently and blessedly on August 16. At his death, Luther preached two funeral sermons on I Thess. 4, 13-18, in which he says, among other things: "Since St. Paul praises the dead, as you have heard, we should thank God for the grace that he has also comprehended our dear Elector in the death of Christ and has included him in his resurrection. For you know what death he suffered at Augsburg at the Diet. at the Diet of Augsburg. I will not praise him for his great virtue, but I will also let him remain a sinner, like all of us who also think of giving the road, and who want to hand over many a great sin to our Lord God, so that we remain with the article that is called forgiveness of sins. Therefore I do not want to make our dear sovereign so pure, although he has been a very pious, friendly man, without any falsehood, in whom I have never flushed any pride, anger or envy in my life, who could easily bear and forgive everything, and has been more than too much mild." Furthermore: "According to the dying, our dear prince has now also gone so far that one had to assume that it was only a child's death. For if it happens as it happened with our dear prince, since only the corpse remains on the bed, without all fear and trembling, because he was called to the kingdom of Christ through baptism, and thereafter freely confesses Christ, and gladly hears God's word with all diligence from the whole heart, so that only the five senses die, - that is the least dying, and only the shells of death, since one struggles only with bodily death; though to us untried men it seems the greatest. . . Therefore a Christian's death must be looked upon with other eyes, than as a cow looketh at a new gate, and with another nose smelleth unto it, not as a cow to grass.

That they may be taught and remembered according to the scriptures, that Christians which are dead may not be reckoned as dead and buried. In the sight of the five senses, it seems that as far as they have led us, it is painful. Therefore we should listen carefully to what St. Paul says about them sleeping in Christ,

and God will lead them with Christ."

Prince John's motto in his life was: "The word of the Lord remains forever. He believed this word of the Lord with all his heart, confessed it steadfastly, and remained faithful to it until the end of his life; for this reason, posterity honors him with the epithet of the enduring.

Preliminary notice and request concerning a German cvang.-luth. higher citizen school

TO St. Louis, Mo.

No church is such a great friend and promoter of all good sciences and arts and true education, and therefore of good schools, as the German Lutheran Church. This proves itself also here in America. Wherever a German Lutheran congregation is established here, it is primarily concerned to establish the sacred ministry of preaching among itself, but with it always also a congregational school. As much as there is still to be done to establish such elementary schools in all of our congregations, and to raise those that have already been established, the establishment of higher schools for the citizens has in many cases proven to be an extremely urgent need among us. Since God has blessed many of our German immigrants with temporal goods in this new fatherland of ours, they recognize it as a sacred duty not only to have their children educated so that they grow up as Christians, but also to have them educated to become useful and useful members of civil society. It is true that we ourselves already have flourishing institutions of higher learning, but only such as have the purpose of training godly boys and young men to be preachers and school teachers. But we still lack such institutions, which have the purpose of teaching the pupils a higher education and the scientific knowledge necessary for the practice of any trade or art or for the assumption of a state or municipal office. But if we German Lutherans in America do not want to play the role of hewers of wood and water carriers forever, as the Gibeonites once did in Canaan (Jos. 9, 21.), and if we also want to contribute our share to the promotion of the general welfare of our new fatherland according to the special gift given to us by God, then it must not remain that way, so we must also establish higher educational institutions than **our own.**

can be parochial schools, however much they may be exalted. It is true that there are enough American schools which have a higher education as their purpose, to which we could hand over our youth. But in so doing, our children would not only lose the incomparable treasure of their German language and their German nature (in the best sense of the word), which cannot be replaced by anything else, but would also be plunged into the urgent danger of losing their Lutheran faith; apart from many other great defects from which the American method of instruction and education suffers, of which there is no time to speak here; hence even many Americans hand over their children to the imported Jesuits, by which, of course, as the saying goes, they only come out of the frying pan into the fire. So there is no doubt that we German Lutherans need such German institutions, in which, on the basis of the pure Word of God, our boys and young men are instructed with German thoroughness in everything that gives them the necessary training to become capable scholars, workers and businessmen. In short, we need a German school that teaches our boys and young men with German thoroughness in everything that gives them the necessary education to become capable businessmen and businesswomen, to devote themselves to the acquisition of some art, to study some secular science, to serve in all kinds of municipal and civic offices with skill and benefit, and in general to stand there later as men of solid education in some profession or state. In short, we need a German Protestant-Lutheran so-called polytechnic or secondary school, **a** trade and commercial school, a - let us simply call it this - "German Protestant-Lutheran higher citizen school," such as exist in many not only larger but also smaller towns of our richly blessed dear old German fatherland.

This has also been vividly recognized by the gravelly German Lutheran congregation, among others, and it has then also come to the decision to take steps in the name of the HErru towards the establishment of such an institution. First of all, thorough instruction is to be given in this institution in a two-year course, especially in the following subjects: Religion; German and English language (reading, writing, speaking, grammar and stylistics in both languages); general, American and German history and geography; mathematics (in all its branches); natural history and natural theory; accounting; drawing; singing; gymnastics. The intention is to expand the goal later, if God gives prosperity, and to provide a complete polytechnic education for all professions in a four-year course. For the time **being,** a man capable in all the subjects mentioned, especially in the English language, is to be appointed with a salary of $1200.00, who will devote himself to the institution alone.

and at least 3-4 assistant teachers are placed at their side. The sooner the number of pupils increases, the sooner it will be necessary to increase the number of teachers working exclusively at the school. The religious education will be taken over by Pastor Schaller, in whose pastoral district the school will be placed for the time being. The control of the whole institution will be carried out by a board of directors chosen by the community from all its districts. The opening date for this year is set for October 1. The fee for the lessons is H40.00 per year, payable half-yearly in advance. For the time being, the institution cannot provide for the common boarding and lodging of the foreign pupils until a larger number of such pupils is available. Parents who wish to hand over their sons to the institution are therefore instructed to arrange for their own accommodation in one of the gravelly families. Applications are to be made at the following address: Ub. O, ZcKnUer, ^nrrv 8tr. ketv. 8tk L 9tk, 8t. I^m8, No. The same, in connection with other gritty preachers and church members, will, on encounter, ger^ subject himself to the muke of assisting the dear parents to obtain good lodging with a Christian family under cheap conditions for their enrolled Sökne. The sooner numerous applications are made, the more certain it is that the institution can be opened on the specified day. The requirements for a boy to be admitted are that he I. already be confirmed, 2. be able to read German fluently, 3. be able to copy dates, 4. have some practice in arithmetic of the four species, and 5. be willing to submit to Christian school discipline. Should parents, by the way, wish to send their sons, who are not yet able to fulfill these conditions, out of the house without delay, they still have the option of having them first attend one of our parish elementary schools and prepare them there for the more suitable civil school.

Since it would certainly be desirable for many parents, especially here in the West, not to have to send their sons, whom they intend to dedicate to ideological studies, immediately to distant Fort Wayne, a Latin class is to be connected with our "bait citizen school" at the same time, in which the boys are to be promoted in a two-year course to such an extent that they can enter the Quarta immediately from here. This arrangement should also have the advantage that, if parents were inclined to let a son study, they could first test here whether the boy had the necessary talent and perseverance. If the opposite were to be the case, the boy would have gained more for a different career in life than if he had immediately entered the Gymnasium, where, of course, he would immediately have had to work at the beginning, theological study must be worked towards as the next goal.

Now, you dear Lutheran fathers of families who have been blessed by God with temporal goods and would like to leave something to your sons that they can enjoy even after your death, do not consider the sacrifice of money that you must make if you want to give them a good education to be too high. Consider that even if you leave them many thousands, they will still be poorer after your death than if you now provide them with a few hundred thalers of good knowledge. These are a greater interest-bearing capital than all gold and silver, farms, houses, businesses, etc. How many fathers among us now wish in vain that they had acquired more knowledge in their youth! How differently, they feel, they could then be useful to the world and manage their own affairs independently of other eyes and ears! Let it not happen that your children, too, lament earnestly over your graves: "Oh, if my father had let me learn something proper, that would be of more use to me now than all my inheritance!

Let the cause, then, which alone has for its object God's honor and the welfare of the world, be ordered to him from whom alone comes all blessing.

St. Louis, Mo. 26 July 1866.

C. F. W. Walther, on behalf of a support society for the purpose of the Burgerschule here.

At the ecclesiastical chronicle.

Secret Societies. That not only the Lutherans are opposed to the secret societies" is shown, among other things, by the following announcement of the Reformed "Evangelist" of July 10. July 10: "The Western Conference of Congregationalists, in its resolution against the Freemasons and other secret societies, which has already been communicated, gave the following reasons for their condemnation: 1) Because in their forms, although they claim a Christian character, they do not acknowledge Christ as the only Beatificator; 2) because, although they are only mutual support societies according to business principles, they represent this as a work of Christian love; 3) because they bring good men into close association with bad ones; and 4) because they place themselves in the place of the Christian Church."

St. Louis. We also read the following in the "Evangelist": "The missionary authority of the 'Ver. Bruder in Christo' has for some time indicated in their newspaper that German preachers of their church who are willing to work as missionaries among the Germans in Chicago and St. Louis are urgently requested to send in their names.

"Pennsylvania and Missouri at Fort Wayne." Under this heading, Rev. Brobst writes the following in his "Lutheran Magazine" of June 30: "Something, and we think it was doctrine, the Glau

The fellowship of love which the professors and pastors of the Pennsylvanian Synod manifested with the professors and pastors of the Missouri Synod, who, while the so-called "General Synod" was assembled in Fort Wayne, came together for the first time in their lives, if not formally perishing, yet cordially united. Those were certainly quite pleasant hours, which we spent in the house of God, in the parsonage, in the "Collegium and in Meier's friendly apartment in intimate conversation with each other. Of course, we thought above all of Zion, of the unification of the entire Lutheran Church in this country on the basis of the true faith, which is so desirable to all true Lutherans, of the spreading of pure doctrine in German and English, of the necessary discipline and order in congregations, of the right position of the Church in relation to the world, of the struggles and victories, of the sufferings and joys of the future. God's ways are wonderful; He makes good where men make evil, He unites where they divide. He builds up where they tear down! - Pennsylvanians and Missourians parted at Fort Wayne with grateful hearts and glad hopes of soon and frequent reunion."

The Synod of Pennsylvania held its 119th annual meeting in Lancaster from June 10 to 14 of this year. From its many important proceedings we report here only the following points, as we find them recorded in the "Luth. Zeitschrift": "Gettysburg Seminary. The Synod has now completely renounced the Seminary for Preachers at Gettysburg, and has instructed the newly elected German professor to give instruction only in the Cdllegium, namely in German language and literature. - General Synod. The Synod declared that the hitherto existing so-called General Synod had failed in the important purpose for which it had been formed, and that by repeated transgression of its own constitution it had disintegrated, broken up and divided in itself, so that a union with it could no longer be of any use. - New General Synod. After long deliberations, it was decided to invite all Lutheran Synods in this country, which stand on the old basis of faith as laid down in the unchanged Augsburg Confession, to an assembly, which, if possible, should take place in the course of this year and have the purpose of bringing about a real union through a General Synod. - Election of Delegates. At an election for delegates to the meeting for the formation of a General Synod, Drs. Krotel, Krauth, Mann, C. W. Schäffer, Sieß, Pastors Schmucker, Brobst, Melden, Laird, and Messrs. Norton, Dr. Muehlenberg, Haupt, H. Trcrler, Heinilsch, Lehmann, Pretz, Endlich and Mattes have been chosen. The five first-named delegates (all residing in Philadelphia) are to serve as the Committee of Correspondence, and the meet." - In communicating this to our readers, we cannot withhold the declaration that hardly any ecclesiastical event in the field of the Lutheran Church in North America has ever given us greater joy than the withdrawal of the Synod of Pennsylvania from the Unionist so-called General Synod. This is a step which will undoubtedly have not only exceedingly important but also most salutary consequences. The plan to use the "General Synod" to bring a so-called American Lutheranism, which wants nothing to do with the distinctive doctrines of the Lutheran Church, to power here and to stamp the truly Lutheran synods as separatist, foreign corner synods, is thwarted by this step. How ill the General Synodists feel about this, and how they feel quite well that their fate is hereby sealed, is only too clearly shown by the fact that they claim over and over again that the Pennsylvania Synod did not separate from them for the sake of doctrine, but for the sake of the treatment it received. They know quite well what a hard blow it would be to them if it were known that the oldest and most numerous Synod of their Union had separated from them because they had fallen away from the true doctrine of the Lutheran Church. They also know very well that Pennsylvania has men of talent and power among them, whom they cannot oppose with any equal to them. Finally, they also know quite well that the Pennsylvania Synod has not isolated itself by its separation, but rather that hundreds of preachers and congregations within and outside the General Synod, who are more serious about Lutheranism and its doctrinal confession, agree with it and extend the hand of brotherhood. If the Pennsylvanian Synod, immediately after its withdrawal from the General Synod, immediately thinks of forming a new, better, truly Lutheran General Synod, it proves, however, how little one can accuse it of having independentist desires for separation. Another question, however, is whether the time has come for the formation of a larger body, united by church government, by means of which all the synods of this country, unconditionally professing the doctrinal confession of our church, constitute a united whole. On this point we have no small doubts. If a Lutheran General Synod is to come into being, this cannot, in our small opinion, be done by all the synods uniting themselves without further ado in a church-regime, in whose con-

The Church of the Holy Spirit formally recognizes the unaltered Augsburg Confession or the entire Book of Concord as its doctrinal basis. The only enemies of the true Lutheran Church now are not those who think they find errors in the confessions of the same church. The only enemies of the true Lutheran Church are not those who think they find errors in its confessions. Among them are also all those who cherish certain errors, from which they believe that they can be well united with the unchanged Augsburg Confession and with the whole Concordia Book. Confession and with the entire Book of Concord. How after Luther's death the Philippists, Majorists, Flacians and others wanted to defend their errors under the shield of the Augsburg Conf. Conf. and how, for its sake, the Concordia Formula finally had to be drafted and made into a confession by which these false relatives of the Augsburg Confession were rejected: so, too, there are only too many now who hold to heresies that have penetrated into our church (e.g., of the church, the office of preaching, church government, last things, etc.) and yet, in doing so, subscribe to the unchanged Augsburg Conf. Conf. without any clause. If such were to be accepted into the intended new General Synod without further ado, it would contain within itself the seeds of disunity and thus of its certain imminent downfall. All formal recognition of all Lutheran symbols would be null and nothing if it did not rest on a truly equal common understanding of them. On the other hand, if a new General Synod were only united in the correct understanding and recognition of the small Lutheran catechism, then a firm church building would have arisen on solid ground, which, however small it might be at first, would defy all storms and be a blessing for the whole country. The next thing to be done now, therefore, in our opinion, is not an immediate gathering of all those who subscribe without reserve to the symbolic books of our Lutheran Church into one cooperating body, but rather a frequently repeated meeting of them for mutual exchange about the faith laid down in our Concordia, first in our Augustana. The less one will think of doing great things, the more simple, humble, conscientious, honest one will proceed, the more stupidly one will follow the dear God without wanting to get ahead of him, the more certain he will be with us. - So much for this time on this highly important matter. - After writing the above, we read in the Methodist "Apologist" of July 23: "The Lutheran Wisconsin Synod, which presents itself in Germany as one very favorable to the Union, and has raised much money under this pretense, has been the first to declare its adherence to this new (Pennsylvanian-endorsed) Old Lutheran General Synod." Even such reports on the part of the enemies who are outside show how necessary it is that the establishment of a new ! truly Lutheran General Synod should be made only on the basis of prior thorough understanding. W. [Walther]

"The Evangelical Lutheran Synod in North America." "Under the above name," writes dik Luth. church paper before Columbus, Ohio, of July 15, "dü various Lutheran Synods, in the Southern States, have united into one ecclesiastical body. This union took place ai-

The Synod of Virginia, the Synod of West Virginia, the Synod of North Carolina, the Synod of South Carolina, and the Synod of Georgia were born into this union. To this union were born: The Synod of Virginia, the Synod of West Virginia, the Synod of North Carolina, the Synod of South Carolina, and the Synod of Georgia. Formerly all these Synods belonged to the old "General Synod," but through the war alone, but also through the lack of confession of the same, these Southern Synods separated from it, and are now also determined to want to know nothing more of it, since the same is nevertheless decaying. This new Southern General Synod unapologetically professes the Augsburg Confession, and shows an active church life. It decided to publish its own Lutheran calendar, as well as to continue the previous monthly publication of the '*Lutheran Visitor*'.

It was also decided to publish a weekly church bulletin called '*The Evangelical Lutheran*'. A Sunday School bulletin is also to be published as soon as possible. This new synod declares that it does not want to be sectional, as its name already shows, and that synods from the northern states can also join it, if they agree with its principles. We must say that we like this Southern General Synod, according to its declarations, better than the former Northern Synod, which was throughout neither fish nor fowl. Should now plan of the Synod of Pennsylvania, to form a new Northern Lutheran General Synod, be realized (which we heartily desire), the hulk of the old General Synod will find itself between two mighty stones, which will duly crush it. The baelder the better." E. S.

Waldeck. The two Lutheran congregations of Waldeck in Sachsenberg and Corbach, which are served by Prussian Lutheran pastors (who have not left), can now expect corporate rights according to a bill passed by the estates of the principality. According to this bill, they may, subject to government confirmation, appoint clergymen, keep valid church records, no longer pay church dues to the Unified State Church, and so on. Officially they are called by the name of the separated Lutherans. The only thing missing is that the government approves the insignificant changes in the draft that have been made by the congregations. "The two congregations do not yet have their own pastor, nor do they have their own house of worship. The Sachsenberg congregation has been denied the use of the old church, and has therefore decided to build a church this year, for which they are asking for brotherly help. The people of Corbach are still waiting to see whether they will be allowed the requested joint use of an already existing church. Both congregations make all possible sacrifices to obtain a pastor. (Pilgrims from Saxony.)

Church News.

On the 7th Sunday after Trinity, July 15, the Rev. R. Biedermann was solemnly installed by the undersigned, on behalf of the Presidency of the Northern District of our Synod, in his new field of labor at St. Clair, Michigan.

The congregation at St. Clair formerly belonged to the Buffalo Synod with their former Pastor Bauer; but after Pastor Bauer had followed an appointment to Toledo, and the congregation now stood free, they made up their minds to break away from Buffalo and apply to our Synod; they then sent an ordinary appointment to Pastor Biedermann, who also accepted the same, and is already, as reported above, now established there.

May God continue to give the dear congregation light, strength and wisdom to know and do the will of the Lord better and better in all things, and may their present shepherd be faithful in planting and watering for the salvation of many souls and for the glory of our Lord.

I. A. Hügli.

Address: kev. Liostormnnn,

Lvx 168. 8t. Olair, 8t. Olair 6o., Uiek.

After Mr. Jakob Horn from the seminary in St. Louis had passed his exams and accepted a call to the congregations in Holmes Co, O, he was ordained by me there on July 3. July he was ordained and inducted by me there.

May the Lord make him a blessing.

H. C. Schwan.

Address: Rev. ss. Horn,

Normt 8opo, Holms" 60th, 0.

Llm 5 "Sundays after Trin./as on-s,. July b.J./wP "15e.theCW "idat of the wedge.,C. MvUscm^ijMerw derselb" HmMStüdien im -prWsche^Sem i üi St^aul sWtMdieW öc-S yoHchriHsmeßige ExamM 'destaNdey-'^mÄi a ordained profession as Hülfsprediger^ voN meiner Gemeinde in Frohna erhalten hatte, im Auftrag von Herrn Präses Bünger und unter Mitwirkung des Herrn Past. Bergt, he was solemnly ordained by me and inducted into his office.

Likewise, on the 6th Sunday Mach Tr. Rev. I. M. Johannes, having received and accepted a regular call from the congregation at New Wells, Cape Girardeau Co., Mo. was solemnly installed in his office by me, by order of Mr. Praeses Bünger, and with the assistance of Mr. Pastor Besel.

May the Lord make both brothers a blessing to many!

F. Köstering.

Addresses: Rsv. 6.

^.ItsnbulA, I'sri v Oo., No.
Kev. .1. n. ssobanne", Rsrv ^Vsll",
Oups Oiraräerru Oo., No.

(Delayed.)

On Sunday Rogate the evaug. - Lutheran St. Peter's congregation in Humboldt, Allen Co., Kansas, had the joy of dedicating their nenerbaut/s little church to the service of the Triune God. Rev. Lange offered the dedicatory prayer and the undersigned preached the sermon. The building is 38 feet long and 24 feet wide, built of brick and retained sandstone.

God grant that in this house also the word of life may resound unclouded, and that the holy sacraments may be administered according to Christ's institution until the end of time. May God grant that the word of life may resound unclouded in this house, and that the holy sacraments may be administered according to the institution of Christ until the end of days.

M. Meyer, Pastor.

Acknowledgement and thanks.

For Brunn's Anstalt received through Past. AW from the charity fund of his congregation in Chariten Co, M"; §>0. Through Past. C. Meyer from Mrs. Aug. Hartmamz in Efsingham, Zll, §2. By Past. HnSmann of Hernl Fr. Rolf §5. by Past. Böse in St. Louis by Hnnl Heinr. Titkcmeyer H il). By Past. Hügli in Detroit v" Mr. Kollmorgen Jr. §l. Bon Mr. D. Meier at Cretez III, §2. by Past. F. Schmitt on infant baptism btl G. L; pitcher collected §2. (had been moved!).

For poor students from Mr. Gust. YU Dobler in BaltimoreL . F. W. Walther. '

For the seminary budget received by Mr. Pastor Claus from Heinr.' Beimer §5; by Mr. Präses H. A. Preus from Truls Fkrncis, Norway Grovi, WiS., §10; from the Women's Association of the Gem. of Mr. Pastor Llaus 14 Pr Unterhosen, 18 Kissenüderzüge and §10 dan.

For poor students: By Mr. Reiseprediger Liede of C. R. §1, B. l. 50 Cts., B. §2,5'. C. §5 for Brunn's scholars.; by Mr. Pastor Llaus v.on Hein. Bcimrr §l in silver for the same; by d. Gem. in Belleville §12 for M. and H. Wyneken; nachträg'ich: ourch Heun Past. Franz W. Schmitt on Z. Krugs Hoch- zcic collected §0.45; on C. W. Zabel's wedding 4.10; by G. Kvpvlingcr §7 for Halbot. A. Crä mer.

StngeganFen tn the Lasse western district":

To the synodical treasury w e st l. D i st r.: Boa Past. HcivS Filialgem. in Grvve'and, III, §4,60. of the Oreieinigk -Distr. in "t. Louis §20. past. MarkworthS Gem. Oanvillc, Z!l.. §8.30; by himself §l. Rev. Holls' Gem. Cenircrille, ZU., §5. its Krcuzgcm. in Lt. Clair Co , ZU , §2. Concordia-Distr. in St. LouiS §38 78. Past. Wunders Gem. in Chicago, Psingst Colt. §2l.7O. Past Pvlack's Gem., Trete, ZU. deßgl. §12.25. past. Multanowsky's Gem. Woodland, Wis. §5. whose branch gem. in. Horicvn. Wis. §11. past. M. Meyer-' Gem , Leavcnwortb, Kanf. §"', by himself §l. Past. A. Mnke. Blue ZSland. ZU., §.2.

Z n r C o "l l e g e - U n t e r h a l t S - K a 7 s e : From, Dreieinigk.Distr. in Lt. Louis §4z(. ZmmanuelS Distr.' there Lt-b. Past. Ficks Gem. ClMnsville, ZU-, §^4.20. - To the Synodal - M iZ s i-w n's " K N sss.e From the Seeüiuigk. -^kstr.'.in.'St.. LouiSPnst .> 'Z.. HoffKMs^W^WMthon,.Wi^Miskonsiesi--SM.Ul3',Ä.'LMMMfMZTA. Ottesen. OMrer dek..Mission-in-der M.

cv.'Olciib^Kj^cl* iMllnerLi. -^.446.07 ;6a??:Vnrch Past., Hjpr^... Thanksgiving Offering Of. an Unbenanmen §5; by dens. of s' Gem. to Westte Pas". >ed Creek, Iowa, §14.45; by Past. H. A. Preus of s. Gem. at Norway Grove. Wis. §24.64; by dens. of Zngeborg & Zugrid WangsnäS each §1; by dens. of an Unbenanmen thank offering for Erme §4; by Rev. Ihomas Zobnson of s. Gem. in Iowa §28; by Rev. N. Brandt of s. congregations in Decorah. Iowa, §14.7u; by Rev. Z N. Fseld of s.Gcm. in Vermont. WiS., §4o; by Past. O. Zuul of N. N. in East Dodaeville §l; by Past. Z. A. Ottesen of Knud A. Juve, Kosh- konong, §2.50; by Past. H. A. Preus by s Gem. in Spring Prairie'§4l; by s. Gem. in Bonncl Prnirie§20; by d. school children of teacher K. Zngebrigtson. Long Prairie, §2.15; by dens. of sundry 05 Cts.; by Rev. O- Hagestad of the Nush Niocr Gcm , WiS., §lo; by the Nortb Rusl) R.iver G.m. 50 CtS , by d>r South Rush River Gcm. §3; by Past. H. A. Preus of Zeus Leite zl; by Ambjorn Erikson. Spring Prairie, §2; by Past. Tr. E. Zenscn by sr. Rnshsort Gem. §16; by sr. Clstad Gem. §7; by ibm himself §2; by Past. I. A. Ottesen by sr. Wcstre Koshkouong Gem. §,42.52; by Ostre Kvshkonong Gem. §24; by Liberty Gem. §14.76; by Past. Tob. Larscn of s. Gem. at Grecnfield, Zowa, §20: by Past. H. A. Preus of Tbron 'Slnrundson, spring Prairie, §5; by Past. P. A. Nasmusscn of s. Gcm. in Lisbon, Zll., §70; by dens. of F. Henderson dasetbst §50. /

For i n n e r e,M i s s i o n : From Past. FickS Gcm. in CollinSville §8.9,5. Past. Polaüs Gem. in Crcte, III, Misstensfest Coll. § 104,87.

On the proseminary in Steeden: Pastor HeitmüllerS Gem. in Rcdenberg, III., §5. Zakob Beck, Columbia, III., §5. Past. Stephans Gem., Ehester, Zll., §10.80.

For poor students: Fran N N. by Past. Heitmuller. Rodcnberg, Zll, §2. casp. Schrötcr's wife, Franklin Co, Mo, 5l> Cts. Mr. SchmeisserS wife, Madison Co, Zlt, 50 Cts.

For Past. Röbbelen: Mr. Scnf's wife, St. Louis, Mo. in ""over 50 cts. E. R o s ch k e.

by U. Dirbusch and Goh. Et. Soms, Mo.

Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Vol. 22. St. Louis, Mo., Aug. 15, 1866. No. 24.

Brunn and its institution.

Thus writes our dear friend Brunn, who tirelessly promotes and works for us, in a letter dated June 28 of this year:

"Tonight our last three pupils left here for Bremen to embark for America. Praise be to God, who has once again so graciously and wonderfully helped us to carry out this work. This year, due to the increased number of our travelers, there was also a greater burden, worry and expense than usual, and yet the Lord has now made everything well and helped us over all mountains, so that with His help, in a little time, our travelers will now swim happily to meet you on the sea. - I have already written to you that your last letter with enclosed bill of exchange arrived just in time to provide the majority of the pupils with what they need when they leave here at the beginning of May. In order to gather the means for the sea voyage, I took up the walking stick again after Pentecost, especially since I was invited to several mission festivals in northern Germany anyway. The Lord graciously blessed the journey so that the necessary funds were gathered, in spite of all the noise of war that had already broken out. In Saxony, where I went first, the latter was already quite noticeable, so that I could accomplish very little for our purposes there. The Leipzig mission festival was only poorly attended, but of this too Unfortunately, apart from this, in Leipzig, under the leadership of men like Prof. Luthardt, Past. Aklfeldt, etc., the Lutheran confession is being pushed so far into the background that I was hardly surprised when our American mission was not given a place for public discussion this time. After a short detour in Muldenthal, I hurried to Hanover, where I attended a number of mission festivals. There the Lord abundantly made up for what was lacking in Saxony this time. In Hanover our American Mission is visibly flourishing; not only did I find open arms and hearts there more than ever, but also at the mission festivals there it has almost become a standing custom to devote the morning to the Gentile Mission, and the afternoon to our American Mission. They were richly blessed, lovely days that I spent in this way in Hanover. Finally, of course, they were almost sadly interrupted. On June 15 the Prussians suddenly broke into the country from Hamburg; but I was just in Lüneburg, in the vicinity of which a great mission festival was held on June 17. was to be held exclusively for our American mission. Although all the streets were already occupied by the military, we nevertheless celebrated our festival cheerfully. But afterwards I had the difficult question of how to get on. Because railroads, posts, everything was occupied by the Prussians. But the Lord helped me through this in a miraculous way, and a Prussian general kindly took care of me. and took me in his own car to Hanover, from where I came home happily via Cologne. - I also visited Herrmannsburg, and there I brought a good meal with me to Past. Theod. Harms and Past. Lohmann, who is now in Müden, (our old fellow fighter against Breslau) two days in the warmest brotherly fellowship. To my heartfelt joy I was able to talk with Past. Harms about the American Mission; he declared that he was completely willing to go along with us, that he knew of no other truly and purely Lutheran synod in America than the Missouri Synod, except that he thought that the Herrmannsburg institution did not permit any interruptions in the four-year course of education that all the students there had to go through, but that he had no objection to their attending the seminary in St. Louis afterwards, as long as it was considered good there. Well, may it be so, the great main thing has been won, that in Herrmannsburg they do not want to work for a false Lutheran Synod in America and that, in order to prevent this, God has led our Theodor Harms there at just the right time. Next year, the Lord willing, you will, as I have heard, perhaps receive about 6-10 people from Herrmannsburg, and if, as we hope, a group of 20-24 men from Steeden comes again, then we may well rejoice in such a great blessing of God, even if with trembling, for the sake of the fearful worry whether we ourselves and whether our whole synod will be able to survive.

I do not want to be worthy and capable of so much grace and blessing from the Lord at such a time. May the Lord, who gives the one, also graciously grant us the other. - I was also in Meklenburg for a few days. Our Missourian ecclesiastical position and direction is very inconvenient to the God's Box there, but he cannot and will not withdraw from us, so that, for the sake of supposed justice, he divides his gifts between the Missourian, Iowa, Wisconsin and Buffalo Synods. If I only had more time to get acquainted with individual pastors in Meklenburg, I am sure that more friends could be won for us there as well. Now perhaps in the future.

So far the Lord has helped, but what will happen now? A war has now broken out in our country and is already in full rage, as it seems, of no less consequence than the last American one; there as here, North and South are opposing each other and the goal of the battle seems to be no other than the destruction of one or the other part. In our immediate vicinity, in Hesse, Prussia and the Federal troops are threatening to confront each other, so I thought I would have to postpone the enlistment of our new graduates for a few weeks, until at least the danger of having the noise of war in our immediate vicinity has passed. It is true that our local mountains will hardly be able to become an actual theatre of war. But I am not at all worried that the Lord, who has so powerfully and gloriously preserved our institution up to now, will continue to do so; indeed, I have a hunch that the Lord will have to demonstrate His grace to us and our institution in a particularly powerful way in the coming times of war, first of all because He did so to your institutions in America, and then because the Lord has given us such a special and conspicuous blessing this year in the registration of new pupils. Besides the seven old ones I keep here, more than thirty new ones have come forward, and the reports are all of such a nature that I can hardly reject one. I am therefore making serious plans to increase the number of my pupils even beyond the twenty-four. There would be room, but the Lord has also commanded the costs to be exceeded, and now the war! It would seem impossible for human reason to get through, but when I look at what the Lord has done so far for our institution, when I consider what a great and important work it would be for your American Church and Synod if I could send you 20-24 capable people for church and school again next year, it seems absolutely impossible to me that this work could remain unfinished. However, it could well be (and as far as one may follow human calculation in God's affairs, it is so) that the next future of the institution here will depend mainly on your support from America, since I may remain completely abandoned in Germany. But when I wrote to you two years ago that I needed 800 Thlr. for our new building, the Lord immediately made your

How should I doubt this willingness and joyfulness to help, now that it is only a matter of reaping the fruits of what was founded here two years ago? Yes, I have here thirty and more capable young people, with whom as many congregations in America could be supplied with teachers and preachers, but I would need for this from America perhaps a support of 1000 or 1500 thalers; should I doubt that not every Christian heart in your congregations would be joyfully moved to contribute to such a sum, where it is a question of the ecclesiastical existence of thirty Lutheran congregations? Should you abandon so great a work, so directly concerned with the spiritual building of the church, while you give ten times as much for external church buildings, yes, when a single one of your congregations in America could recently give the fourth part of the above-mentioned sum to support a Lutheran congregation in Germany for its church and parsonage building? *) - But you are too kind for me to write you my heart's thoughts in this way. The preservation of our institution burns too deeply in my heart that my mouth should not overflow."

The General German Evangelical Lutheran Synod of Missouri, Ohio, n. a. St.

Will, God willing, hold their 'this year's meetings next October 10-20 at Trinity Church here. This is a preliminary notice. More details in the next number.

C. F. W. Walther.

St. Louis, Mo. 15 Aug. 1866.

*

To the above announcement, the undersigned adds the reminder for the members of our Synod that those who intend to submit any matters to the Synod for discussion, or rather resolution, should do so immediately if it is to be publicly announced before the Synod convenes, or at least in writing during the month of September. As the main subject, the following theme has already been proposed: "That the Evangelical Lutheran Church is the true visible Church of God on earth," on which action is to be taken on the basis of the following theses.

St. Louis, Mo. 15 Aug. 1866.

C. F. W. Walther, General Pres.

Thesis,

as a foundation to the proceedings of the General Lutheran Synod of Missouri, Ohio, &c. St., on the occasion of the meetings of the same on the 10th of October of this year, and the following days, at Trinity Church, St. Louis, Mo. on the subject:

*) The supporting congregation is that of the Rev. v. Kienbusch and the supporting our dear Cincinnatian congregation. -

That the Evangelical Lutheran Church is the true visible church of God on earth.

Thesis I.

The One Holy Christian Church on earth, or the Church in the proper sense of the word, apart from which there is no salvation and no blessedness, is, according to God's Word, the entirety of all who truly believe in Christ and are sanctified by this faith.

Matth. 16, 18. Eph. 5, 23-27.' Ebr. 3, 6.

Thesis II.

Although the One Holy Christian Church, as a spiritual temple, cannot be seen but only believed, there are unmistakable outward marks by which its presence is recognized, which marks are the pure preaching of the Word of God and the unadulterated administration of the holy sacraments.

1 Petr. 2, 5. 2 Tim. 2, 19. Gal. 4, 26. Marc. 4, 26. 27. (cf. v. 14. and Matth. 13, 38) Isa. 55, 10. 1t. Match. 28, 18-20. Marc. 16, 16. 1. Cor. 12, 13.

Tbese III.

In a non-genuine sense, all visible communities are also called churches in Scripture, which do not consist solely of believers and those sanctified by faith, but also include hypocrites and the ungodly, but in which the gospel is preached purely and the holy sacraments are administered according to the gospel.

Matth. 18, 17. I Cor. 1, 2. Rev. 3, 7.

Thesis IV.

In Scripture even such visible communities are called churches, which are guilty of a partial apostasy from the pure doctrine of the Word of God, as long as they still essentially retain God's Word.

Gal. 1, 2. (comp. 5, 4. 7.)

Thesis V.

Communities which, though they still retain the essentials of God's Word, stubbornly err in the fundamental doctrines of God's Word are, if they do so, not churches according to God's Word, but sects, i.e. heretical communities.

1 Cor. 1l, 19. Tit. 3, 10. 11. Rom. 16, 17. Apost. 20, 30. 1 Tim. 4, 1. 2 Tim. 2:17, 18. 2 Per. 2:1-3.

Thesis VI.

Communities which destroy the unity of the church through errors which are not fundamental, or for the sake of persons, or for the sake of ceremonies, or for the sake of life, are, according to God's Word, schisms or separatist communities.

1 Cor. 11, 18. cf. 1, 10-13. Ebr. 10, 24. 25. 1 Joh. 2, 19.

Thesis VII.

Communities that call themselves Christian but do not acknowledge God's Word as God's Word and therefore deny the triune God are not churches according to God's Word, but schools of Satan and idolatrous temples.

Rev. 2,9. 1 Joh. 2, 22. 23 . 5,20. 21.

Thesis VIII.

Although ecclesiastical writers sometimes call all those communities which still essentially retain God's word, in contrast to the non-churches, true i.e. real churches, a true visible church in an unrestricted sense, however, in contrast to the false-believing churches or sects, is only that in which God's word is preached purely and the holy sacraments are administered according to the Gospel.

Joh. 8,31.32. 10,3-5. Ephes.4,3-6. 1 Cor. 1,10.

Thesis IX.

Although it is impossible, according to the divine promises, that the One Holy Christian Church should ever perish, it is possible, and has indeed happened at times, that there has been no true visible Church of God in the full sense of the word, in which, by means of an uncorrupted public ministry, the preaching of the pure Word of God and the administration of the unadulterated sacraments would have gone forth.

' 1 Kings 19.10-18. 2 Thess. 2.1-12. Matth. 24, 24.
Luc. 18, 7. 1 Tim. 4, 1-3. 2Tim.4, 3. 4. Rev. 12,6.

Thesis X.

The Lutheran Church is the totality of all those who profess the doctrine brought to light again by Luther's Reformation and summarily handed over in writing to the Emperor and the Empire in 1530 at Augsburg and repeated and elaborated in the other so-called Lutheran symbols as the pure doctrine of the divine Word without reservation.

Thesis XI.

The Lutheran Church is not the One Holy Christian Church, apart from which there is no salvation and no blessedness, although it has never separated itself from it, but professes it alone.

Thesis XII.

If the Lutheran church has the characteristic that the gospel is preached purely and the holy sacraments are administered according to the gospel, then it is also the true visible church of God on earth. If the Lutheran church has the characteristics that the gospel is preached purely and the holy sacraments are administered according to the gospel, then it is also the true visible church of God on earth.

Thesis XIII.

The Lutheran Church recognizes the written Word of the apostles and prophets as the sole and perfect source, rule and guide, and judge of all doctrine,

Deut. 4, 2. Jos. 23, 6. Isa. 8, 20. Luc. 16, 29. Gal. 1. 8. 9.
Rev. 22, 18. 19. Joh. 20, 31. 2 Tim. 3, 14. 15. 16. 17.

a. not reason
1 Cor. 2:14..,
b. not the traditions,
Match. 15, 9.,
c. not new revelations.
Ebr. 1,1.2. 12, 27.28. Apost. 1,8. Ephes. 2,20.

Thesis XIV.

The Lutheran Church holds fast to the clarity of Holy Scripture. (Views - open mills.)

Ps. 19,9. ItH. 105. 2Pet. 1,19. 2 Cor. 4, 3. 4.

Thesis XV.

The Lutheran Church recognizes no human interpreter of Holy Scripture whose interpretation, for the sake of his office, is to be regarded as infallible and binding,

1 Petr. 1, 20.

a. not a single person,
b. not a special status,
c. not a particular or universal council,
d. not a whole church.

Thesis XVI.

The Lutheran Church accepts God's Word as it interprets itself:

a. it lets the basic person decide on his own;
b. it shall record the use of language in the interpretation of words and phrases;
Deut. 30:11-14.
c. it recognizes only the literal sense for the true sense;
d. it holds that the literal sense of each passage is only One;
e. it shall be interpreted in accordance with the purpose and slope;
f. it recognizes that the literal sense may be both the non-actual and the actual, but it does not depart from the actual meaning of a word or sentence, unless the Scripture itself compels it to do so: either, namely, the circumstances of the text itself, or a parallel passage, or the similarity of the belief;
g. it lays out the dark spots according to the clear ones;
h. It takes the articles of faith from those passages in which they have their seat, and hereafter judges all incidental sayings about them;
i. it rejects from the outset every interpretation which is not in harmony with the similarity of faith;
Rom. 12, 7.

Thesis XVII.

The Lutheran Church accepts the written Word of God (as God's Word) in its entirety, regards nothing contained therein as superfluous or insignificant, but everything as necessary and important, and also accepts all the teachings which necessarily follow from the words of Scripture.

Matth. 22, 29-32.

Thesis XVIII.

The Lutheran Church gives to every doctrine of the Word of God the position and significance that it has in God's Word itself:

a. the ground and core and star of all. Doctrine makes it the doctrine of Christ or of justification;
b. it strictly distinguishes law and gospel;
c. it strictly distinguishes fundamental and non-fundamental doctrines contained in Scripture;
d. it strictly separates what is commanded in God's Word and what is left free (Adiophora, Church Constitution);
e. it separates Old and New Testament just as strictly as cautiously.

Thesis XIX.

The Lutheran Church accepts no doctrine as a doctrine of faith that is not irrefutably proven to be contained in God's Word.

Joh. 8, 3l. 32. Ephes. 4, 14. 2 Tim. 3, 7.

Thesis XX.

The Lutheran Church holds dear the gift of interpreting Scripture as it is given to individuals by God.

1 Thess. 5, 20. 1 Cor. 14, 32.

Thesis XXI.

The Lutheran Church is certain that the teaching contained in its symbols is the pure divine truth, because it agrees with the written Word of God in all points. Therefore it demands of its members, and especially of its teachers, that they, too, profess these symbols without reserve and allow themselves to be committed to them, and rejects all fraternal and ecclesiastical fellowship with those who reject its confession, whether in whole or in part.

2Joh. 10.11. 2Cor. 6,14. Rom. 16,17. Tit. 3,10.

Thesis XXII.

The Lutheran Church administers the holy sacraments according to Christ's institution.

Thesis XXIII.

True Lutheran particular and local churches or congregations are only those in which the doctrine of the Lutheran Church, as laid down in its symbols, is not only recognized by law, but is also practiced in public preaching.

Jer. 8, 8.

Thesis XXIV.

The Lutheran Church holds communion of confession and love with all who are of one faith with her.

Ephes. 4, 3.

Thesis XXV.

The Lutheran Church thus has all the essential characteristics of the true visible Church of God on earth, such as are not found in any known community of another name.

The examination in the school teachers' seminary and the mission festival in Shilumburq.

Dear Lutheran reader, you have probably not overlooked how in No. 19 of this newspaper an examination of the seminarians of our school teachers' seminary in Addison, as well as a mission festival, which was to be held in the congregation of Schaumburg for the surrounding congregations, was indicated. Both are now behind us, and we would very much have liked you to have been able to attend with us both the examination in the school teachers' seminary and the mission festival. Yes, we have spent three beautiful days here in our Northern Illinois, which were especially beautiful because we were able to visit our dear, dear General

We had our first president in our midst; and that there is no lack of refreshment and stimulation where he is present, you probably already know from your own experience. The examination took place on Thursday and Friday. It would not occur to us to tell you about the actual course of events and the result of the exam; however, we would like to tell you a few things in general about which we were particularly pleased. The impression one gets when visiting the school teachers' seminar is a pleasant one, especially on the day of the examination. At first glance, one could see quite clearly this time as well, how the participation in our dear seminary has not yet decreased, but rather increased. This time, too, a large number of listeners had gathered on the first as well as on the second day of the examination. Most of them were from the surrounding area, but some had also come from far away, especially from Wisconsin, from where many a rich gift of love for the seminary had come in the school year that had now passed. It must have been equally gratifying and even more gratifying for each of those present to see such a large group of young people, whose hearts the faithful God had awakened to serve the church in the school ministry. In the last school year, about 60 had been taught in the seminary; 14 of them were just about ready to leave and enter the school ministry; 5 others had already left in the course of the year to take over a school. May the merciful God grant them all right fidelity! That the professors and their students know how to use their time well for what is needed, was best demonstrated in each of the examination lessons; and the fresh, healthy and strong appearance of the young people must have convinced everyone that dear Mr. Gehrke, as the father of his large family, does not lack good, healthy and sufficient food. At the end of the examination, Director Lindemann gave a long speech to the assembly and especially to the 14 pupils leaving this year, which pleased and refreshed us. We saw many tears during this speech, many of which were certainly tears of joy. The Reverend President of the General Synod also spoke serious and moving words, especially to those who were leaving. We very much wish that both speeches would be included in our school bulletin and thus find wider circulation. May the faithful God continue to rule over our dear school teachers' seminary with His Fatherly grace'. -

Now a little about our mission festival. It was held on the appointed day, the 4th Sunday after Trinity, June 24. Long before the appointed hour, one could see whole droves of wagons approaching from all sides, densely packed with hurrying festivities, enveloped in mighty clouds of dust. There must have been several thousand people who gathered for this festive celebration. The celebration was, since the beautiful and ge

The service was celebrated in the green, rather conveniently situated woods, since the church, with its large space, would not have been able to hold half of the congregation. A handsome pulpit was provided, but since the necessary seats were not prepared, most of the listeners were obliged to take their seats on the green lawn under shady trees and shrubs. Morning and afternoon services were held in the usual manner. The first sermon was preached by the reverend president of our general synod, Prof. Walther, on Rom. 10:12-15. In this sermon he clearly explained and demonstrated how the church, which adheres to the unchanged Augsburg Conf. Conf. was called to do missionary work. It would be very difficult for us to emphasize individual points, since the entire sermon made such a powerful impression on us that we would not know what to emphasize. If only you could have heard it with us! Hopefully you can at least still get the pleasure of reading it; for Prof. Walther was unanimously asked by the entire congregation to graciously leave this sermon to be printed, and let us hope that he will fulfill this request. The afternoon preacher, Rev. Strikter, had z in Tert Luc. 14:16-21. His sermon gave four reasons which should move us to be zealous in the work of the mission. At the request of the festive assembly, Mr. Rev. Strikter was also asked to kindly hand over his sermon so that it could be printed with the morning sermon in the same pamphlet. We hope that he will also comply with this request. There you see, dear reader: if you wish, you can celebrate a little mission feast for us in your house, and we think it would not be without blessing. Yes, we believe that every missionary will feel his missionary zeal revived by reading these mission sermons. Our festivities were also significantly enhanced by the fact that the seminarians from our school teachers' seminary who were present performed several beautiful choral pieces and that the school children from Schaumburg sang several appropriate songs in several voices. Thus we were offered rich spiritual enjoyment on this day, but there was also no lack of physical refreshment. The dear Schaumburg congregation had not only, as we had expected and would have preferred, seen to it that the guests who had come from afar found a simple snack ready to provide them with the necessary refreshment, but they had also taken special pleasure in providing all the guests with food and drink at well-set long tables. It is easy to imagine that many a mite, many a whole dallar, even five-dollar notes were collected for the missionary treasury. As we heard, the collection held at the end of the morning service yielded 130 dollars.

So the hours of this first mission feast in this region were over very quickly.

But many of those who attended the celebration will certainly have left with the wish that similar festivals, through which the fraternal community and Christian zeal in the work of the mission are so powerfully established and promoted, would be held and celebrated quite often, both in this region and elsewhere.

Praise and glory be to the most holy God and Lord, who has also commanded His dear Church this so highly important work of the mission, for the beautiful and rich festive hours given to us; may the work of the mission in grace take an ever more vigorous course and blessed flourishing! -H . S.

"Catholic is good to live, Protestant is good to die."

Last year, the Roman Catholic Bishop of Paderborn, Konrad Martin, wrote a paper in which he attacked the Protestant Church with the old worn-out Jesuit weapons and sought to emphasize his Papal Church as the only one that can bring salvation. Among other things, he rehashed an old lie, that Melanchthon had said to his dying mother at the very end: "It is good to live Protestant, but it is good to die Catholic. This is supposed to mean that a Protestant, according to his doctrine, can lead a merry life in all security, but in death his comfort is over; if a Protestant finally wants to die blessed, he must necessarily become a Catholic in the end.

Against the writing of that bishop, a godly German theologian by the name of Ströbel has written a rebuttal. In it, he first shows that the anecdote by Melanchthon is a gross, truly ridiculous lie; for at the time when Melanchthon is said to have said that word to his dying mother, his mother had already been dead for over 30 years! On the other hand, Ströbel proves with two stories that just the opposite is true, that to live well as a Catholic is to die well as a Protestant or Lutheran, that is, that a Catholic may well live by his faith in all the security of the flesh, but that he must ultimately die as a Protestant or Lutheran if he wants to die confidently and blessedly.

We would like to share with our readers the two stories Ströbel cites as proof of this. Ströbel tells them as follows: "Duke George of Saxony, Luther's contemporary and rejected enemy, but a fundamentally honest German man, could not help thinking from the beginning of the Reformation that it was good to live Catholic, but die Protestant. Purely Protestant, he himself exhorted his dying son to abandon trust in the saints, indulgences and good works and to adhere exclusively to the only mediator, Jesus Christ. From the

When asked why he did not have this preached in his own country, he replied: "Ran should only say it to the dying; it could make the changed nefarious. And when he himself was about to die, and his Protestant personal physician called out to him the motto of his whole life ("Straight from gives the best runners"), he threw all his own and all the saints' merit far from him, and with the prayer: "Help me, then, thou faithful Saviour JEsu Christe, have mercy on me, and make me blessed through thy bitter suffering and death," the zealous Catholic gave up his spirit as a believing Protestant. - The second example. In 1717, Duke Moritz Wilhelm of Saxony-Zeitz, probably the most learned of the princes of that time, was also persuaded to change his religion by his brother, who had already joined the Roman Church and the clergy. At a religious discussion arranged by the Duchess, the infernal Professor A. H. Franke revealed the theological tricks and swindles of the mischievous Jesuit Father Schmelzer, whom the "Cardinal of Saxony" had sent to his ducal brother as confessor, in such a shocking manner that the scales fell from the eyes of the Prince who had been betrayed. Completely convinced that it was possible to live well as a Catholic, but only to die well as a Protestant, he returned to the Protestant faith and soon thereafter passed away as a decided Protestant. - Such examples do not awaken a longing for "a regular Catholic dying." Only he who dies on Christ dies properly. But such a one dies Protestant, not Catholic. How beautiful that here even Roman practice is on our side! If the dying Catholic has already lost his hearing, he should not be shown that he is still a Catholic.

The priest holds before his breaking eyes the *Redemtor Crucifixus (*the crucified Redeemer) - certainly the strongest protest against the Tridentine way of salvation. On the extreme borderline of life and death, the Catholic clergyman declares his church doctrine bankrupt and converts the departing believer to Protestantism at the last moment! Thus the "all-holy" Roman religion breaks the baton over itself! And good for it that it does so; good for Icr that at least in one decisive place it points beyond itself to the Gospel! Happy is she, if she never lets her noble use depart, if she never lets her members go out of the world as Marians, always as Christians! May no Catholic priest omit that praiseworthy ceremony: it is a better "last resort," than all chapels and masses for the souls! May no one go to the deathbed of one of "his Without showing him the symbol of salvation from sin and death----------, and praying, at least in silence, "If our sins drive us into the night of death, where shall we then love, where we may abide? To thee! O Lord Christ, alone! Thy blood is shed, Thy blood is shed, Thy blood is shed, Thy blood is shed, Thy blood is shed. Holy God! Holy strong God! Holy merciful Savior, thou eternal God, Let us not from the right consolation fall away!"

To the ecclesiastical chronicle.

School. No sect has been more opposed to higher education than the Anabaptist darkies. Until now, they thought that school education could only be a hindrance to living Christianity. A Christian must only go to the school of the Holy Spirit. Strangely enough, however, as in other gritty, enthusiastic sects, so also in that of the Dunker, other thoughts are now making their way over this sack. Thus we read, among other things, in the Mennonite "Christian Volksblatt" of August 15: "In the organ of the Dunker, a proposal has already been made several times to establish a higher educational institution. It is pointed out that by sending their youth to schools of other names, they are usually lost to their community. The school should be for the learning of mathematics, various languages and the Holy Scriptures. But in order that the pupils may not be trained to be idlers, a farm is to be connected with the institute, and a system of work is to be established." (One sifts, the Dunker still do not consider learning a work.) "To obtain the Capital for the above purpose, it is proposed to establish twenty-five dollar shares (property wedges) at

sell. One brother offered to sign 1000 Thaler for the proposed institution, and another is ready to give 2000 Thaler for this final purpose ".

Ohio Synod. In this Synod, as is well known, no agreement has yet been reached on the burning questions of church and ministry. At its next General Assembly, a serious attempt will finally be made to reach agreement on these points.

To this end, Professors Lehman, Loy and Schmid and Pastors Cronenwett and Schulze have drafted "theses" and published them in the August 1 issue of the Columbuser Kirchenzeitung, which are to serve as a basis for discussion in the Synod. Already in the introductory remarks Prof. Lehmann makes the confession that in the theses "the controversial expressions are avoided as far as possible". From this, unfortunately, it is only too clear that the dear gentlemen were more concerned to establish peace than unity in their Synod. For it is precisely the "contentious expressions" that show the inner disunity of the faith. Therefore, they must be taken into consideration first and foremost if unity of faith is to be achieved. When, therefore, after Luther's death, a dispute arose about the right understanding of the Augsburg Confession, our orthodox teachers did not help themselves by omitting the more controversial expressions and using such general terms that everyone, however he might think, could put up with them. They did not help themselves by omitting the more contentious expressions and using such general expressions that everyone, however he might think, could put up with them and subscribe to them. That would have been nothing but unionist peacemaking. No, our orthodox fathers, because they wanted to bring about true unity, neither spared the effort nor feared to illuminate and evaluate the disputed expressions according to God's Word and according to the wording of the Augsburg Confession and the other earlier symbols, and thus to place the certain truth in the light. And God also gave grace that through the Formula of Concord, in this honest way, the Lutheran Church, so long torn asunder, returned to the first unity of faith and confession. But in the way the theses of the Ohio Synod have begun, they will never reach the right goal. For a time things may be quiet among them, but sooner or later it will become evident that the healing of the damage was only a superficial one. He who has once known the truth has also a tender conscience for it, which will not become quiet until it knows that it has said yes to nothing, absolutely to nothing false, half-true, crooked. The first thesis presented to the Ohio Synod as a unity volume is so placed that all parties who have now formed their opinion on the question of the church can place their opinion in it. This first Thesis, then, reads, as follows: "The church on earth is the assembly (Gemeinet) of all believers around pure Word and Sacrament, as their necessary marks." Since the marks of the church are here included in the concept of the same, and by the little word "um" inserted in the text of the Augsburg Confession, the church is made a local assembly, the Romanizing Lutheran, who holds the visible Lutheran church to be the One Holy Christian Church, cannot think that he is wrong in finding his faith in this thesis. Since, however, it is expressly stated in this Thesis that the pure Word and Sacrament are the "marks" of the Church on earth, even a right-believing Lutheran can think that he finds his faith expressed in the Thesis to no avail. Similarly to the theses of the church^sittd also those of the ministry put on screws, and in this also the decision of the actual point of controversy according to God's Word is evidently deliberately evaded. We do not recall this from censure, nor from ill-will, nor from any dislike to the Ohio Synod, in which we know excellent men, and which we wholeheartedly wish full prosperity; rather we thought we omitted a proof of brotherly love, if we

...were silent here. An open war is better than a false peace. May God, who desires all to come to the knowledge of the truth, help the dear Ohio Synod to true unity in it. W.

Sweden. Lapland, the northernmost part of Sweden, is known to be a very cold country. The poor, degenerate population of this country is still far from enjoying the blessings of Christian culture. In particular, there is a complete lack of Christian schools. Recently a Christian woman from Läppland, Marie Mohsdotter, has managed to arouse the interest of Christian circles in founding Christian schools in her homeland. On foot, in the middle of the Nordic winter, she had covered a distance of 150 miles through snow and ice, mountains and gorges, rivers and lakes, a journey for which few would be able to endure the hardships of manhood and virility. After she had presented her request to the King in Stockholm, such interest was awakened for her that two schools have already been founded and the establishment of others is imminent. It is remarkable that just now among the otherwise rather dull Laplanders a strong desire for school education has awakened, which is congenial to the enterprise, so that the same promises to take a fruitful course for the Kingdom of God. - (Hess. Kirchendl.)

France. From the Lutheran Church. On 28 Jan. d. J. a new Lutheran church was consecrated in Batignolles, a northern suburb of Paris, inhabited by numerous street sweepers who had immigrated from Hesse. In the aforementioned suburb, under God's help, a cheerfully flourishing German Lutheran congregation has been gathered from small beginnings through the efforts of Preacher v. Bodelschwingh, who is now working in Dellwig near Langschede in Westphalia. With two Hessian sweeper children, around whom more and more children gathered, the aforementioned started a school in 1858. The children were soon followed by the adults. The first service was held in a dark, low parlor, where the congregation gathered around the preacher as best they could on boxes, stools and beds. Before Christmas 1860, after the Committee of the Protestant Mission in Paris had taken up the matter, a makeshift schoolhouse - actually a school hut - was erected, in which, on Christmas Day of that year, evening services could be held by the light of a miserable lamp. After the congregation had been served by the preacher v. Bodelschwingh from the distant suburb of Billette until then, it received its own pastor in its present pastor Müller from Halle towards the end of the year 1862. At the beginning of the previous year, a piece of land was purchased for the construction of a church and school. For the price of about 100,000 Francs, for which a house collector employed in the Prussian province of Saxony was hired. Province of Saxony, about 33,000 francs, and a franc for the

After a contribution of 10,000 francs by a French member of the Lutheran Church in Paris, a beautiful building was erected which houses the schools in its lower room, while the upper room provides space for the worship of 3-400 people. The congregation now numbers about 500 souls, mostly street sweepers and day laborers. This explains why, according to the annual report of the evangelical mission in Paris, the church still owes more than 55,000 francs, of which 31,000 are to be paid this year. At the consecration of the new church, which was held with much participation, Rev. Müller preached the sermon on Psalm 118:19-25 (Pilgrims).

Filling Stone.

Christian wisdom is the eye of love and supervises and guides it so that in its speech and action it may be wholesomely realized for man. In the moral and civil sphere, too, wisdom is at the service of justice and truth, so that both may be realized in the most appropriate way for the common good. So, too, state wisdom is always in the service of justice and the moral law, while state prudence is in the service of selfish and self-serving beings. There is, then, a great difference between a wise statesman and a wise politician and diplomat. The latter has no hesitation in carrying through by immoral means even the immoral ends of increasing the power of his state or political party; the former has no hesitation in doing so; for the ruling motive even of his official action is the moral law written by God in the hearts of all men, which says, "Thou shalt love thy neighbor as thyself;" i. e., "All things whatsoever ye would that men should do unto you, do ye even so to them." Now the more unbelief against Christ, and consequently moral rot, increases in time and place, the rarer are such wise and just statesmen, and the more frequent the statesmanlike politicians.

Church News.

As Mr. Rev. Rinker having resigned his office, at least for the present, on account of feeble health and old bodily ailments, his congregation, St. Paul's parish, Shelby county, Ills, appointed on his council the candidate of the holy preaching ministry Mr. W. Schlechte, educated at the seminary in St. Louis, who was ordained by the undersigned, by order of the presidency of the western district, on the seventh Sunday after Trinity with commitment to all symbolic books of the Lutheran church and was introduced into his office.

May the Lord bless that also in that region the gospel may spread far and wide! W. Heinemann.

Address: Uov. IV. Lobleellto,
Oo., III.
Dox 340.

After Mr. Rev. Gottlieb Traub had received a" call from the Lutheran Trinity Parish at Crete, Will Co., III, and had accepted the same with the consent of his former, St. John's Parish at Allen and Adams Co., Ind. he was installed in his office on the fifth Sunday after Trinity by the undersigned by order of the Reverend Presidency of the Western District.

The LORD also adorn his servant with many blessings, and cause him to bring forth much fruit, that remaineth unto life eternal.

G. Polack.

Address: d. 4?kand,
Oow, IVM 6o., III.

After Mr. Rev. G. Präger has received a regular call from St. Peter's Lutheran congregation in Town Granville and from the Lutheran congregation in Town Milwaukee, Milwaukee Co., Wisc. and has accepted with the consent of his former congregation, he has been solemnly installed in office by order of the venerable Vice-President Northern District of our Synod, Rev. Lochners, was solemnly installed into his office by the undersigned on the 7th Sunday after Trinity.

The Lord also adorn this teacher with many blessings. Joh. M. M. Moll.

Address: kov. I'rnAvr,
earo ok U,ov. 6. Ueinsolr,
Niln'rrul<66, >Vi8.

The candidate for the sacred office of preaching, Mr. S. F. C. F. Stock, having received and accepted a call from the Martini congregation in Allen Co., Ind. was ordained by the undersigned on the sixth Sunday after Trinity, by order of the reverend Mr. President of the Middle District, and installed in his office.

May the Lord grant him to scatter with gladness the seed of the Word!

P h. Fleischmann.

Address: Uov. 8. IV 0. 8toelc, Lox 464. I^oit IVa^no, In6.

After Mr. Past. H. Bauer had received and taken a calling from the St. Johannis parish, which had hitherto been served by the undersigned as a branch, he was introduced into the midst of his congregation by the undersigned by order of the venerable Herr Präses mittleren Districts on the seventh Sunday after Trinitatis.

May the Lord make him bear much fruit for eternal life! Ph. Fleischmann.

Address: Kev. 8. Lrmer,
Ngpls 8tntion, ^llsn Oo., Inä.

Church consecration.

To the dear Lutheran readers it is to be reported that on June 10 of this year the Lutheran Immanuel congregation at Yorkville, at 83rd St. between 2nd and 3rd Ave, dedicated their newly built church to the service of the Lord. Preaching at this festivity was Rev. Tirmenstein of Port Richmond in the morning, Rev. Weisel from WilliamSburg in the afternoon, and Mr. Rev. Ebendick, of Strattvnport, as the undersigned was sick of the neck, preached the dedicatory prayer.

The church, 45 feet long, 28 broad, and 36 high, with its beautiful slate roof and arched windows in the front, makes quite a pleasant impression.

The festive joy of the congregation was not least enhanced by the fact that guests from the neighboring sister congregations flocked here in droves. These alone filled the seats, so that our own people had to make do standing in the aisles, where they were tightly packed up to the steps of the pulpit and the altar, as well as in front of the church door and out into the street. In addition to the individual guests, the singing societies of our New York and Williamsburg congregations were also present, and took turns singing during the service. All the guests were entertained downstairs in the schoolroom after the service was over. The total cost of the service was 117 dollars.

So the faithful Saviour has allowed us to find a place here, after a long time of wandering, where we can gather undisturbed for the use of the means of grace of the Word and the Sacraments, as well as for prayer. Oh, may his rich grace prove itself powerfully on the whole congregation, so that preachers and listeners may remain steadfast and firm in the pure Word and Sacrament, and that this house of God may become a true workshop of the Holy Spirit.

As much as we are happy about our little church, it grieves us that we have to burden ourselves with an unbearable debt burden according to human standards. The latter, amounting to more than 4000 dollars, is all the more oppressive because not all members of our young, weakly discerning congregation seek to bear it equally. For this reason, may our dear brothers in the synod near and far not forget us here, but support us with prayers and gifts. The Lord Jesus will be an abundant retributor and will reward even the smallest mite in grace. Renz.

Kirchweih-Fest.

After the Lutheran Immanuel congregation in Waldenburg, Michigan, had to painfully feel the lack of a spacious church locale for several years, and had also offered everything possible in the last three years, often under the most oppressive conditions, to remedy this lack, it was only on the previous St. John's Day, June 24 of this year, that they were able to move out of their cramped meeting place and hand over a newly built house to the service of the Triune God, and handed over a newly built house to the service of the Triune God, which now not only offers a superfluous room, but is also an ornament to the whole area. Built in a pure gothic style, according to a drawing by Pastor Stephan, the church (including the altar) is 70 feet long and 35 feet wide and has a tower 87 feet high. The interior furnishings show good ecclesiastical taste, as is to be expected after a faithful execution of the designed plan. The altarpiece, 6 feet high and 5 feet wide, an oil painting depicting the institution of the Holy Communion, is an uplifting sight. Similarly, the 10 lancet windows in the nave of the church and the round window in the altar niche, all of which are made of fired oil, are a sight to behold.

Glasses are composed in the most beautiful play of colors.

Of course, the congregation must have been very happy to celebrate the dedication of this beautifully built church. - And since the celebration was favored by the weather, many guests from the neighboring communities, from Detroit, Roseville and Utica had come, who rejoiced with the happy ones. Unfortunately Pastor Hügli was prevented from attending the celebration, so that one service had to be cancelled as a result. Concerning the services, Pastor Lemke said the consecration prayer and Pastor Moll from Detroit preached the consecration sermon on Exodus 20:24. In the afternoon, Pastor Walther from Wyandotte preached in the English language on I Timothy 2:4. 40:10, 11. Various pieces of music, performed by the singing choir of the Detroit congregation and that of the local congregation, served to enhance the festivities; likewise the accompaniment of some chorales with trombones, blown by members of the Immanuel congregation.

May the faithful God grant, therefore, for Christ's sake, that this house consecrated to Him may remain a place of eternal remembrance before Him, until it falls into ruin in His time; - He therefore keep it, that it become not a pit of murder through false doctrine, but keep therein the true inward adornment of the pure will and the unadulterated sacraments, that the people, as they come in and go out, may rightly know Immanuel, God with us, in Christ, and may one day, after persevering faith, attain to the Immanuel congregation of the triumphant church in heaven.

F. Ruff.

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Sixth Missionary Festival in Northern Wisconsin.

On Sunday, June 24, the Lutheran congregations of our Synod in Sheboygan Co. celebrated their sixth mission festival at Sheboygan Falls, in the midst of a rainy season favored by fine weather. In the morning Rev. Krumsieg preached on Ps. 96. Afterwards, Past. Kolb read the letter of the Rev. Brunn in Nassau, from No. 20. of the Lutheran. In the afternoon Rev. Ottmann preached on Lucas 10, 23-37, and at the end the undersigned gave a historical missionary report on the life and missionary work of Thomas von Westen among the Finnish in northern Norway. The two collections amounted to KlOO.OO, namely 31.30 for the heathen mission and K68.70 for inner mission, which the latter was paid by Past. Kolb directly to Past. Brunn in Nassau and about which the latter will acknowledge in his time in the Lutheran. A. D. Stecher.

Sheboygan, Wisc. July 1866.

Notice.

On the good supposition that the enormous increase in the price of paper and labor wages would soon cease after the close of the war, and give place to much more reduced prices, the undersigned Committee on Printed Matter, charged by our Synod with the regulation of such matters, has hitherto refrained from raising the price of the "Lutheran." But the war is now long over, and yet paper and wages remain at their high price, and are likely to remain so for some time to come. So the Committee sees itself compelled to do so, to fix the price of the "Lutheran" in the future at $1.50 for the year. In doing this, it fears so little that it will cause alienation among the readers of the paper that it is rather convinced that they will be alienated. In doing so, it fears so little that it will arouse alienation among the first readers of the paper that it rather believes that they will be astonished that this so just and cheap price increase has not already occurred. It has already happened several times that subscribers have sent in more than the previously fixed price of their own free will. And even now, the price of the paper, which is certainly still very cheap, is in no way comparable to what the readers receive in return. As we confidently hope that this step, necessitated by the circumstances of the time, will not in the least impair the circulation of the "Lutheraner", we sign the following

The Committees of the General Synod of Missouri, Dhio, &c. St. for printed matter.

St. Louis, Mo. in August, 1866.

(Receipt and thanks.

For Rev. Brunn'S proseminar received through Past. Schliepsiek from Mr. F. W. Koch in Bloomington, III, §10. through Rev. Schwensen from the latter's congregation at New Bielefeld, Mo., §11,45. by the same from the latter's congregation at Columbia Bottom, Mo., §15. by Past. I. M. Hahn in Benton Co, Mo, of whose congregation §12. By Past. Th. Miesler in Benton Co, Mo, by Mr. H. HarinS §5. By Past. Sapper in Carondelet, Mo. from Mr. Deuser 50 cts.

For poor students by Past. Schliepsiek by Mr. F. W- Koch in Bloomington, III, §10. by Past. M. Moll at Meqnon River, Wis. by Mr. Carl Fink §5. By Past. Sapper, Carondelet, Mo. by Mr. Koehler§1.

C. F. W. Walther.

In the months of June and July I received the following gifts, partly for poor pupils and partly for the household: From Alb. Bluhm §1; Fran Weiß §1; Past. Engelbert §10; Georg Mühl §1: L. Häfele §1; Gem.in Quincp §9,03; by Past. Schumann §13; by some members of the Gem. in Frankenmuth §15,25; dnrch Past. Hattstädt §10,25 and §6; W. Meier §11; on Conr. HartmannS infant baptism ges. §5,10; on Ch. Neumeyers infant baptism ges. §2,37; A. Brandcnstein §1; G. Mohn §10; I. Hcrre §2,60; Dan. Haag §10; on W. Weber's wedding ges. §9; G. Walker §5. I. C. W. Lindemann.

On the building of the church in my parish at Norkville

To have received from the congregation of Aerrn Pastor Hamann in Carondelet §28.75, attests Renz, Rev.

...went to the Middle District's Raffe..:

Concerning theSynodal Debt Redemption Fund: Past. Scholz's Gemeinde §6.87. Past. Trumms Gem. §15.50. Past. Schuster's Filialgem. in St. Joseph Co. §1.64. by Past. Sihler §10. by Past. Zagel by A. Hockemcyer §2. C. Knut §1.45.

On the synodal treasury: by Past. Saupert of K. Land §1.50, Mrs. Müller §2, Mrs. Tschoppe §1, Mrs. Umbach §1, H. Mennig §2, Korff n. Kvster §4, from two of Mr. Schulte's children 50 cts. each. H. Holzgräfe §1, H. Fischer §1, Grießbacher §1, teacher Ziylaff 50 Cts, H. Nobbe 51, Joh. Bauer §2, H. AlmS §5; Mrs. Meierding, thank-offering for happy delivery §5. On Jul. Tschoppes wedding collected §7. Coll. of his Gem. §25,80. Past. Niethammer's Gem.z §10.62. Past. Jox's Gem. in

Logansport §12.50; None, in Peru §10.60. Past. Brackhage's None, §12. post. King's comm. WO. By dens. of H. Lippelmann §20. by Past. Fleischmaim Hochzcits-Coll. by W. Schoppmann §10. past. Detzcrs <9em. in Defiancc §19, in Southridge §17,66. by dens. of I. Vogel, Dankopfer §2. Past. Jäbker's Gem. §10.50. Past. SchönebergS Gem. in Lafapette §20,50; Gern, in Reynolds §2,85. Past. Wüstcmanns Kem. in, Pentecostal Cost. §18. Past. P. RupprechtS Gem. in Filling Co. §1.70; in Henry Co. §3.72. By dens. of Mrs. I. Leininger, thank-offering §5. Past. Schumann's Gem. §5,70. pastor Schwan's Gem. §53,14. past. Fricke's congregation, to the collection plate §55.50. Rev. Zagel's parish, §10.33.

To the synodical treasury middle Distr.: Past. Scholz's parish, Pentecostal Coll. §5,82.

For Pastor Röbbelen: By Rev. Scholz wedding coll. at Geo. Kiefner §1. Past. König §l. By dens. of H. Nees §1. past. Schumann's Gem. §5,25; Past. Bode's Gem. §5,74; in New Havcn §8.37.

For sick pastors: by Rev. Scholz wedding coll. at Geo. Kiefner §2,60.

On the Lollegr household at Ft. Wayne: Past. Scholz's Gem., Often - Coll. §7.40. Past. Dulitz's Gem. in Huntington §6,55. by dens. of D. Jung §1.

For poor students: Past. Scholz'S Gem. §4.25. By dens. High;.-Coll. by Joh. Schmidt §2.76 Past. Iäbker's Gem. §10. by Past. Neichhardt by H Brückemann §4. by the same by Chr. u. W. Lücke for the pupil Winter §5. by Past. Zaget by N. N. §2. By Past. Saupert by Mrs Tschvppe §2.

For Past. K a h m e y e r S W i t t w e: By Past. Saupert of Dor. Müller, Mrs. Jte, Mrs. Däublc je§>.

For Past. Birkmanus Wittwe: By Past. Saupert by Chr. Dänble §l.

About the hospital in St. Lonis: Dnrch Past. Saupert by Chr. Dänble §1.

On the building of churches in Past. Sturken's parish in Baltimore: By H. R. Schwegmann from Br. Gcrke §5.

For Gentile mission: Bon Past. Jox's branch church in Rockfield §8,15.

To the Pfarrwittwen-Kasse: By P-stsrl Jox Hochzeits-Coll. at W. Schznidt §9. by doNMen of Mrs. Küllsen §2. Kleemann and Mrs. Schlächter in Peru §1 each. by Past. Schwan Hochzeits - Coll. bei Franz §6,75. Albert Both u. Frau §2.

For Brunn's sophomores in Addison: Past. King's Comm. §11.

For inner mission: By Past. König von H. Lippclm ann §5.

On the Nassau mission: Past. TrammS Gem., Missionsfest-Coll. §15,87. Past. Knnz' Gem. out of the bell-bag §6. By the same from C. W. R. 25 Cts. A. Chr. R. 25 cts. C. M. 20 Cts. Wittwe L. L. 50 Cts. WittweL. R. §1. widow N.§1. H. N. 50 Cts. Chr. Sp. §1. A. N. sen. 25 Cts. A. M. §l. H. M. 50 Cts. H. R. §1. G. H. K. 45 Cts. Past. Michael's ImmannelSgem. §6.10. Whose St. John'sgcm. §4,05.

For poor seminary students: By Past. Schuster §l.

To the orphanage in St. Louis: By Past. Schumann Wedding Coll. at V. Müller §4.

For teachers gL hold: Past. Dulitz's Gem. in Huntington §7.25; in Lancaster §2.20.. Past. Neichhardt's St. Zohannesgem. §9,30.

To the seminary household in Addison: Past. Schwans Gem. in Liverpool §5.50.

On the building of a church in Racine, Wis. see Past. Hörnickes Gem. §5,58; by himself §2.

On the building of the church in Jor Miller By Rev. Hörnickes Gem. §2,77. Rev. I. RupprechtS Gem. §7,25.

For Brunn'sche Zöglinge: By Pastor Zagel from N. N. §2. By Past. Schmidt by Ernst Meißel as a thank offering for his son's recovery §lO.

Tuition of college students: by H. Reinhardt, K. Ningwald, Ang. Rathe each §6, W. Beringer §18. C. B o n n e t.

Entered the race of the Northern District:

To.the.S y nodaZkasse: From Past. StrasenS Gem. §28,48. Jos. Jhde from da §2. Past. BernthalS Gem., Psingst-Coll. §5.75. Trinity comm. in Sheboygan, Coll. §6,20. Past. Lifts Gem. §12. by Past. Speck- hard §8,16; u. zw. Pentecost Coll. §3,66; from d. infant baptism at Mich. Schönamsgruber ges. §1,50; from G. Finzel §3. Past. Himmler's Gem. §7.50. Past. I. I. Hoffmann's Gem., Pentecostal Coll. §5,53; by himself §2. Past. Estel §1; by Past. Keller (to the Synodalschnldentilguug) §9; u. zw. öfter- u. Pfingst-Coll. d. Gem. in Morrison §5,72; Pfingst-Coll. of the Gem. in Nantoul §i,01; deßgl. of the Gem. Nockland §2,27. Past. Steinbach's Gem., Pentecostal Coll. §18,97; of himself §1,50 Past. Gmpes Kein. §l3,75. by Past. Penalties at Br. WischS wedding ges. §5.30. Gem. in Town Saukville, WiS., §5.60. Gem. on Cedar Creek §5.25. By Past. Böling of d. Gem. at Freistadt §10, Gem. at Kirchhayn §7. By Past. I. N. Beyer of Caledonia Distr. on the commemoration day of the happy return of the last from the army §28.75; Gem. in New London §1l. By Rev. Trautmann: Gem.-Coll §31.50; out of Fraaenkasse §16; ans of Centkasse §10. Collecte in Sibiwaing. Mich. §17.80. I. Engelhaft there 50 Cts. Mrs. Bach §2. Mrs. Past. Also §2. past. Also §3. Past. Hahn §1. wedding coll. at M. Pump. Waldenburg, Mich. §5. Pentecostal coll. at Frankentrost. Mich, §1.75. Gem. in Frankenmnth, 2nd consignment §93.75; u. zw. of A. Rummel & Galsterer each §10; M. Kugel, G. B. Brenner, L. Ortncr each §5; Lämmermann, Houoid each §3; I. Bickcl F. Rittmeicr, Wittwe Nodamer each §2; M. Rauch, L. Baier, A. Schroll, Hornlein, Chr. Gatzinger, P. Naoz nberger, B. Kaiser each §!; N. N. §1.50; G. M. Birkner §6; Frisch 50 Cts.; Pentecost Coll. §30.50; out of cent cafe §1.25. by Past. Sievers 4th cons. §48,56; u. zw. Psingstfest coll. in Frankenlust §14,62; Wedding coll. at Engerer §6,88; Mrs. Burk 25 Cts.; W. Wegncr §1; Kindtanf - Coll. at G. Schmidt §1,05; Coll. in Amelith §3.13; W. Heitzig §5,09; Fr. Zill §4,10; B. Koch §l; Coll. in Amelith §3.32; WeddingS - Coll. at Ad. Lutz §6.50; KindtaufeColl. at Drucke §1.62. By Past. W. I. Friedrich of s. Kem. to Fall Creek §!0; from the branch at Icllow Niver §ll. Dnrch Past. F. Lochner at home visits ges. §260.00, 1st Sendg.

For the church building of Pastor v. Kienbusch in Halberstadt, Prussia: From N. N. in Milwaukee §5.

In support of Mr. Pastor v. Kienbusch: From N. N. in Milwaukee §5.

For poor pupils and students: By Past. Keller at G. Böttcher's wedding §1. by G. Auch in Sibiwaing §2,50. wedding coll. by Wagner in Frankentrost §2,46. by the Women's Association in Monroe §30,66. child coll. by M. Kronbach there §1,75.

For Mrs. Pastor Btrkmann: From Mrs. Herzog in Frankenmuth §1.

On the Synodal Missions Fund: From Past. Steinbach's confirmands of this year §8,64. From Past. Wambsganß' both congregations §13. From the Gemin Ccdarburg §5,41.

To the parish widtwen coll. by Rev. Stcege §1.50. By Rev. Daib wedding coll. at Joh. kubois in Millpoint §1.31. Gem. in Town Saukville, WiS., §3.87.

Füe L e h r e r g eh a 1 t e: Past. Steinbachs Gem., Easter-Coll. §24,71; by himself §1,50. by Rev. Werfelmann Wedding - Coll. at H. Steigen9nd §4,01. by Rev. I. I. Moll of Mequon, Wis. §9,30; by.

Granville §5.05. Coll. at Grand Rapids, Mich. §8.05. Coll. at New Haven, Mich. §5.0l. Rev. Daib §1. Duke at Frankcnmuth §3.

For Rev. Brnnn's institution: Ans. of Misfions-Caffe of the Gem. in Adrian, Mich. §12. Of the school children there §3. Wedding-Coll. at Frank's there §2,55. Past. Also §3. Mrs. Past. Also §2. pastor Hahn§l. W. Emmert at Hillsdale, Mich. §1. Mrs. Emmert §1.

For Pastor Röbbelen: Dnrch Pastor List Hoch;. - Coll.'at Fr. Stolper §1.50. N. N. in Milwaukee §5. From the Women's Association in Frankcnmuth and other collections §112.50; u. zw. from the women: R. B. Hubinger §8, A. B. Hnbinger §5, B. Löscl and M. Ranzenbcrgcr each §3, A. M. Meier, Wittwe A. S. Stern, M. B. Bernthal each §2, M. B. Baierlein §1.50; L. Pfeiffer, K. Wimmer, M. Brenner, B. Grüber, M. M. Bernthal, Wittwe Bickelmann, B. Lämmermann, E. Jordan, E. Schiefer, I. Niedel, A. Fürbringer each §l, E. Baierlein, E. Heine, Unnamed, M. Kaiser each 50 Cts, Wittwe Nodamer, L. Sohn, VatcS, L. Neichle each §2, M. B. List §3, E. Ortncr, L. Nickel, Wittwe Meurer each§1, Kath. Schäfer §5, I. Rittmeicr §1.50; M. Beier 25 Cts, I. Matth. Hubinger §10, A. Schroll §1, High;.-Coll. at Rupprecht §6.25; Township - Coll. §21,25; Kindtanf - Coll. at I. Haas §3.50; deßgl. at I. M. Schäfer §10,25.

On college maintenance in Jt. Wayne: Collecte in Frankenmuth §17.65.

For the maintenance of the school seminary, Gem. in Monroe §6.25. Past. Stcegcs Gem. §4. out of the women's treasury of the Gem. in Adrian §12,68.

On the synodical discharge of debts: By L. Schmid in Monroe §5. Wedding Coll. by Nabold therein §5.08.

For inner mission: Dnrch Pastor Strege Kindtauf-Coll. at Weissleder §2,75. M. Angerer §1. Gem. in Grafion §5,80. W. Hattstädt.

For Sen Lutherans have paid:

T h e 15-17th year: Messrs. F. Brink- mann, H. Sonneuberg, H. Wclge.

The 18th of January: Messrs H. Hattendorf, F. Lücke, F. Brinkmann, H. Sonneuberg, A. Pürncr, I. Schlosser, Fr. v. Grüningen, H. Wclge.

The 19th of January: Messrs. H. Hattendorf, F. Lücke, F. Brinkmann, H. Sonnenberg, H. Höck, L. Schmid, F. v. Grüningcn, H. Wclge, Lochmann.

The 20th year: Messrs. C. Clausing, F. Lücke, Past. F. Schaller? He., F. Brinkmann, H. Höck, H. Runge, H. 'Sonnenberg, Past. Oestermeyer 9 Er., G. Kiinglcr, E. Emmermann, M. Eichmann, C. Prinkcrt 75 Cts, F. v. Grnningen, Bro. Almeyer, Bro. Intzi, H. Röver, H. Wclge, Lochmann.

T h e 21st I a h r g a n g : Messrs. P. and I. Brück, Bode, H. Müller, Eckert, Merkel, Stock, Herrmann, Kammer, I. Emrich, Aug. Kerl, " Pastor I. A. F. W. Müller, Past. W. Bartling, C. Clausing, ""äst. A. Wag- ner 2 Er., H. Bodr, F. Brinkmann, H. Höck, H. Runge, H. Sonneuberg, "F. Stutz, I. Kaufmann, G. Kiinglcr 50 Cts, Teacher Holder, A. Prinzhorn, A. Bischoff, G. Emmert, L- Emmert, M. Eichmann 50 Cts, C. Glück, A. C. u. H. Heitmüllcr, C. Prinkert 25 Cts." I. Plugcr, G. Rrißinger, I. Stutz, I. Schlegel, M. Schäfer, C. Senkin, K. Schlcrf, G. Willner, W. Witthcft, H. Weißbrodt, W. Hanenschild, I. C. Schmidt, H. Vogt, L. Bauer, H. Wolf, C. Kohlcmann, H. Keller, G. Kühn, F. v. Grüningcn, H. Allmeyer, Fr Allmcyer, L. Wicbusch, Fr Jutzi, H. Röder, H. Wclge, Lochmann, Fr Große.

Also: Mrs. Vogt.

The 22nd year: Messrs. I. and P. Brück, Eckert, Herrmann, Past. I. Trautmann 10 Er-, Past. S. Kleppisch, Past. R. Biedermann 12 Er-, C. Lcrns, G. Br ch. H. Schwangel, H. AhlerS. F. Kohlweg, W. Rothe, Semmann, Trupkc, Th. Eißfeldt, Past. I. A. F. W. Müller 5 Ex., C. Meirich, Past. I. E. Göttlich, Past. I. Strikter, A. Wehlan, H. Tröller, Past. C. Bolz, W. Bnme, G. Zmkermantrl, I. Stolz, P. Henrikscn, H. H. Stahmann, Past. W. Hattstädt 16 ex., G. Bernhardt 9 ex., D. Jung, A. Eckler, H. Bartling §6.50; Past. A. Wagner 7 ex., W. Linse, C. Weyhe, Past. I. Stürmer, Past. F. W. John, H. Höck, H. Runge, H. Sonnenberg, I. R. Johnson, H. Nope, jH. Scheele, C. Hiller, Nciden- berger, I.'Oswald 50 LtS., L. Schröter, Schatz, Past. E. Rolf 3 Ex., Nobler, Past. G. A. Müller 5 Ex., G. F. Roller, O. W. Fares, I. M. Pfänder, Past. C. Berner, Past. I. G. Böhm, Past. I. E. List, Rev. C. Popp 6 Ex., Rev. I. Bernreuther 9 Ex., G. Bewie, Fr. v. Grü- ningeu, Fey, C. Wegener, H. u. F. Allmcyer, C. Wicbusch, Fr. Jutzi H. Röder, H. Welge, Past. A. C. Großberger, G. Lrhnigk, C. Mall, Past. M. Meyer §13,50; Past. M. Bernthal 10 ex , Bcckcmeier, Bauer, Krämer, Schmicker, Schwertfcger, WiegcrS, L. Wagner, H. W. Hoppe 22 ex , G. Nanzenbergcr 45 er, F. Böckhaus, Past. I. G. Hahn, A. Bohn 61 Er., Past. A. Reinke 20 ex., Past. I. Meißner, R. Körner 4 ex., C. Gallmann §2,75; Past. E. I. Fleckcnstkin, I. Kühl, Bäsch, Krumpholz, Jungkunz, M. Al- brecht, C. Heinicke. Lochmann Geissler, Fr Große, Rothe, C. Große, Past. F. G. Gebhardt, Past. D. I. Wams, G. Steuber9 Ex., L. N-tzlaff 2l Ex., -Past. H. EggerS, Past. F. I. Th. Jungck, Peter Fischbach, F. Schröder, A. Schlechter, L. Kolb, M. Nubner, M. Hetzner, A. Diehl, P. Klecmann, C. Schmidt, B. Lücke 18 Er.

Furthermore: Mrs. Diehl and Mrs. Conradt.

T h e 23rd I a h r g a n g : Lie Herren I. Walz, C. Wegener. I. Allwardt, Lochmann, M. Ambrosius jc§1, C. Mal §2, G. Pfeiffer §2,50. M. L. Barthr l.

changed addresses r

kov. 1^. 2VuZ. ^.Zzvrxrät,
OermaniL, 6o., Wis.

k. Lrkrer,
ÜÄven, 6o., Inä.